

## TikTok and the Deviation of Student Behavior in the Perspective of Ahmad Baradja's Thought

Laily Nur Arifa\*

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Email: [lailynurarifa@gmail.com](mailto:lailynurarifa@gmail.com)

### **Abstract**

*TikTok has been associated with several negative impacts, including addiction and cyberbullying, and has also been criticized for promoting unhealthy body images and negative values. According to Ahmad Baradja's Islamic values on behavior, there are three terms: muru'ah, adab, and izzah. The researcher then used Ahmad Baradja's Islamic behavioral theory to analyze behavioral deviations carried out by students using TikTok. This study uses a qualitative paradigm with a content analysis design. This research design is based on the study's purpose: to find out the TikTok content pattern made by UIN students and the Islamic behavior reflected in the content. This study is naturalism interpretative. The analysis used in this study is semantic analysis. 69% accounts have reported behaviors that deviate from the indicators of Baradja's Islamic behavioral theory. Most of these deviations are exposing forbidden body parts according to Islam, having interactions with the opposite sexed person, losing one's shame (riya), and uttering inappropriate words. UIN Malang students' TikTok content reveals that the majority of the content is light and entertaining. This finding is unfortunate because students are predicted to be agents of change and power, and their TikTok content has the potential to significantly impact audiences.*

**Keywords:** *TikTok Content, Deviant Behavior, Islamic Behavior; Baradja's Thought*

### **Abstrak**

TikTok telah dikaitkan dengan beberapa dampak negatif, termasuk kecanduan dan cyberbullying, dan juga dikritik karena mempromosikan citra tubuh yang tidak sehat dan nilai-nilai negatif. Menurut nilai-nilai Islam Ahmad Baradja tentang perilaku, ada tiga istilah: muru'ah, adab, dan izzah. Peneliti kemudian menggunakan teori perilaku Islami Ahmad Baradja untuk menganalisis penyimpangan perilaku yang dilakukan oleh mahasiswa yang menggunakan TikTok. Penelitian ini menggunakan paradigma kualitatif dengan desain analisis isi. Desain penelitian ini didasarkan pada tujuan penelitian yaitu untuk mengetahui pola konten TikTok yang dibuat oleh mahasiswa UIN dan perilaku islami yang tercermin dalam konten tersebut. Penelitian ini bersifat naturalisme interpretatif. Analisis yang digunakan dalam penelitian ini adalah analisis semiotik. Sebanyak 69% akun menunjukkan perilaku yang menyimpang dari indikator teori perilaku Islami Baradja. Sebagian besar penyimpangan tersebut adalah memperlihatkan bagian tubuh yang dilarang menurut Islam, melakukan interaksi dengan lawan

---

**History of Article:** Submitted: March 31, 2023; Accepted: Apr 10, 2023; Published: Apr 17, 2023

\*Corresponding Auhtor



This work is licensed under <https://creativecommons.org/licenses/by-sa/4.0/>

jenis, kehilangan rasa malu (riya), dan mengucapkan kata-kata yang tidak pantas. Konten TikTok mahasiswa UIN Malang menunjukkan bahwa mayoritas kontennya bersifat ringan dan menghibur. Temuan ini sangat disayangkan karena mahasiswa digadang-gadang sebagai agen perubahan dan kekuatan, dan konten TikTok mereka memiliki potensi untuk memberikan dampak yang signifikan terhadap khalayak.

**Kata Kunci:** Konten Tiktok; Perilaku Menyimpang; Perilaku Islami; Pemikiran Ahmad Baraja

## Introduction

Society 5.0 is a concept that envisions a human-centered society that balances economic and technological advancement to solve society's problems with super-smart AI data systems. It represents a new vision for a smarter society where humans, nature, and technology create a sustainable balance enhanced by data. The concept requires us to reframe the relationship between technology and society and the technology-mediated relationship between individuals and society.<sup>1</sup>

One of the impacts of eras 5.0 is the emergence of many startups and online applications. Indonesia has emerged as a major player in the global startup ecosystem, with over 2,100 startups and applications having emerged in the country. This has put Indonesia in fifth place in the world's ranking of startup ecosystems. The country's startup ecosystem has seen rapid growth, with support from the government and a particular focus on tech-related startups. Indonesia has the most unicorns in Southeast Asia, with four unicorns, namely Tokopedia, Bukalapak, Go-Jek, and Traveloka.<sup>2</sup> Indonesia has seen rapid growth in its startup ecosystem, with over 2,100 startups and applications have emerged in the country. This has put Indonesia in fifth place in the world's ranking of startup ecosystems.<sup>3</sup>

---

<sup>1</sup> Atsushi Deguchi and Chiaki Hirai, "What Is Society 5.0?," in *Society 5.0*, ed. Hitachi-UTokyo Laboratory(H-UTokyo Lab.) (Singapore: Springer Singapore, 2020), C1–C1, [https://doi.org/10.1007/978-981-15-2989-4\\_9](https://doi.org/10.1007/978-981-15-2989-4_9).

<sup>2</sup> Wahyu Saputra and Sri Rum Giyarsih, "Spatial Distribution of Startup (Gojek and Grab) Users in Palembang City, Indonesia," *GeoJournal*, October 31, 2022, <https://doi.org/10.1007/s10708-022-10782-6>.

<sup>3</sup> Anang Setiyawan and Ilham Aji Pangestu, "Comparative Study on Development Policies of Startup Business in Indonesia and Singapore," in *Proceedings of the First International Conference on Administration Science (ICAS 2019)* (Proceedings of the First International Conference on Administration Science (ICAS 2019), Bandung, Indonesia: Atlantis Press, 2019), <https://doi.org/10.2991/icas-19.2019.71>.

One of the startups that developed during the pandemic was TikTok. It is also popular in Indonesia, with a significant number of users.<sup>4</sup> ByteDance, a China-based company, released Douyin in 2016 and renamed it TikTok in 2018.<sup>5</sup> TikTok is a community-based global cellular platform with content that allows people to express themselves creatively and become famous.<sup>6</sup> Its social features include duets and viral challenges, and its feed feature enables users to watch videos continuously using artificial intelligence. All its features are free to download and applicable. TikTok is a popular video-sharing app with 176 million downloads in the third quarter of 2019.<sup>7</sup> 40% of its users' age is below 24.<sup>8</sup>

This ByteDance video application has made Indonesia the world's second-largest market. There are currently 22.2 million monthly active users in Indonesia.<sup>9</sup> These users vary from elementary school students to the elderly, including university students. TikTok has been associated with several negative impacts, including addiction, cyberbullying, and negative psychological effects on users.<sup>10</sup> The app's "endless stream" of material can lead to users spending long periods on the app and becoming addicted to watching videos for hours at a time.<sup>11</sup> TikTok has also been linked to bullying, with users being bullied on the app.<sup>12</sup> The app's content can create instant gratification, which can cause users to become addicted to the app and put them at a higher risk for self-disclosure.<sup>13</sup>

---

<sup>4</sup> Qiyang Zhou, "Understanding User Behaviors of Creative Practice on Short Video Sharing Platforms - A Case Study of TikTok and Bilibili - ProQuest" (PhD Thesis, University of Cincinnati, 2019), <https://www.proquest.com/openview/a13fa3d81ceb33095ae99f25f31c724c/1?pq-origsite=gscholar&cbl=18750&diss=y>.

<sup>5</sup> Katie Elson Anderson, "Getting Acquainted with Social Networks and Apps: It Is Time to Talk about TikTok," *Library Hi Tech News* 37, no. 4 (May 2020): 7.

<sup>6</sup> Jacqueline M. Beutell, "Children's Rights and Social Media: An Analysis of TikTok's Terms of Service through the Lens of a Young User" (University of Illinois Global Education Symposium 2019, Office of International Programs. College of Education. University of Illinois at Urbana-Champaign., 2020), <https://www.ideals.illinois.edu/handle/2142/106069>.

<sup>7</sup> Anderson, "Getting Acquainted with Social Networks and Apps," 7.

<sup>8</sup> Beutell, "Children's Rights and Social Media," 4.

<sup>9</sup> Bagus Arief Hananto et al., "Analysis of Information Security Awareness for TikTok Application Users in Indonesia," in *2022 10th International Conference on Information and Communication Technology (ICoICT)*, 2022, 129–33, <https://doi.org/10.1109/ICoICT55009.2022.9914826>.

<sup>10</sup> Martina Ngangom, "How TikTok Has Impacted Generation Z's Buying Behavior and Their Relationship with Brands?" (Master Thesis, Dublin Business School, 2020), <https://esource.dbs.ie/handle/10788/4116>.

<sup>11</sup> A. M. A. Agater, "The Influence of TikTok 'Blow-Ups' on the Mental Health of Gen Z Creators." (bachelor Thesis, University of Twente, 2022), <http://essay.utwente.nl/91480/>.

<sup>12</sup> Wendy Zito, "TikTok Cyberbully Responses: Communicating the Narrative," *Doctoral Dissertations and Projects*, May 1, 2022, <https://digitalcommons.liberty.edu/doctoral/3622>.

<sup>13</sup> Ellya Agus Rahmawati Ghaina Fadlila, "Self-Disclosure Pada Remaja Pengguna Tik-Tok: Bagaimana Peranan Kecerdasan Emosi?," *INNER: Journal of Psychological Research* 2, no. 4 (February 3, 2023): 550–57.

TikTok has also been criticized for promoting unhealthy body image and promoting negative values.<sup>14</sup>

For example, there are posts from @riweuhmom, an account run by a 25-year-old woman who always wears a hijab while posting. In July 2021, her account became viral for the dancing activities she performed in public places full of people. She would dance at a table in a Padang restaurant, on the wedding stage at other people's wedding parties, and even on the street.<sup>15</sup> In July 2022, the police arrested three middle-aged women wearing yellow outfits and leopard motif hijab for dancing on the bridge of Suramadu. Their action was against the law, prohibiting anyone from stopping by the bridge. Netizens criticize these women for doing that. Apart from violating the law, their actions, including dancing and exposing their body parts by wearing tight clothes, which are considered unethical.<sup>16</sup>

This happens to middle-aged women, school-aged children, and even more so to college students, who are the agent of change. @rhaviadrimuzaqhi\_, for example, a young lady who danced in front of the class during the class while the lecturer was there. Unfortunately, her action was followed by her classmates, leaving the lecturer speechless.<sup>17</sup> When a particular deed becomes normalized, it will be common and not taboo. If students consider dancing in front of their lecturer during class a great and fun activity, the courtesy between teacher and students, shame, and self-worth become biased, and eventually, these actions would be considered acceptable.

Nevertheless, some contents on TikTok have positive value. There are some positive contents with educational value. On the other hand, dancing in front of a camera and uploading it to the internet is against Islamic values. Therefore, educators, especially in Islamic universities, are responsible for re-implementing Islamic values within their students.

---

<sup>14</sup> Kerrie Caitlin Leonard, "The Impact of Social Media Body Challenges on Youths' Body Image" (Master Thesis, Fargo, North Dakota, North Dakota State University, 2020), <https://www.proquest.com/openview/c44c2943db1d690bb5dff6ba190c2321/1?pq-origsite=gscholar&cbl=18750&diss=y>.

<sup>15</sup> Muhammad Naufal Falah, "Dihujat Usai Konten Joget di Depan Tentara Viral, Seleb Tiktok Ngeluh, Video Sudah Dihapus Ada Lagi," *Tribunsumsel.com*, July 16, 2021, sec. seleb, <https://sumsel.tribunnews.com/2021/07/16/dihujat-usai-konten-joget-di-depan-tentara-viral-seleb-tiktok-ngeluh-video-sudah-dihapus-ada-lagi>.

<sup>16</sup> Dusep Malik, "Polisi Amankan 3 Emak-emak Joget TikTok di Jembatan Suramadu | Halaman 2," *PT VIVA MEDIA BARU-Viva News*, July 5, 2020, sec. Polisi Amankan 3 Emak-emak Joget TikTok di Jembatan Suramadu, <https://www.viva.co.id/berita/nasional/1226396-polisi-amankan-3-emak-emak-joget-tiktok-di-jembatan-suramadu>.

<sup>17</sup> Vilda Rizki Ananda, "Viral! Mahasiswi Cantik Asyik Joget TikTok Depan Kelas, Reaksi Dosen Tak Terduga: Okezone Edukasi," *Okezone*, November 30, 2021, sec. News, <https://edukasi.okezone.com/read/2021/11/30/65/2509837/viral-mahasiswi-cantik-asyik-joget-tiktok-depan-kelas-reaksi-dosen-tak-terduga>.

According to Islamic values on behavior, there are three terms: *murū'ah*, *adab*, and *izzah*. These three terms are found in Syaikh Ahmad Baradja's well-known book "akhlaq li al-baniin." In his book, Syaikh Ahmad Baradja stated the things a person needs to become an *insan Kamil* based on the Qur'an and Hadith. Ahmad Baradja was born on May 17, 1913, in Kampung Ampel Maghfur, Surabaya. He was raised and educated by his maternal grandfather, Syaikh Hasan bin Muhammad Baradja, who was an expert in nahwu and fiqih. He was a successful student of Madrasah Al-Khairiyah and was a prolific writer.<sup>18</sup> His books have been used as a main book in Islamic boarding school (*pesantren*) curriculum in Indonesia, and he indirectly carved Indonesian Santri's character through his books. His book, *Al-Akhlaq Lil Banin*, is considered important and relevant for the current era, as it contains teachings on religion and morality that are needed in today's society.

He is known for his noble character and his thoughts on akhlak (morality). Ahmad Baradja emphasizes the importance of respecting and obeying teachers, caring for siblings, being polite, visiting people who are sick, console a family who has lost a loved one, and helping with the decease's preparation for burial. He also emphasizes modesty, trustworthiness, responsibility, generosity, and teaching children to be generous. The most important details in this text are that children should empathize with others, be humble, discipline, have good manners, avoid profanity, put forward shame, maintain cleanliness, and take good care of the environment. Baradja emphasizes the importance of no spitting, no spitting snot onto the floor, no littering, no scribing on public facilities, no trees damaging activities, and taking good care of pets.<sup>19</sup>

## Method

This study uses a qualitative paradigm with a content analysis design. This research design is based on the study's purpose, which aims to find out the TikTok content pattern made by UIN students and the Islamic behavior reflected in the content. The contents underwent an analysis as primary data. This study is naturalism interpretative, where the writer constructed reality and tried to understand its meaning; thus, it observed process, events, and authenticity. The writer constructed the context reality of UIN students' TikTok content and tried to comprehend the meaning derived from symbols in the contents. The analysis used in this study is semantic analysis.

---

<sup>18</sup> Aghita Wahyuningsih and Yusuf Hanafiah, "Turas Ulama Nusantara: Al-Akhlaq Lilbanat Karya Syekh Umar Baradja Dan Aktualisasinya Dalam Pendidikan Islam Indonesia," *Bulletin of Indonesian Islamic Studies* 1, no. 1 (June 19, 2022): 13–28, <https://doi.org/10.51214/biis.v1i1.170>.

<sup>19</sup> Umar Ibn Ahmad Baradja, *Al-Akhlaq Li al-Banin* (Surabaya: Maktabah Muhammad ibnu Ahmad Na han Wa Aulādihi, 1992), 7.



The number of followers indicates the account's popularity on Tiktok. In total, the total number of followers is 157,935 followers. The account with 51,300 followers is the account with the most followers. At the same time, the account with the least number of followers is the account with only six followers. Averagely, the number of followers per account is 1504.

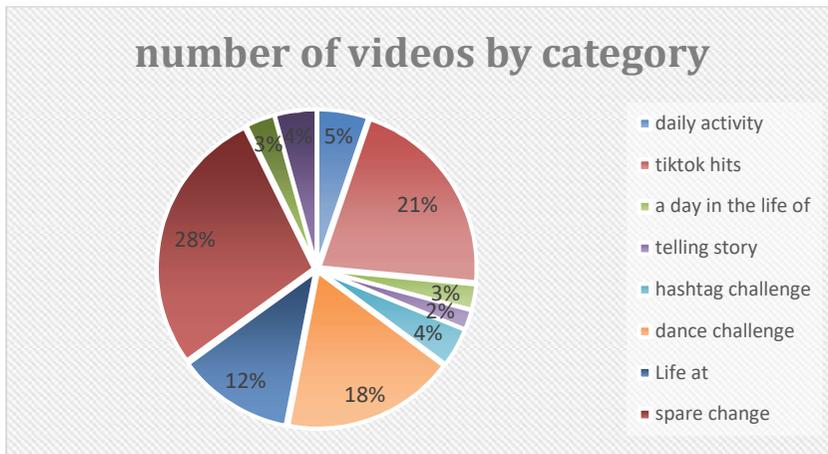
## **Result and Discussion**

### **Content Typology**

Our analysis revealed that TikTok users engage with a variety of content types, including dance, music, comedy, beauty, and education. Dance videos are particularly popular on the platform, with many users participating in dance challenges and sharing their own choreography. Music is also a significant part of TikTok culture, with users creating lip-sync videos to popular songs. Comedy is another popular content type, with many users creating humorous skits and parodies. Beauty and education content are also prevalent on the platform, with many users sharing makeup tutorials and educational videos on a range of topics.

We also identified several behavior patterns that are prevalent among TikTok users. The scroll-and-watch behavior is a common pattern, where users spend a significant amount of time scrolling through their feed and watching videos. Duetting is another prevalent behavior, where users create a split-screen video alongside another user's video. Commenting is also a popular behavior, with users leaving comments on videos to show support, ask questions, or engage in conversation.

The content in Tiktok has different styles and colors, depending on the character and mood of the account owner. These contents have their categories and topics. An account may have more than one category, personality, and different topics. There are various types of TikTok content, but the majority of UIN student content is a daily activity, TikTok hits, a day in the life of, telling stories, hashtag challenges, dance challenges, life at, spare change, and education. We can see the percentage of each video for these types of content in the following graph:



**Graph 3**  
Percentage of Video Content

Based on the above graph, most UIN students have light and entertaining TikTok content. Judging from the number of types of change, Tiktok Hits, and Dance Challenge occupy the first, second, and third places. This finding is unfortunate because students are predicted to act as agents of change and power. With TikTok able to reach so many people, videos made by students can significantly impact audiences.

### **TikTok Behavior of UIN Malang Students**

Based on content typology, UIN students prefer light and entertaining content. This finding also means that the behavior of the UIN students in the video describes their daily lives and is included as relaxed behavior. However, several dominant student behaviors appear on their Tiktok accounts for categorization. These dominant behaviors include, *first*, Narcissistic behavior with close-up videos. One of the behaviors in UIN student Tiktok videos is close-up videos of faces from various angles. Both men and women do this activity. In most videos, the account owner will record a close-up face using the front camera, followed by the music rhythm provided by the application. Usually, videos are added with certain filters that make the video looks attractive.

*Second*, dancing to the music. It is common knowledge that Tiktok is synonymous with body movements that follow the rhythm of the music, which is characteristic of Tiktok videos. The dance also varies depending on the music or challenge that has become viral. People can perform this anywhere: on the street, at home, in restaurants, on campus, and even in houses of worship. Thus, UIN students having a TikTok account is no longer surprising; consequently, many of them make video content with the account owner dancing to the song.

*Third*, the behavior of imitating viral sounds. Often on TikTok, there are sounds in the form of sayings, slogans, snippets of dialogue, or certain viral music

or song. Students then imitate this sound with certain expressions or body movements. Fourth, aggressive behavior when answering Q&A. Upon offending netizen questions, students behaved aggressively to express their emotions and provide intervention to the questioner.

*The fifth* behavior is laughing at considered-funny people or things around them. This video type is usually made public where an object is considered funny so people can laugh with friends or alone. The sixth behavior is interaction with the opposite sex. The interaction is in direct physical contact between men and women, either in the form of handshakes or other physical interactions.

*The seventh* behavior is venting on social media. This behavior has become customary, including on and Tiktok is no exception. Content creators express their hearts with various expressions and intonations and provide various things related to their hearts' content.

*Eighth*, calm, and straightforward behavior. This type of behavior usually appears in educational content or product review content. Calmly, clearly, and straightforwardly, content creators provide explanations to viewers. The ninth behavior is exposing the forbidden body part according to Islam. This action usually exposes bare forearms, ankles, visible hair, or curves that appear due to tight or transparent clothes.

*The tenth behavior* is a posing photo. Most TikTok accounts have photo pose contents collaged or arranged into a reel—eleventh, backbiting behavior. Often TikTok accounts have content that talks about friends, a person, or a public figure by talking about the badness of that person. Twelfth, showing off/ flexing. Just as celebrities often show off their hedonism on their social media accounts, UIN students also have content when they show off their new iPhone, new MacBook, or the amount of pocket money they receive each month.

The primary motivations for university students to use TikTok are entertainment, socialization, and self-expression. Research shows that university students use TikTok as a means of relieving stress and seeking entertainment during their leisure time. They also use TikTok to socialize with their peers, connect with others who share their interests, and find inspiration for creative projects. In addition, university students use TikTok as a platform for self-expression, showcasing their talents and skills, and building their personal brand. Overall, TikTok provides a fun and engaging way for university students to interact with social media.

Research shows that university students tend to engage with content that is relatable, humorous, and visually appealing. The platform's algorithmic recommendations also play a significant role in determining the content that

university students engage with. University students are more likely to engage with content that aligns with their interests, values, and identities.

### **Impact analysis on UIN students' Islamic behavior on their TikTok contents according to Ahmad Baradja's behavioral theory**

Deviant-behavior contents are those in which the behavior of UIN students is considered inconsistent with the indicators of Islamic behavior mentioned by Ahmad Baradja. According to Ahmad Baradja, some Islamic behavior indicators include morality and manners, known as *akhlak*, to Allah. One of the aspects of this manner, according to Ahmad Baradja, is covering women's body parts. Some literature mentions that Ahmad Baradja is very concerned about women's *aurat* (body parts that must be covered).<sup>20</sup> Another aspect of the Islamic manner, according to Ahmad Baradja, is obedience to Allah. When one is obedient, he will read the Qur'an on a routine basis, study well, pray five times a day and stay away from sins.<sup>21</sup>

The following manner is towards other humans. Some significant behaviors in this sense are: not taking a seat or standing next to a man, being devoted to his parents, respecting and obeying teachers, to care for siblings, being polite. One has to treat anyone politely despite their age and social status, to visit people who are sick. The next is manner toward oneself which includes: being modest, trustworthiness, responsibility, generosity, being a humble person, discipline, having good manners in laughing, avoiding profanity, putting forward shame, maintaining our health by maintaining cleanliness, no nail biting, nose picking, procrastinating in trimming hair and nail, bathing regularly, wearing clean clothes, and pilling dirty laundry.

Manner towards the environment. Baradja emphasizes the importance of this deed in the forms of no spitting, no spitting snot onto the floor, no littering, no scribbling on public facilities,<sup>22</sup> no trees damaging activities, and a Muslim should take good care of his/ her pets.<sup>23</sup>

Based on the data obtained from 106 accounts, there were 33 accounts whose overall content followed Ahmad Baradja's Islamic behavior indicators. This finding shows that 73 accounts have content with behavior that deviates from the indicators of Ahmad Baradja's Islamic behavioral theory. Most of these deviations are exposing the forbidden body part according to Islam, interactions with the opposite sex, loss of shame, *riya'*, and uttering inappropriate words. In percentage, the comparison between accounts that have deviant content and

---

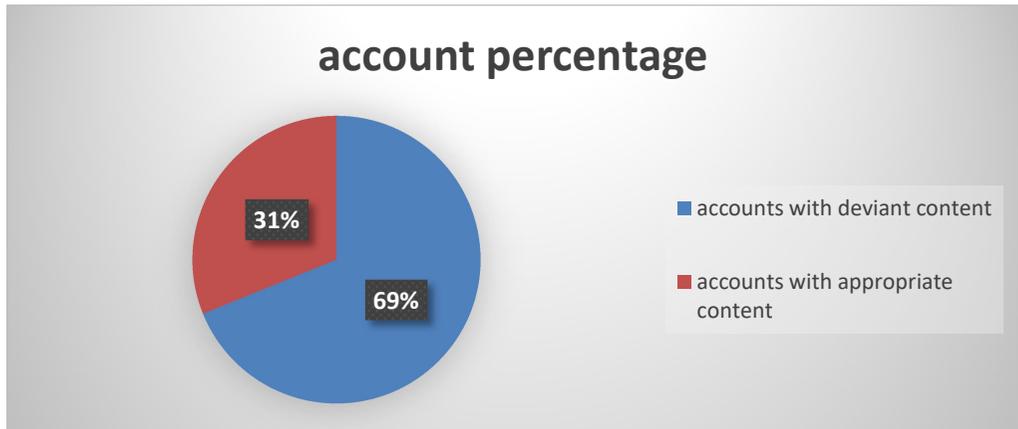
<sup>20</sup> Abd Adim, "Pemikiran Akhlak Menurut Syaikh Umar Bin Ahmad Baradja," *Jurnal Studia Insania* 4, no. 2 (2016): 127–36.

<sup>21</sup> Ibn Ahmad Baradja, *Al-Akhlāq Li al-Banīn*, 7.

<sup>22</sup> Ibn Ahmad Baradja, I, 25.

<sup>23</sup> Ibn Ahmad Baradja, I, 9.

accounts that have content following Ahmad Baradja's Islamic behavior is shown in the following graph:



**Graph 4**  
Percentage of account content comparison deviates

Interestingly, none of the videos in the first one to three uploads has deviating content. That finding shows that deviant content is found at the earliest in the fourth content. This deviation is then repeated in subsequent uploads. In response to this, the researchers assumed that the account owner in the first upload was still a TikTok Newbie user who had yet to be influenced by the culture hits popularized by TikTok. This fact concludes that deviant behavior on the TikTok account was found after the account owner uploaded the fourth video. Thus, TikTok impacts the Islamic behavior of UIN Malang students.

Baradja's theory suggests that behavior is influenced by three factors: knowledge, attitude, and action. Thus, it is possible to analyze UIN students' TikTok contents using these factors and examine how they affect their Islamic behavior. In summary, while there is no direct study on the impact analysis of UIN students' Islamic behavior on their TikTok contents according to Ahmad Baradja's behavioral theory, there are some general studies and analyses on TikTok's impact that might provide some insights. These insights can be used to examine how UIN students' TikTok contents affect their knowledge, attitude, and action towards Islamic behavior.

The data obtained from the analysis of 106 UIN Malang students' TikTok accounts reveals that a significant number of the accounts deviate from Ahmad Baradja's Islamic behavioral indicators. Specifically, out of the 106 accounts analyzed, only 33 accounts had content that followed the indicators of Islamic behavior according to Baradja's theory. This means that the majority of the accounts (73) had content that did not align with Baradja's indicators.

Further analysis of the deviations from Baradja's indicators reveals that some of the most common behaviors exhibited in the TikTok content of the UIN Malang students were exposing the forbidden body parts, interacting with the opposite sex, loss of shame, *riya'*, and uttering inappropriate words. These findings suggest that the students may be engaging in behaviors that are not in line with Islamic teachings and values, as outlined by Baradja's theory.

The implications of these findings are significant, as they suggest that TikTok may be contributing to a deviation from Islamic behavioral norms among UIN Malang students. However, it is important to note that this study only analyzed a small sample of students and that further research is needed to fully understand the relationship between TikTok and Islamic behavior among UIN students and Muslim youth more broadly.

Overall, the findings of this study highlight the need for increased awareness and education about Islamic behavioral norms among Muslim youth, especially as they navigate the influence of social media platforms like TikTok on their daily lives and behaviors.

### **Conclusion**

The dominant behaviors carried out by UIN students in their TikTok content are mainly narcissistic, with close-up videos being the most common type of content. Deviant behaviors such as exposing forbidden body parts, interacting with the opposite sex, and uttering inappropriate words are also present in many students' TikTok content. Furthermore, only 31% of the accounts analyzed had content that followed Ahmad Baradja's Islamic behavior indicators, with the majority (69%) deviating from those indicators. It is interesting to note that the deviation is often found in the fourth upload and repeated in subsequent uploads. This suggests that TikTok may have an impact on the Islamic behavior of UIN Malang students.

Overall, these findings highlight the need for increased education and awareness among Muslim youth about Islamic behavioral norms and values, especially as they navigate the influence of social media platforms like TikTok. Further research is necessary to fully understand the relationship between TikTok and Islamic behavior among UIN students and Muslim youth more broadly.

\*\*\*\*\*

## Bibliography

- Adim, Abd. "Pemikiran Akhlak Menurut Syaikh Umar Bin Ahmad Baradja." *Jurnal Studia Insania* 4, no. 2 (2016): 127–36.
- Agater, A. M. A. "The Influence of 'TikTok 'Blow-Ups' on the Mental Health of Gen Z Creators." Bachelor Thesis, University of Twente, 2022. <http://essay.utwente.nl/91480/>.
- Ananda, Vilda Rizki. "Viral! Mahasiswi Cantik Asyik Joget TikTok Depan Kelas, Reaksi Dosen Tak Terduga: Okezone Edukasi." *Okezone*, November 30, 2021, sec. News. <https://edukasi.okezone.com/read/2021/11/30/65/2509837/viral-mahasiswi-cantik-asyik-joget-tiktok-depan-kelas-reaksi-dosen-tak-terduga>.
- Anderson, Katie Elson. "Getting Acquainted with Social Networks and Apps: It Is Time to Talk about TikTok." *Library Hi Tech News* 37, no. 4 (May 2020): 7–12.
- Beutell, Jacqueline M. "Children's Rights and Social Media: An Analysis of TikTok's Terms of Service through the Lens of a Young User." Office of International Programs. College of Education. University of Illinois at Urbana-Champaign, 2020. <https://www.ideals.illinois.edu/handle/2142/106069>.
- De Leyn, Tom, Ralf De Wolf, Mariek Vanden Abeele, and Lieven De Marez. "In-between Child's Play and Teenage Pop Culture: Tweens, TikTok & Privacy." *Journal of Youth Studies* 25, no. 8 (September 14, 2022): 1108–25. <https://doi.org/10.1080/13676261.2021.1939286>.
- Deguchi, Atsushi, and Chiaki Hirai. "What Is Society 5.0?" In *Society 5.0*, edited by Hitachi-UTokyo Laboratory(H-UTokyo Lab.), C1–C1. Singapore: Springer Singapore, 2020. [https://doi.org/10.1007/978-981-15-2989-4\\_9](https://doi.org/10.1007/978-981-15-2989-4_9).
- Fadlila, Ellya Agus Rahmawati Ghaina. "Self-Disclosure Pada Remaja Pengguna Tik-Tok: Bagaimana Peranan Kecerdasan Emosi?" *INNER: Journal of Psychological Research* 2, no. 4 (February 3, 2023): 550–57.
- Falah, Muhammad Naufal. "Dihujat Usai Konten Joget di Depan Tentara Viral, Seleb Tiktok Ngeluh, Video Sudah Dihapus Ada Lagi." *Tribunsumsel.com*, July 16, 2021, sec. seleb. <https://sumsel.tribunnews.com/2021/07/16/dihujat-usai-konten-joget-di-depan-tentara-viral-seleb-tiktok-ngeluh-video-sudah-dihapus-ada-lagi>.
- Fiallos, Angel, Carlos Fiallos, and Stalin Figueroa. "Tiktok and Education: Discovering Knowledge through Learning Videos." In *2021 Eighth International Conference on EDemocracy & EGovernment (ICEDEG)*, 172–76, 2021. <https://doi.org/10.1109/ICEDEG52154.2021.9530988>.

- Hananto, Bagas Arief, Rizki Ilma Hafidzun Alim, Syahputra Syahrir, Khansa Amaradiena, and Candiwan. "Analysis of Information Security Awareness for TikTok Application Users in Indonesia." In *2022 10th International Conference on Information and Communication Technology (ICoICT)*, 129–33, 2022. <https://doi.org/10.1109/ICoICT55009.2022.9914826>.
- Ibn Ahmad Baradja, Umar. *Al-Akhlāq Li al-Banīn*. Surabaya: Maktabah Muhammad Ibnu Ahmad Na Han Wa Aulādihi, 1992.
- Jaffar, Badriya Abdul, Sadia Riaz, and Arif Mushtaq. "Living in a Moment: Impact of TicTok on Influencing Younger Generation IntoMicro-Fame." *Journal of Content, Community and Communication* 10, no. 9 (December 28, 2019). <https://doi.org/10.31620/JCCC.12.19/19>.
- Khattab, Mona. "Synching and Performing : Body (Re)-Presentation in the Short Video App TikTok," January 16, 2020. <https://osuva.uwasa.fi/handle/10024/10471>.
- Leonard, Kerrie Caitlin. "The Impact of Social Media Body Challenges on Youths' Body Image." Master Thesis, North Dakota State University, 2020. <https://www.proquest.com/openview/c44c2943db1d690bb5dff6ba190c2321/1?pq-origsite=gscholar&cbl=18750&diss=y>.
- MacKinnon, Kinnon Ross, Hannah Kia, and Ashley Lacombe-Duncan. "Examining TikTok's Potential for Community-Engaged Digital Knowledge Mobilization With Equity-Seeking Groups." *Journal of Medical Internet Research* 23, no. 12 (December 9, 2021): e30315. <https://doi.org/10.2196/30315>.
- Malik, Dusep. "Polisi Amankan 3 Emak-emak Joget TikTok di Jembatan Suramadu | Halaman 2." *PT VIVA MEDIA BARU-Viva News*, July 5, 2020, sec. Polisi Amankan 3 Emak-emak Joget TikTok di Jembatan Suramadu. <https://www.viva.co.id/berita/nasional/1226396-polisi-amankan-3-emak-emak-joget-tiktok-di-jembatan-suramadu>.
- Mhalla, Majdouline, Jiang Yun, and Alireza Nasiri. "Video-Sharing Apps Business Models: TikTok Case Study." *International Journal of Innovation and Technology Management* 17, no. 07 (November 2020): 2050050. <https://doi.org/10.1142/S0219877020500509>.
- Mittmann, Gloria, Kate Woodcock, Sylvia Dörfler, Ina Krammer, Isabella Pollak, and Beate Schrank. "'TikTok Is My Life and Snapchat Is My Ventricle': A Mixed-Methods Study on the Role of Online Communication Tools for Friendships in Early Adolescents." *The Journal of Early Adolescence* 42, no. 2 (February 2022): 172–203. <https://doi.org/10.1177/02724316211020368>.
- Ngangom, Martina. "How TikTok Has Impacted Generation Z's Buying Behavior and Their Relationship with Brands?" Master Thesis, Dublin Business School, 2020. <https://esource.dbs.ie/handle/10788/4116>.

- Omar, Bahiyah, and Wang Dequan. "Watch, Share or Create: The Influence of Personality Traits and User Motivation on TikTok Mobile Video Usage." *International Journal of Interactive Mobile Technologies (IJIM)* 14, no. 04 (March 12, 2020): 121. <https://doi.org/10.3991/ijim.v14i04.12429>.
- Petrillo. "What Makes TikTok so Addictive?: An Analysis of the Mechanisms Underlying the World's Latest Social Media Craze." *Brown Undergraduate Journal of Public Health*, December 13, 2021. <https://sites.brown.edu/publichealthjournal/2021/12/13/tiktok/>.
- Qin, Yao, Bahiyah Omar, and Alessandro Musetti. "The Addiction Behavior of Short-Form Video App TikTok: The Information Quality and System Quality Perspective." *Frontiers in Psychology* 13 (September 6, 2022): 932805. <https://doi.org/10.3389/fpsyg.2022.932805>.
- Rutherford, Brienna N., Tianze Sun, Carmen C. W. Lim, Jack Chung, Brandon Cheng, Lily Davidson, Calvert Tisdale, et al. "Changes in Viewer Engagement and Accessibility of Popular Vaping Videos on TikTok: A 12-Month Prospective Study." *International Journal of Environmental Research and Public Health* 19, no. 3 (January 20, 2022): 1141. <https://doi.org/10.3390/ijerph19031141>.
- Saputra, Wahyu, and Sri Rum Giyarsih. "Spatial Distribution of Startup (Gojek and Grab) Users in Palembang City, Indonesia." *GeoJournal*, October 31, 2022. <https://doi.org/10.1007/s10708-022-10782-6>.
- Setiyawan, Anang, and Ilham Aji Pangestu. "Comparative Study on Development Policies of Startup Business in Indonesia and Singapore." In *Proceedings of the First International Conference on Administration Science (ICAS 2019)*. Bandung, Indonesia: Atlantis Press, 2019. <https://doi.org/10.2991/icas-19.2019.71>.
- Song, Shijie, Yuxiang Chris Zhao, Xinlin Yao, Zhichao Ba, and Qinghua Zhu. "Serious Information in Hedonic Social Applications: Affordances, Self-Determination and Health Information Adoption in TikTok." *Journal of Documentation* 78, no. 4 (January 1, 2021): 890–911. <https://doi.org/10.1108/JD-08-2021-0158>.
- Wahyuningsih, Aghita, and Yusuf Hanafiah. "Turas Ulama Nusantara: Al-Akhlaq Lilbanat Karya Syekh Umar Baradja Dan Aktualisasinya Dalam Pendidikan Islam Indonesia." *Bulletin of Indonesian Islamic Studies* 1, no. 1 (June 19, 2022): 13–28. <https://doi.org/10.51214/biis.v1i1.170>.
- Wang, Yu-Huan, Tian-Jun Gu, and Shyang-Yuh Wang. "Causes and Characteristics of Short Video Platform Internet Community Taking the TikTok Short Video Application as an Example." In *2019 IEEE International Conference on Consumer Electronics - Taiwan (ICCE-TW)*, 1–2. YILAN, Taiwan: IEEE, 2019. <https://doi.org/10.1109/ICCE-TW46550.2019.8992021>.

- Wengel, Yana, Ling Ma, Yixiao Ma, Michal Apollo, Kamil Maciuk, and Ann Suwaree Ashton. "The TikTok Effect on Destination Development: Famous Overnight, Now What?" *Journal of Outdoor Recreation and Tourism* 37 (March 2022): 100458. <https://doi.org/10.1016/j.jort.2021.100458>.
- Zhao, Zhengwei. "Analysis on the 'Douyin (TikTok) Mania' Phenomenon Based on Recommendation Algorithms." Edited by G. Kierans, H. Liu, and E.H.K. Ng. *E3S Web of Conferences* 235 (2021): 03029. <https://doi.org/10.1051/e3sconf/202123503029>.
- Zhou, Qiyang. "Understanding User Behaviors of Creative Practice on Short Video Sharing Platforms - A Case Study of TikTok and Bilibili - ProQuest." PhD Thesis, University of Cincinnati, 2019. <https://www.proquest.com/openview/a13fa3d81ceb33095ae99f25f31c724c/1?pq-origsite=gscholar&cbl=18750&diss=y>.
- Zito, Wendy. "TikTok Cyberbully Responses: Communicating the Narrative." *Doctoral Dissertations and Projects*, May 1, 2022. <https://digitalcommons.liberty.edu/doctoral/3622>.