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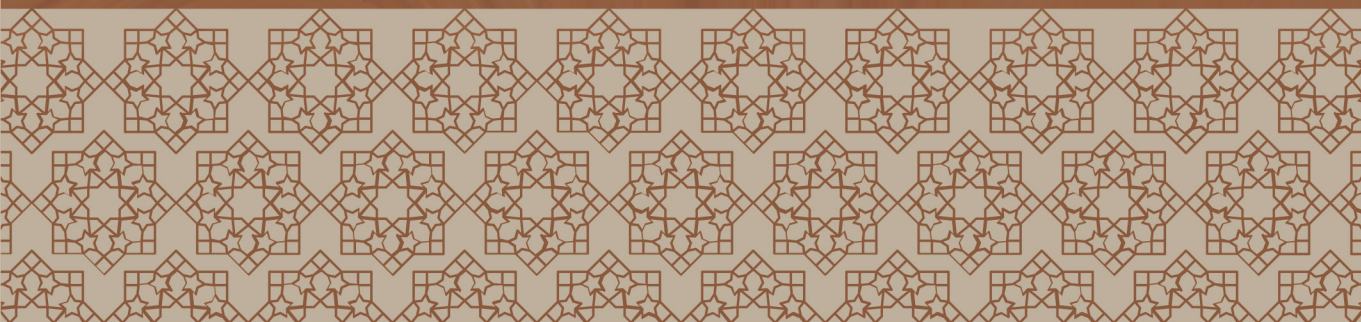
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THE IMPACT OF TIKTOK SOCIAL MEDIA ON THE RELIGIOUSITY OF HIGH SCHOOL TEENAGERS

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Abstract

TikTok has become one of the most popular digital platforms among teenagers, including secondary school students, due to its ease of access, content creation, and entertainment sharing features. However, uncontrolled intensity of TikTok use can affect various aspects of teenagers' lives, including their religiosity. Based on this phenomenon, this study was conducted under the title "*The Influence of TikTok Usage Intensity on the Religiosity of Secondary School Teenagers.*" The objectives of this research are to: (1) describe the intensity of TikTok use among secondary school teenagers, (2) describe the level of religiosity among secondary school teenagers, and (3) determine the influence of TikTok usage intensity on the religiosity of secondary school teenagers. This study employed a descriptive quantitative approach. The population consisted of 284 eleventh-grade students, with a purposive sampling technique used to select 75 respondents. The research instrument consisted of a questionnaire with 15 items for the TikTok usage intensity variable and 27 items for the religiosity variable, supported by interview and documentation data. Data were analyzed using descriptive statistics for quantitative data and descriptive analysis for qualitative data. The findings indicate a significant influence of TikTok usage intensity on the religiosity of secondary school teenagers. The coefficient of determination (*R Square*) was 0.212, indicating that TikTok usage intensity contributed 21.2% to religiosity, while other factors influenced the remaining 78.8%. Interviews with teachers and students reinforced the finding that TikTok content can have both positive and negative impacts on teenagers' religious awareness and practices.

Keywords: *Social Media, TikTok, Religiosity, Teenagers, Secondary School*

INTRODUCTION

The digital transformation that is sweeping the world today has brought significant changes to various aspects of human life, including religious life. The younger generation, exceptionally high school teenagers, is a group that is highly exposed to advances in information technology, one of which is through social media. One platform that has

experienced rapid growth among teenagers is TikTok. This short video-based application is now not only a medium of entertainment, but also a space for the formation of social, cultural, and religious identities.

This phenomenon raises important academic concerns that warrant examination in the field of Religious Studies. Social media platforms, such as TikTok, have great potential to shape teenagers' views on religious values, both explicitly and implicitly. TikTok not only offers entertainment content but also religious-themed content, preaching, and even deviant teachings, all packaged in an attractive and readily accepted manner for teenagers. On the other hand, there are also concerns about the erosion of religious values due to exposure to content that contradicts Islamic moral principles. In addition, the high intensity of TikTok use among high school teenagers is one factor that has the potential to influence the level of religiosity among teenagers.

The 2024 Indonesia Digital Report reveals that 73.5% of Indonesian internet users actively use TikTok, with Gen Z accounting for 54.1% of this user base.¹ This suggests that teenagers are a group highly susceptible to TikTok's influence. At SMAN 4 Pasuruan, the location of the study, there has been an increase in the intensity of TikTok use and symptoms of changes in the religiosity of teenagers, such as a decline in participation in religious activities, a shift in clothing styles, and the emergence of permissive attitudes towards liberal content that contradicts Islamic teachings.

This study aims to investigate the impact of TikTok on the religiosity of high school teenagers. The study focuses on three main aspects of religiosity: faith, worship, and morals. This focus is expected to provide clear and specific directions, aligning with the scope and focus of studies in Religious Studies, particularly in responding to the challenges of diversity in the digital age.

A literature review reveals that there has been limited research specifically examining the relationship between the intensity of TikTok use and the religiosity of high school teenagers, employing a quantitative approach. Most previous studies still focus on other platforms or are qualitative in nature. Thus, this study is expected to fill the gap in scientific studies and provide new contributions to the development of Religious Studies in the digital era.

Theoretically, this study uses two main approaches. First, the Theory of Planned Behavior (TPB) developed by Icek Ajzen explains that individual behavior is shaped by intention, which is influenced by attitudes toward behavior, subjective norms, and perceived control over behavior.² In this context, the use of TikTok by adolescents is seen

¹ Andi Dwi Riyanto, "Hootsuite (We are Social): Indonesia Digital Data 2024," n.d., <https://andi.link/hootsuite-we-are-social-data-digital-indonesia-2024/>.

² Icek Ajzen, *The Handbook of Behavior Change*, ed. oleh dan Taru Lintunen Martin S. Hagger, Linda D.

as the result of intentions formed through peer influence, attitudes towards the media, and perceived control over the time and content consumed. The TPB theory has been expanded in recent studies to include the factors of habit and social media influence as new relevant variables.

Second, this study also employs the Uses and Effects Theory, a combination of the Uses and Gratifications theory and the traditional media effects theory, which posits that individuals actively choose media to fulfill specific needs, and that the media then have an effect on user behavior.³ However, at the same time, the content consumed can influence their religious values, both positively (through religious content) and negatively (through liberal and destructive content).

The method used in this study was a quantitative approach with a survey technique. The instrument, in the form of a questionnaire, was distributed to 11th-grade students at SMAN 4 Pasuruan. The collected data were analyzed using simple linear regression techniques to determine the relationship between the intensity of TikTok use and the religiosity of high school students. This approach was chosen because it provides an objective and measurable picture of the empirical influence of social media on religious aspects. Additionally, this approach is relevant to the discussed theme, as it can capture behavioral trends based on valid statistical data.

By combining two main theories and a quantitative approach, this study is expected to make a significant contribution to the development of Religious Studies, particularly in responding to the challenges of religious diversity among the younger generation in the digital age. TikTok is not just an entertainment platform, but a new social space that shapes the religious awareness of teenagers in a complex and dynamic way. Therefore, this research is not only academically relevant but also has practical value for religious education and the development of digital da'wah among students.

Explanation of the Object of Study

This study examines the relationship between the intensity of TikTok use among high school teenagers and their religiosity. The material object of the survey is 11th grade students at SMAN 4 Pasuruan who actively use TikTok. In contrast, the formal object is the dynamics of religiosity, including faith, worship, and morals that arise after interacting with religious content on the platform. High school students are in a critical period of religious identity development,⁴ and social media platforms, such as TikTok,

Cameron, Kyra Hamilton, Nelli Hankonen, 2020: 17.

³ Erwan Efendi dan T.M. Rafdiansyah, "The Role of Social Media in Shaping the Morality of Adolescents," *Reslaj : Religion Education Social Laa Roiba Journal* 5, no. 5 (2023): 2872–85, <https://doi.org/10.47467/reslaj.v5i5.2835>.

⁴ Roni Ismail, "Menghindari Trauma Beragama pada Remaja", *Suara "Aisyiyah"*, Th. Ke-99, Edisi 3,

play a significant role in shaping these values. TikTok, through its recommendation algorithm that personalizes user content,⁵ has the potential to create a value bubble that reinforces specific preferences. This algorithmic effect can change the religious orientation of adolescents, either consciously or unconsciously.

TikTok itself was created to be a medium for creativity for young people who want to be part of the content revolution.⁶ However, many young people also use the TikTok app for content that is not in line with religion, such as women dressing immodestly and exposing their bodies to non-mahrams. The habit of dressing and grooming, especially among women today, is to wear tight clothing that accentuates their curves, exposes their aurat, and does not extend their hijab. They prefer to follow fashion trends and ignore the sharia corridor. This is in line with the principles taught in the Quran, Allah has said in QS. An Nur verse 31

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

Meaning: “Tell the believing women to lower their gaze, guard their modesty, and not expose their adornments (body parts) except what is (ordinarily) visible. Let them draw their headscarves over their bosoms.”

The verse emphasizes the prohibition for women to display excessive adornment (*tabarruj*), walk in a manner that attracts attention, and speak in a contrived or seductive voice. This prohibition is particularly relevant to the phenomenon occurring in today's digital era, as seen in the use of the TikTok application. Much of the content shows women dancing, shaking their bodies, and exposing physical attributes that should be kept private, thus becoming visual consumption for men who are not mahram. This phenomenon not only has the potential to arouse sexual desire, but can also trigger other adverse effects such as sexual violence or gender-based crimes. The presence of TikTok as a medium for entertainment and self-expression demonstrates the significant influence of social media on daily life, particularly among teenagers.

Conceptually, the religiosity of teenagers is measured by indicators of faith (belief), worship (daily worship rituals), and morals (social and moral ethics). This measurement is theorized through the Uses and Effects theory, which states that media is not only

Maret 2025. 44. <http://digilib.uin-suka.ac.id/id/eprint/70513>

⁵ Bima Arjuna et al., “The Influence of Recommendation Algorithms on Digital Content Personalization on TikTok Among UNNES Information System Students,” *Jurnal Potensial* 3, no. 1 (2024): 117–27, <http://jurnalilmiah.org/journal/index.php/potensial>.

⁶ Dewi Kinanti, “THE USE OF THE TIKTOK APPLICATION AS A MEDIUM FOR CREATIVITY AMONG GENERATION Z TEENAGERS,” *Jurnal Spesialis Komunikasi* 1, no. 6 (2022): 736–46, <https://ejournal.unitomo.ac.id/index.php/jcs/article/view/5512>.

used to fulfill functional needs such as entertainment or information, but also produces effects on the attitudes and behaviors of users.⁷ Teenagers use TikTok to fulfill their needs for self-actualization, identity, or social existence. However, exposure to specific content can cause changes in previously ingrained values.

Another theory is Ajzen's Theory of Planned Behavior (TPB): attitudes, subjective norms, and perceived control influence intentions and behavior.⁸ In this context, interaction with religious content, including both normative preaching and popular content, can shape the attitudes and social norms of adolescents, influencing their religious practices. Several studies have shown that incorporating the construct of habit into the Theory of Planned Behavior model enhances the predictive power of repetitive behavior and technology/digital behavior. Verplanken & Aarts (1999) emphasize the role of habit in explaining automatic behavior, while various empirical studies combining TPB with the construct of habit or the technology model (TAM) report an increase in the variance of behavior explained when habit is included.⁹

Several relevant empirical studies reinforce the choice of this research object. Research found that the use of TikTok contributed significantly to the religious behavior of adolescents in Lampung with an R^2 value of 0.742.¹⁰ In addition, research at MAN Purwakarta concluded that TikTok influenced student morals by accounting for 46% of the behavioral variance.¹¹ An ethnographic study by Satria also highlights how young preachers, such as Husain Basyaiban, effectively utilize TikTok in their approach to preaching to adolescents.¹² In the context of SMAN 4 Pasuruan, which has a diverse socio-cultural composition of adolescents, this study allows for an analysis of individual response variants to exposure to digital religious content. This variability is significant because it explains differences in impact: adolescents from strongly religious backgrounds may show different resilience compared to adolescents who are just forming their religious identity.

The research also views adolescents as dual actors: they consume and reproduce religious content through likes, shares, comments, or reposts. These interactions can

⁷ Efendi dan Rafdiansyah, "The Role of Social Media in Shaping the Morality of Adolescents."

⁸ Icek Ajzen, *The Handbook of Behavior Change*.

⁹ Ching-Fu Chen dan Wei-Hsiang Chao, "Habitual or reasoned? Using the theory of planned behavior, technology acceptance model, and habit to examine switching intentions toward public transit," *Transportation research part F: traffic psychology and behaviour* 14, no. 2 (2011): 128–137.

¹⁰ Putri Mulya Dewi dan Risna Rogamelia, "Use of TikTok and its Effect on the Religious Behavior of Muslim Adolescents," 2025, 796–800, <https://doi.org/10.18502/kss.v10i14.19140>.

¹¹ Muhammad Irfan Aufa, "The Influence of TikTok on the Moral Behavior of High School Students: A Case Study at MAN Purwakarta," *HEUTAGOGIA: Journal of Islamic Education* 4 (1) (2024): 107–121, <https://doi.org/https://doi.org/10.14421/hjie.2024.41-08>.

¹² Budi satria Satria et al., "Youth, Da'wah and Tik Tok: A Case Study of Husain Basyaiban," *Jim* 1, no. 2 (2023): 25–32, <https://doi.org/10.58794/jim.v1i2.496>.

reinforce the internalization of content or create secondary effects such as the normalization of liberal or permissive behavior towards religious norms. In the quantitative methodology employed, the research subjects were limited to 11th-grade adolescents who actively used TikTok for at least one hour per day. The research instrument was a structured questionnaire that measured the intensity of use and religiosity through valid and reliable indicators. Data analysis used simple linear regression to determine the strength of the relationship between variables.

Thus, the object of this study is focused, empirical, and theoretically consistent. The study contributes to Religious Studies by highlighting the practical dimensions of adolescent religiosity in a digital context that has not been widely explored, especially in the quantitative realm among high school adolescents. The findings are expected to provide insights for religious educators and religious education policymakers in designing adaptive approaches to digital religiosity.

SMAN 4 Pasuruan, as a public educational institution, has a relatively heterogeneous student body in terms of socioeconomic background, culture, and level of religious understanding. This heterogeneity is a crucial parameter in understanding responses to exposure to transideological TikTok content. Some adolescents may strengthen their religious expression after being exposed to inspirational religious content. In contrast, others may experience a distortion of religious meaning due to the consumption of viral content that uses religion as a source of humor, satire, or aesthetic trends. Another unique aspect of this research object lies in the position of adolescents within the formal education system, where Islamic religious education is provided institutionally and structurally. However, the existence of this formal religious learning space must contend with the dominance of social media, which is more fluid, interactive, and occurs in real time. This dynamic poses a unique challenge to the process of religious guidance through schools, as adolescents are more exposed to alternative religious discourses that develop freely in the digital space.

Furthermore, religiosity, the object of study, is not only observed in the context of rituals (ibadah mahdhah), but also encompasses religious social dimensions, such as how adolescents communicate, interact, and express their Islamic identity in digital public spaces. Digital ethics has become a new form of religiosity that reflects the extent to which Islamic values are applied in the online space.¹³ In this case, responses to content containing hate speech, comments on sensitive videos, and participation in trends that contradict Islamic norms are important indicators in understanding youth religiosity.

¹³ Mulyawan Safwandy et al., "Islamic Ethical Concepts Relevant to Digital Technology," *Proceedings of International Conference on Islamic Civilization and Humanities* 1 (2023): 106–23, <https://proceedings.uinsa.ac.id/index.php/iconfahum/article/view/1335>.

This study also assumes that adolescent religiosity is not formed linearly, but rather as a result of a dialectic between normative teachings, social reality, and media consumption. Therefore, it is essential to investigate how adolescents reframe religious values in their interactions with TikTok. In this context, the object of this study also represents the digital Muslim generation, namely the generation that builds its religiosity through social media platforms. In this dimension, the study of the research object is part of the development of contemporary Religious Studies. This approach aligns with the paradigm shift in religious studies, which now focuses not only on texts and doctrines but also on experiences, social interactions, and value transformations in virtual spaces. Thus, the religious behavior of adolescents as the object of study can be seen as the result of sociocultural constructions influenced by digital agency.

The academic significance of choosing this object also lies in the scarcity of similar research in the field of quantitative methodology, especially in the context of high school teenagers in semi-urban areas such as Pasuruan. Therefore, this research object is expected to provide a broader and more contextual understanding of the interaction between social media and religious behavior among Indonesian Muslim teenagers.

In terms of implications, the results of this research can serve as a reference for formulating media-based religious education policies. If TikTok is found to have a positive influence on increasing religious knowledge or awareness among adolescents, then the approach to religious learning can be more directed towards digital integration. However, if the opposite is true, then steps to strengthen digital literacy and more adaptive spiritual guidance are needed. Thus, the object of study in this research is not only empirically and methodologically relevant but also strategic in addressing contemporary religious issues in the digital age. The selection of high school students as the focus of study provides an opportunity for exploring the phenomenon of changes in the religiosity of the younger generation, rooted in technology and digital culture, as well as opening up the possibility of developing the concept of “digital religiosity” as a framework for analysis in Religious Studies.

THE IMPACT OF TIKTOK (X) SOCIAL MEDIA ON ADOLESCENT RELIGIOSITY (Y)

The results of inferential data analysis show a positive and significant influence between the intensity of TikTok use and the religiosity of high school adolescents. The coefficient of determination (R Square) value of 0.212 indicates that the TikTok variable can explain 21.2% of the variation in the level of religiosity among adolescents, while the remaining 78.8% is influenced by other external factors, such as religious education patterns in the family, the social environment at school, the influence of peers, and the intrinsic motivation of adolescents in practicing religious teachings.

The regression coefficient value of 0.791 reinforces this finding, indicating that an increase in the intensity of TikTok use is associated with a corresponding increase in the tendency for certain religiosity to emerge in adolescents. Qualitative data from interviews also revealed that some adolescents actively use TikTok to access religious content, such as short lectures, thematic studies, quotations from the Qur'an, hadith, and religious motivation. Exposure to such content has been shown to broaden their religious knowledge and increase their moral awareness. However, some adolescents consume more entertainment content, dance trends, or worldly material, which has the potential to weaken the consistency of religious behavior. Thus, the dual effect of TikTok can strengthen or weaken religiosity depending on the type of content accessed and how adolescents internalize it. Additionally, the t-test results show that the calculated t-value (4.431) > t-table (0.231), so H_0 is rejected and H_1 is accepted.

The high intensity of TikTok use among teenagers reflects their need to find their identity, gain social recognition, and actualize themselves, including in the religious sphere.¹⁴ In this context, social media plays a significant role as a medium for learning and internalizing values, particularly due to its visual, interactive, and accessible nature. Social media, such as TikTok, has become a channel for teenagers to obtain religious information, through content in the form of quotations from verses and hadiths, short lectures, Islamic motivation, and interactive discussions.¹⁵

This phenomenon can be understood through the Uses and Effects theory, which views media users as active individuals who select, filter, and utilize media according to specific needs and purposes (uses), which in turn have an impact or consequence (effects) on knowledge, attitudes, and behavior.¹⁶ Social media is not only consumed passively, but also has consequences on the way a person thinks and acts. The effects of media greatly depend on the intensity of use and the type of content consumed repeatedly. This finding aligns with research on students in Yogyakarta, which revealed that the more frequently students accessed religious content on social media, the greater the increase in their religious knowledge.¹⁷ In this research framework, the intensity of TikTok use was measured through four main indicators, namely attention, appreciation, duration,

¹⁴ Achmad Wildan, "Islamic Religious Education in Strengthening Self-Control against the Negative Impact of Social Media: A Phenomenological Study at SMAN 27 Jakarta" (Jakarta: FITK UIN SYARIF HIDAYATULLAH JAKARTA, n.d.).

¹⁵ Ayu Febriana, "The Use of TikTok as a Medium for Da'wah: A Case Study of Ustadz Syam on the @syam_elmarusy account," *Komunida: Media Komunikasi dan Dakwah* 11, no. 02 (2021): 186–187, <https://doi.org/10.35905/komunida.v7i2.http>.

¹⁶ Efendi dan Rafdiansyah, "The Role of Social Media in Shaping the Akhlakuk Karimah of Adolescents."

¹⁷ Prima Rosita Sari Khusna Haibati Latif, Hanif Cahyo Adi Kistoro, Syafira Intan Muhliana, "The Effects of Social Media Use Intensity on Student's Religious Knowledge in Yogyakarta," *Paragraphs Communication Update* 14, no. 2 (2023): 213–229.

and frequency. These four indicators provide a more detailed picture of the depth of adolescents' engagement with the content they consume. Adolescents who use TikTok with high frequency, accompanied by attention and appreciation of religious content, tend to experience stronger internalization of values. For example, repeated exposure to short religious videos can increase understanding of religious teachings (intellectual dimension) and encourage more consistent worship practices (ritual dimension). Conversely, prolonged use dominated by content that is not in line with Islamic values risks eroding religious commitment, both in terms of belief, morality, and worship practices.

This is in line with Ajzen's Theory of Planned Behavior, which states that individual behavior is determined by three main factors, namely attitude towards behavior, subjective norms, and perceived control over behavior.¹⁸ In this context, teenagers who have a positive attitude towards religious content on TikTok will tend to have the intention to imitate or follow such behavior. Subjective norms, such as the influence of peers or religious figures on social media, also influence adolescents' decisions in adopting certain religious practices. Meanwhile, perceived behavioral control indicates the extent to which adolescents feel capable and in control of their actions in filtering content and applying religious values from the media to their daily lives.

Individual behavior towards an object is greatly influenced by the intensity and consistency of media access. The higher the intensity of media use, the greater the likelihood of internalizing values in attitudes and behavior, including in the religious sphere. In this case, the intensity of TikTok use includes frequency, duration, and emotional closeness to the media used. Therefore, the more often teenagers access TikTok and are directed to religious content, the greater the possibility of forming positive religiosity, such as enthusiasm for worship, honesty, and tolerance.

However, the effects of media are not always positive. Without self-control, teenagers are potentially exposed to content that contradicts religious values, such as a consumptive and hedonistic lifestyle.¹⁹ Therefore, it is important for teenagers to have internal filters when accessing content, which is also part of the perception of control in the Theory of Planned Behavior. TikTok, as a medium designed to attract the attention of the younger generation, has become an effective platform for conveying religious messages in an interesting and contextual manner. Religiousness itself, as explained by Glock and Stark in their book *Djameluddin Anek*, consists of five dimensions: ideological,

¹⁸ Zainab Ali Lubis, Ucu Musahidah, dan Siti Sa'adah, "Factors Affecting Purchasing Decisions on Shopee Live Using the Theory of Planned Behavior," *GREAT: Journal of Islamic Management and Business* 1, no. 2 (2024): 247, <https://doi.org/10.62108/great.v1i2.755>.

¹⁹ Nanda Safira Sinaga, Era Duba Kaida Tama, dan Mazidatul Muli'ah, "Analysis of Islamic Education Strategies in Fortifying Students' Character from the Negative Influences of the Digital Age," *Hidayah: Islamic Education and Sharia Law Scholars* 2, no. 2 (2025): 75–83, <https://doi.org/10.61132/hidayah.v2i2.896>.

ritualistic, experiential, intellectual, and consequential.²⁰ In this study, teenagers exposed to religious content on TikTok showed an increase in several of these dimensions, such as an increased enthusiasm for performing prayers, reading the Qur'an, and behaving honestly and caring for others.

In addition, external factors such as the role of Islamic Education teachers and the school environment also reinforce this positive influence. Islamic Education teachers, for example, not only deliver material in class, but also teach social media ethics, including how to filter information and select content in accordance with religious values. A religious school environment is also a supporting factor in the process of internalizing religious values. This is in line with the findings of Jakaria Umro and Nur Atiyah, who emphasize that Islamic Religious Education teachers are not only tasked with delivering material, but also with guiding, setting an example, and motivating students through the habit of good behavior, giving advice, and strengthening morals, so that religious values can be maintained even though teenagers are exposed to various social media content.²¹

According to Collins, religious identity refers to a personal attachment to certain religious teachings and practices that are formed through individual experiences and influenced by an increasingly secular social context. This identity emphasizes personal responsibility in self-actualization and the ability to deal with identity crises in a pluralistic society.²² In this context, the presence of role models is important, including through digital media. Religious figures who are active on TikTok can serve as religious role models who help teenagers shape their religious identity. Consistent, relevant messages that are in line with the psychosocial needs of adolescents can strengthen their religious orientation and help them overcome confusion or identity crises that may arise in a diverse social environment. Thus, digital media is not only a means of entertainment, but also a space for learning values that influence the process of religious internalization in the younger generation.

Based on the survey results, it can be concluded that there is a significant relationship between the intensity of TikTok use and the religiosity of adolescents. This shows that social media not only functions as a space for entertainment, but also as a space for contestation and value formation, including religious values. The religiosity of adolescents is not only influenced by external factors such as the social media content they consume,

²⁰ Aris Rahman Saleh, "The Dimension of Religious Diversity in Education," *Jurnal Jendela Pendidikan* 2, no. 04 (2022): 580–90, <https://doi.org/10.57008/jjp.v2i04.327>.

²¹ N. Atiyah, "The Role of Islamic Education Teachers in Internalizing Religious Values in Students at SMP Negeri 1 Grati Pasuruan," *Al Makrifat* 7, no. 1 (2022): 51–83.

²² S Collins, "Religion and Youth," ed. oleh Neil J Smelser dan Paul B B T - *International Encyclopedia of the Social & Behavioral Sciences* Baltes (Oxford: Pergamon, 2001), 13051–13054, <https://doi.org/https://doi.org/10.1016/B0-08-043076-7/04065-1>.

but also by internal factors such as family and school environment.²³ Thus, the use of social media such as TikTok needs serious attention in the world of education. Efforts to promote digital literacy and religious character building need to be developed in an integrated manner. In the context of Islam, digital literacy includes the ability to understand, assess, utilize, follow, and create content by utilizing information technology and the internet, which is in line with Islamic teachings and values.²⁴ Using the Theory of Planned Behavior, educators can understand how adolescents' attitudes, norms, and perceptions of control shape their intentions and religiosity, so that social media can truly become a means of positively shaping religious character.

TEENAGERS' USE OF TIKTOK IN HIGH SCHOOL

The development of digital technology has had a significant impact on the lifestyles of the younger generation, including high school teenagers. One manifestation of this change is the increase in the intensity of social media use, particularly TikTok. This platform is no longer just a medium for entertainment, but has developed into a space for social, cultural, and even religious interaction that is actively used by Indonesian teenagers. This phenomenon is clearly evident at SMAN 4 Pasuruan, where most teenagers have TikTok accounts and use them daily. Based on the results of a survey distributed to 75 eleventh-grade teenagers, the majority of respondents stated that they use TikTok for an average of three hours per day to access a variety of content, ranging from entertainment and education to religious material.

This high level of interest shows how attractive TikTok is as one of the main media used by teens to get info and socialize. Their activities can be explained through the prosumer concept in the Uses and Gratifications theory described by Severin and Tankard, where media users aren't just consumers, but also producers of content based on personal needs, like searching for identity, social relationships, entertainment, and even spiritual expression.²⁵ In this context, teenagers not only use TikTok as a stress reliever, but also as a means of expanding their religious knowledge, strengthening their religious identity, and building social networks based on Islamic values.

²³ Minten Ayu Larassati, "Assistance in identifying factors affecting student development at SMA Negeri 2 Taliwang," *Penamas: Journal of Community Service* 2, no. 2 (2022): 104–11, <https://doi.org/10.53088/penamas.v2i2.312>.

²⁴ Viona Hernanda Fatikhasari, Hamdan Nur Diansyah, dan Siti Halimah, "uilding Generation Z Students' Interest in Learning through Digital Innovation in Islamic Education Materials," *Jurnal Multidisiplin Ilmu Akademik* 2, no. 3 (2025): 1–10, <https://doi.org/10.61722/jmia.v2i3.4443>.

²⁵ W J Severin dan J W Tankard, *Communication Theories: Origins, Methods and Uses in the Mass Media: Pearson New International Edition* (Pearson Education, 2014).

McQuail explains that audiences use media to fulfill four categories of needs, namely surveillance, personal relationships, personal identity, and diversion.²⁶ In this case, the students of SMAN 4 Pasuruan not only use TikTok as a stress reliever, but also to obtain religious information, strengthen their spiritual identity, and establish social interactions in a religious context. Furthermore, when linked to the Uses and Effects theory, it can be understood that the use of social media such as TikTok is not only based on personal motives, but also has an impact on the behavior of its users. This theory is an integration of the Uses and Gratification approach and media effects theory, which states that media is actively used by individuals and has social, psychological, and moral impacts depending on the orientation and intensity of its use.²⁷ In this context, the intensity of TikTok use has the potential to influence the formation of attitudes and religiosity in adolescents, both positively and negatively.

Ajzen also emphasizes that aspects of intensity, such as frequency and duration, play an important role in strengthening the formation of attitudes towards an object. This means that the more often and the longer a person is exposed to certain media, the greater its influence on that individual's behavior.²⁸ In the context of this study, adolescents who intensively access TikTok will be more easily influenced by the content they consume, including in the realm of religiosity.

This is reinforced by a statement from an Islamic Education teacher, who said that TikTok has the potential to be a means of preaching if used wisely. He added that Islamic content packaged in an attractive way is very popular among teenagers and can serve as a bridge to convey religious messages to the younger generation. This is also reinforced by the results of a researcher's documentation of the religious activities of students at SMAN 4 Pasuruan, which shows the existence of the Rohis SMAN 4 Pasuruan account, indicating support for the positive use of TikTok. This account features a program called TASYA (Tanya Seputar Syariat Agama or Ask About Islamic Law), which is packaged in the form of a podcast, where students can ask questions about Islamic law, which are then answered directly by Islamic Education teachers.

The TASYA content uploaded to TikTok has received positive responses from many students, as evidenced by the number of questions asked and the enthusiasm of students in following the discussions. This program is one of the school's efforts, particularly the Rohis, to guide teenagers to use TikTok more wisely and selectively, while also utilizing

²⁶ Ricky Andrianto Widodo, "Motives for Reading the For Her Column in the Jawa Pos Newspaper Among Women," *Commonline Department of Communication* 3, no. 3 (2014): 619–629, [http://www.eskom.co.za/CustomerCare/TariffsAndCharges/Documents/RSA Distribution Tariff Code Vers 6.pdf](http://www.eskom.co.za/CustomerCare/TariffsAndCharges/Documents/RSA%20Distribution%20Tariff%20Code%20Vers%206.pdf)⁰<http://www.nersa.org.za/>.

²⁷ Humaizi, *Uses and Gratifications Theory*, ed. oleh USU Press (Medan, 2018).

²⁸ Mass Communication Theories According to Experts," 2021, <https://www.gramedia.com/literasi/teori-komunikasi-massa/>.

social media as a relevant platform for religious outreach tailored to today's youth. However, he also emphasized the importance of self-control to prevent teenagers from being swayed by uneducational content.

Recent research reinforces this, showing that Muslim teenagers today use TikTok as a source for improving their understanding of Islam.²⁹ Short, attractively packaged content is easier for teenagers to digest than traditional methods of preaching. In addition, TikTok's algorithm reinforces the effect of religious content that is consumed repeatedly. When teenagers frequently watch and like religious-themed videos, the system will continue to display similar content. This increases the likelihood of religious values being internalized into their digital routines.

However, TikTok also poses serious challenges. Not all content is positive. There is still content that contains negative elements such as hate speech, sexuality, body shaming, and even abuse of religious symbols in the context of humor or parody.³⁰ Teenagers who do not have good digital literacy skills are very vulnerable to the influence of such negative content. In line with this, a guidance and counseling teacher stated that TikTok has a major influence on the mindset and behavior of teenagers, especially in terms of their tendency to imitate viral trends. According to him, many teenagers follow TikTok content without considering the impact of such behavior, leading to consumptive behavior and an existence-oriented mindset.

Data from teenagers further supports these findings. One teenager revealed that he uses TikTok to watch gaming and anime content, but also sometimes finds Islamic content. He said that he sometimes loses track of time because he is too focused on the platform. This shows that the high duration and frequency of TikTok use can affect daily activities, including neglecting religious practices. Meanwhile, another teenager said that although TikTok is mostly filled with entertainment content such as inappropriate dances, he also found touching Islamic content, such as inspiring stories of charity and preaching. This shows the duality of the content available and the importance of users being selective. Another teenager shared an interesting point, admitting that he accessed TikTok content about tips on becoming an affiliate and Islamic motivation. According to him, the inspiring preaching content on TikTok helped him to be more patient and maintain his worship. This shows that if teenagers have self-control and positive motivation, social media can serve as a tool for internalizing religious values.

²⁹ Anisatul Luthfia, "The Role of Social Media in the Religious Knowledge of Muslim Youth," *Moral: Journal of Islamic Education Studies* 2, no. 1 (2024): 117–24, <https://doi.org/10.61132/moral.v2i1.529>.

³⁰ Khusnul Khotimah, Daniy Miftahul Ula, dan Esa Wiratno, "Reflections on Religious Moderation in the Era of Society 5.0: Facing the Phenomenon of Digital Religious Blasphemy," *Trivikrama: Journal of Social Sciences* 01, no. 11 (2023): 40–50.

This situation illustrates the importance of religious digital literacy among teenagers. Digital literacy is not just about understanding how to use media, but also includes the skills of assessing, filtering, and reflecting on the values contained in content.³¹ Therefore, it is necessary to integrate media literacy education into religious subjects so that teenagers are not only spiritually intelligent, but also digitally savvy. This literacy can create a generation of young Muslims who are not only religiously devout but also media-aware and selective in accessing information. This is in line with Siti Halimah's opinion, which emphasizes that religious education and a positive environment serve as a moral fence that protects teenagers from the negative influences of globalization and the increasingly rapid digital trends. In the context of this study, religious education not only serves as a means of transferring religious knowledge but also as an instrument for character building that can direct the use of social media in a constructive direction.

On the other hand, it is also necessary to consider the social influence that arises from the TikTok community. Some teenagers look up to religious TikTok celebrities as role models. They follow their favorite creators' dress styles, ways of speaking, and even their way of thinking. This indicates a fairly strong digital transfer of values. A study by Satria and Yusron reveals that religious TikTok celebrities act as new agents of religious socialization in the digital age, especially among teenagers.³² Thus, the intensity of TikTok use by high school teenagers has two opposing sides. On the one hand, uncontrolled use can weaken religiosity, such as neglecting worship or following a lifestyle that is not in accordance with Islamic law. On the other hand, if used selectively, TikTok can actually be an effective medium for strengthening religious awareness.

As explained, teenagers who have good self-control in using social media will be able to control their cognitive processes, make wise decisions, and regulate their behavior when interacting in the digital world.³³ This is important because new media such as TikTok require users to have a high level of awareness and self-control, given its interactive nature and ability to trigger intense emotional involvement. Therefore, teachers, parents, and the school environment need to play a role in guiding teenagers so that they are able to filter the content they consume and use social media as a means of strengthening religious values.

³¹ Dita Aulia Rahma dan Ranu Iskandar, "The Importance of Digital Literacy for Young People in Recognizing the Impact of Globalization and the K-Pop Trend," *Multidisciplinary Scientific Journal* 2, no. 6 (2025): 546–51, <https://doi.org/10.62017/merdeka>.

³² Yunita Sari dan Dan Hendri Prasetya, "Digital Media Literacy Among Adolescents Amidst the Rapid Development of Social Media," *Journal of Communication Science Dynamics* 8, no. 1 (2022): 12–25.

³³ Aulia Nurhanifa, Efri Widiyanti, dan Ahmad Yamin, "Self-control in social media use among adolescents," *Journal of Mental Health Nursing* 3, no. 4 (2020): 527–40, <https://journal.ppnijateng.org/index.php/jikj/article/download/727/374/2593>.

RELIGIOSITY AMONG HIGH SCHOOL STUDENTS

Religiousness among high school students is a complex phenomenon that reflects the interaction between internal beliefs, worship practices, spiritual experiences, religious knowledge, and social behavior based on religious values. In this study, adolescent religiosity is analyzed through five dimensions of religion according to Glock and Stark, namely belief in religious teachings (ideological), the practice of ritual worship such as prayer and fasting (ritualistic), spiritual experiences or feelings of closeness to God (experiential), understanding of religious teachings (intellectual), and the impact of religious values on social life, such as honesty and empathy (consequential).³⁴

Based on interviews with Islamic Education teachers, they stated that the religiosity of teenagers is generally good. This is reflected in their awareness of performing religious duties such as prayer, as well as their polite attitude towards teachers and friends. However, he also emphasized that some teenagers still need guidance in balancing the influence of social media on their religiosity. This statement reinforces the existence of the dimension of religiosity as described by Glock and Stark, that religiosity can be understood as a belief in certain religious teachings that is reflected in its influence on individual behavior and interactions in daily life within society.³⁵ From the perspective of guidance counselors, there is also a tendency for teenagers to be distracted by social media, especially TikTok, which affects their time and concentration on worship. Some adolescents were seen delaying prayer because they were engrossed in watching content, even though there was also positive content containing religious messages. In this case, the experiential dimension according to Glock & Stark was also apparent, as adolescents experienced tension between internal religious impulses and external attractions such as social media.³⁶

This is reinforced by the statements of several teenagers, who said that TikTok sometimes causes them to delay their prayers, but they also stated that there is religious content on TikTok that can motivate them to increase their worship, which means that teenagers are able to respond to religious values from the media in the context of their personal experiences. This is in line with Yermiati's findings, which show that religious content on social media can help teenagers reflect on religious values in the context of their personal experiences, thereby triggering deeper spiritual reflection.³⁷ Meanwhile, other teenagers said that religious content on TikTok actually helped them become more enthusiastic about worship. This shows that although social media can be a distraction, if

³⁴ Saleh, "Dimensions of Religiosity in Education."

³⁵ Sungadi Sungadi, "The Influence of Religiosity on the Career Maturity of Librarians: An Empirical Study of Islamic Higher Education in the Special Region of Yogyakarta," *UNILIB: Library Journal* 11, no. 1 (2020): 15–34, <https://doi.org/10.20885/unilib.vol11.iss1.art3>.

³⁶ Sungadi.

³⁷ Yermiati Octavia, "Contextualizing Youth Ministry in the Digital Age: A Youth Perspective" 3, no. 1 (2025): 77–87.

used wisely, it can be an effective medium for religious preaching to improve the quality of religiousness among teenagers. This shows that the ideological or belief dimension, as well as the ritualistic or worship practices of teenagers, can be maintained and even improved if there is strong self-control and internal motivation.

In the context of high school teenagers, these five dimensions are not only shaped by formal education at school and in the family, but also by the social environment and digital media they consume every day. TikTok, as one of the most popular social media platforms among teenagers, plays a significant role in influencing the quality of religiosity. Based on interviews with Islamic Education teachers, the majority of teenagers showed a relatively good level of religiosity. This is reflected in their habit of praying on time, participating in religious activities at school, and showing respect to teachers and friends. However, teachers also noted that the consistency of this religious behavior is often tested when adolescents interact with social media, especially TikTok, whose algorithm presents content according to user preferences

Some teenagers admit that they often experience distractions when performing religious rituals, especially when watching TikTok content. This phenomenon shows that there are dynamics in the ritualistic and religious experience dimensions, where the internal drive to worship can be disrupted by external temptations in the form of digital entertainment. On the other hand, a number of teenagers also report that they get motivation to worship from creative and relevant religious content that is relevant to teenage life.

Thus, the religiosity of teenagers can be said to be quite good, even though there are still some negative influences from social media that need to be anticipated. Support from Islamic Education and Counseling teachers who take a habitual, exemplary, and continuous mentoring approach plays a significant role in maintaining and improving the religious dimensions of adolescents, both in terms of belief, experience, knowledge, worship practices, and social consequences.

Therefore, it can be concluded that the use of TikTok has an influence on the religiosity of adolescents, as shown by changes in their attitudes, understanding, and religious practices. This can be seen from how adolescents respond to religious and non-religious content that they consume on TikTok, as well as from the intensity with which they carry out their daily religious activities, both in and outside of school.

ACADEMIC DEVELOPMENT

This study shows that the use of TikTok has a significant influence on the religiosity of high school teenagers, both positively and negatively. These findings are important in the academic discourse of Religious Studies, particularly in understanding the dynamics

of religiosity among the digital generation. This study not only captures religious practices empirically, but also opens up new space for discussion in normative studies on how religious values are constructed, interpreted, and practiced in the digital age.

Normatively, religiosity ideally stems from a deep appreciation of religious teachings through formal education, religious traditions, and role models. However, in contemporary reality, sources of religious values also come from social media. TikTok, as a digital media that is very popular among teenagers, has become a new space where religious values are represented visually and interactively. This representation is not always authoritative or in line with normative religious interpretations, but is often pragmatic and populist, following the logic of algorithms and viral trends. This is where the challenges and opportunities in the study of religion in the digital age lie.

The multidisciplinary approach in this study combines perspectives from the sociology of religion, media psychology, and mass communication theory, such as the Theory of Planned Behavior and Uses and Effects Theory. Ajzen's theory provides an understanding that a person's behavior is influenced by intentions formed from personal attitudes, social norms, and perceptual behavioral control. These three aspects can be observed in how teenagers respond to religious content on TikTok, whether they internalize these values or get caught up in the flow of entertainment. From a media theory perspective, the Uses and Effects approach provides a framework that individuals actively choose media based on their needs, and from those choices arise behavioral consequences. In this context, teenagers are not merely passive consumers, but have autonomy in filtering content, which then shapes their religious experiences and spiritual understanding.

In the study of religions, the phenomenological approach is also relevant, as it considers how young people's religious experiences are formed subjectively through digital media. TikTok content that presents inspirational stories, short religious lectures, or personal religious experiences has become a new medium for the emergence of transcendental experiences and the formation of spiritual identity. This broadens the scope of religious studies from the doctrinal-textual to the contextual and intersubjective. More broadly, this research contributes to a paradigm shift in Religious Studies, from institution- and text-based studies to studies of religious practices in everyday life. TikTok, as a digital cultural artifact, has become a new object of study that is capable of representing how religion is lived and interpreted by Generation Z in a fluid and pluralistic social environment.

This study also highlights the importance of religious digital literacy in religious education. This study can provide input for Islamic education curriculum developers to be more responsive to the spiritual needs of students who live amid a flood of information. Educators need to understand that social media is not just a distraction, but also an

opportunity to shape the religious character of adolescents through a contextual and culturally relevant approach. Thus, this study not only answers empirical questions about the influence of TikTok on religiosity but also offers a new conceptual and methodological framework in Religious Studies, namely by integrating normative and multidisciplinary approaches in understanding digital religiosity. These findings pave the way for further research exploring other new media, such as YouTube, Instagram, or X (Twitter), in shaping the religious practices and spirituality of the current generation.

CONCLUSION

This study confirms that social media such as TikTok has become a new space for the formation and transformation of adolescent religiosity. This change shows that digital space has a significant role in mediating religious values, along with the blurring of boundaries between the sacred and the profane in modern adolescent life. Social media not only shapes social behavior, but also shapes spiritual experiences that are personal and contextual.

Theoretically, the results of this study enrich the study of Religious Studies through a multidisciplinary approach that combines behavioral theory, media psychology, and religious dimensions. Understanding religiosity is now not only a matter of doctrine and formal ritual practices, but is also influenced by dynamic patterns of digital consumption that depend on the intensity of involvement and the meaning given by individuals. From a practical perspective, this study emphasizes the importance of religious-based digital literacy that is systematically instilled through the roles of teachers, families, and educational institutions. Da'wah and religious education need to adjust their approaches to the characteristics of the digital generation so that spiritual values are not only taught normatively, but can also be internalized in a relevant and contextual manner. The role of role models and mentoring is also key to enabling young people to navigate the digital space wisely.

However, this study still has limitations, particularly in terms of its scope, which only covers young people in one school, and its linear approach between variables. Therefore, further research is recommended to explore more deeply the qualitative aspects related to digital religious experiences, expand the social and cultural contexts that influence the interpretation of values, and further examine how social media algorithms play a role in shaping and constructing digital religiosity in the younger generation. Thus, TikTok and other digital platforms can become an integral part of the religious education process if supported by a reflective, critical, and relevant approach to the spiritual needs of today's generation.

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