



THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN OVERCOMING THE NEGATIVE IMPACT OF TIKTOK USE ON CHILDREN'S CHARACTER

Linda Firdiana ^{1*}, Meti Fatimah ²

^{1,2} Institut Islam Mamba'ul 'Ulum Surakarta, Indonesia

Abstract

The rapid development of social media platforms, particularly TikTok, has had a significant impact on children's character development, including emotional, moral, and social dimensions. This article examines the negative effects of TikTok usage on children's character and analyzes the strategic role of Islamic Religious Education teachers in addressing these challenges. The study was conducted at MTs NU Raudlatul Muallimin Ngawen Demak and employed a literature-based approach supported by contextual educational analysis. The findings indicate that excessive TikTok use may lead to emotional instability, decreased learning focus, addictive behavior, imitation of inappropriate content, and reduced self-confidence due to unrealistic social standards. In responding to this phenomenon, Islamic Religious Education teachers play an essential role as character mentors, facilitators of digital literacy, role models of Islamic values, and collaborative partners with parents and the school community. The strategies proposed include integrating character education into Islamic Religious Education learning, fostering digital ethics, guiding students in selecting appropriate content, and strengthening religious activities as a means of internalizing Islamic values. This study is limited by its geographically specific context and does not measure the effectiveness of the proposed educational interventions. Nevertheless, it emphasizes that character development in the digital era requires a holistic approach that combines moral education, digital literacy, and collaboration between schools and families to support students in using social media wisely and ethically.

Keywords: TikTok, Children's Character, PAI Teachers, Digital Impact

* Correspondence Address:	lindafirdiana10@gmail.com			
Article History	Received	Revised	Accepted	Published
	2026-01-02	2026-01-13	2026-02-23	2026-03-15

INTRODUCTION

مقدمة

The rapid development of information and communication technology in the digital era has profoundly transformed educational practices and processes of character formation among students. Social media platforms, particularly TikTok, have become influential spaces where children and adolescents not only seek entertainment but also construct identities, internalize values, and learn social behaviors. Although TikTok offers creative and expressive opportunities, excessive use has been shown to negatively affect children's character development, including moral orientation, self-regulation, and emotional stability (Rahayu et al., 2022). From the perspective of character education, this phenomenon presents a critical challenge, as character building remains a fundamental pillar of education aimed at nurturing not only academic excellence but also moral integrity and spiritual awareness (Aodra et al., 2025).

Theoretically, the influence of TikTok on students' character can be explained through social learning theory, which posits that individuals acquire behaviors and values through

observation and imitation of models encountered in their environment. Algorithm-driven exposure on TikTok intensifies this process by repeatedly presenting viral content that normalizes certain lifestyles, attitudes, and moral orientations. In parallel, the framework of digital citizenship emphasizes the need for students to develop ethical awareness, critical thinking, and responsible behavior in digital spaces. When these competencies are insufficiently developed, adolescents become more vulnerable to consumerism, social comparison, and the pursuit of online validation through likes and comments, which may conflict with positive moral values (Siti Nurmaya et al., 2024).

Within Islamic education, these challenges highlight the importance of moral filtering, a conceptual lens that views religious education as a process of guiding learners to critically evaluate and internalize information based on Islamic ethical principles. Islamic Religious Education teachers play a strategic role in this process, as they are responsible for instilling religious values and guiding students to live in accordance with Islamic teachings. However, existing studies indicate that many teachers still rely on textual and normative teaching approaches that are insufficiently responsive to students' digital realities, reducing the effectiveness of religious learning in addressing character issues shaped by social media use (Putri et al., 2023). Moreover, limited digital literacy among some teachers leads to the perception of social media as a barrier rather than as a potential medium for moral education and da'wah (Mas Fierna, 2023).

This pedagogical challenge is further compounded by weak collaboration between schools and families in supervising children's social media use. Parents often assume that schools are primarily responsible for digital supervision, while schools place similar expectations on families. This lack of synergy results in minimal control over students' digital activities, increasing their exposure to negative content and undermining character education efforts (Ryfa Camila et al., 2025). At the curricular level, character education in Islamic Religious Education frequently fails to address concrete digital phenomena, such as viral trends, ethical responses to online behavior, and Islamic perspectives on responsible social media use, creating a gap between curricular ideals and students' lived experiences.

Despite the growing body of literature on social media's impact on students and on character education in Islamic schools, prior research largely focuses on identifying negative effects or prescribing general moral values. There remains a limited theoretical and empirical discussion on the active mediating role of Islamic Religious Education teachers within digital ecosystems. This study addresses this gap by explicitly conceptualizing Islamic Religious Education teachers as digital moral mediators who function as moral filters in guiding students' engagement with TikTok through Islamic values. By integrating social learning theory, digital citizenship, and moral filtering, this research offers an original contribution to the literature by reframing the role of Islamic Religious Education teachers from passive transmitters of knowledge to active agents who negotiate global digital influences within local religious and moral contexts.

Accordingly, this study aims to explore how Islamic Religious Education teachers respond to the negative impacts of TikTok on students' character and how their pedagogical practices can be strengthened through contextualized digital literacy and collaborative strategies involving schools and families. Through this conceptual framework, the study seeks to contribute both theoretically and practically to the development of more responsive, value-based character education in the digital era.

METHOD

منهج

This study employed a qualitative descriptive approach (Dewi, 2025) to obtain an in-depth understanding of the role of Islamic Religious Education teachers in addressing the negative impact of TikTok on students' character development. The research was conducted at MTs NU Raudlatul Muallimin Ngawen Demak. The primary informants included Islamic Religious Education teachers, the school principal, and students. Informants were selected using purposive sampling based on their relevance to the research focus, and the selection was expanded through a snowball technique to identify additional participants who could provide supporting information.

The participants consisted of three Islamic Religious Education teachers with teaching experience ranging from 5 to 15 years, one school principal with more than 10 years of administrative experience, and six students aged between 13 and 15 years. All student participants were enrolled in Islamic-based education and actively used social media, particularly TikTok, in their daily lives.

Data were collected through observation, in-depth interviews, and documentation (Firdiansyah Alhabsyi et al., 2022). Observations were conducted during classroom learning activities and daily school interactions to examine students' behavior and the implementation of character education in Islamic Religious Education lessons. In-depth interviews were conducted with all informants, with each interview session lasting approximately 30–60 minutes. The interviews focused on perceptions of TikTok usage, its influence on students' character, and strategies employed to strengthen character education. Documentation included school activity archives, student records, and data related to disciplinary cases.

To ensure data validity, triangulation of data sources and collection techniques was applied to enhance the credibility and consistency of the findings. Data analysis followed the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing.

This study adhered to ethical research principles. Prior to data collection, informed consent was obtained from all participants, and parental consent was secured for student participants. Participants were informed about the purpose of the study and their voluntary involvement. Anonymity and confidentiality were maintained by using pseudonyms and ensuring that no identifiable personal information was disclosed in the research findings.

RESULT

نتائج

The role of Islamic Religious Education teachers in addressing the negative impacts of TikTok use on children's character at MTs NU Raudlatul Muallimin Ngawen Demak.

The rapid development of the digital world and social media has brought significant changes to students' lives. Platforms like TikTok offer entertainment, creativity, and quick access to a wide range of information. However, behind this positive potential, serious challenges arise for the development of students' character and morals. Research conducted in several schools indicates that high-intensity TikTok use can influence students' social and moral behaviour, including shifts in values, lifestyle changes, and a tendency to imitate viral content without careful consideration (Ria Novita et al., 2024). In this context, the presence of Islamic Religious Education teachers is crucial in safeguarding Islamic values amidst the rapid digital tide.

Findings from this study indicate that PAI teachers perceive TikTok as both a challenge and a moral test for students' character development. One teacher explained:

"Students often imitate viral content without thinking whether it is appropriate or not. Some behaviors that were previously considered inappropriate are now seen as normal because they frequently appear on TikTok." (PAI Teacher 1)

This statement reflects the concern that social learning through digital media often occurs without sufficient moral filtering, thereby increasing the urgency of the teacher's role as a moral guide.

Previous studies emphasize that PAI teachers function not only as religious instructors but also as role models (*uswah hasanah*), motivators, spiritual mentors, and moral controllers (Rieza Hardiyani et al., 2024). The findings of this research reinforce that role, showing that teachers actively attempt to act as "value filters" who help students distinguish content aligned with Islamic morals from content that should be avoided. One teacher stated:

"We cannot completely forbid TikTok, because students will still access it. What we can do is teach them how to filter content and remind them of Islamic values when they are online." (PAI Teacher 2)

This highlights the shift in teachers' roles from prohibition-oriented control to moral mediation within digital spaces.

According to a literature review, Islamic Religious Education teachers play a multidimensional role in shaping students' character. In a study conducted in a secondary school setting, Islamic Religious Education teachers not only served as religious instructors but also as role models (*uswah hasanah*), motivators, spiritual guides, and moral controllers (Rieza Hardiyani et al., 2024). This suggests that Islamic Religious Education teachers have the potential to act as "value filters" that help students sort out which content aligns with Islamic morals and which should be avoided. In the reality of education in the digital era, the role of Islamic Religious Education teachers needs to be expanded: not only within the formal classroom, but also encompassing students' daily lives both in and outside of school. Several studies emphasise that through the internalisation of Quranic values and noble morals in all aspects of school life, congregational worship, routine activities, and even social interaction, Islamic character can be consistently formed (Nur'aeni et al., 2025). This is especially important when students are faced with the temptations of digital content, ensuring they already have a strong "internal moral filter."

Furthermore, in the era of social media, Islamic Religious Education teachers also have a strategic role in fostering digital ethics and media literacy among students. In the most recent research, Islamic Religious Education teachers are considered digital ethics mentors helping students understand that social media use is not just about entertainment, but also about moral responsibility, especially in maintaining morals, being mindful of speech, being polite, and avoiding negative online behaviour (Rahmawati et al., 2025). With this approach, social media, including TikTok, is not necessarily seen as an enemy, but rather as a space that can be conditioned so that students maintain Islamic values.

Concrete strategies that Islamic Religious Education teachers at MTs NU Raudlatul Muallimin Ngawen Demak can adopt include:

1. Integrating character education and digital literacy into the Islamic Religious Education curriculum. For example, when discussing manners, ethics, or morals, teachers can also include material on how to behave wisely in the digital world, how to select content, how to guard one's words and behaviour online, and the importance of responsible use of social media. This contextual approach makes religious teachings relevant to students' current realities (Robiatal et al., 2025).
2. Be a daily role model, teachers demonstrate Islamic behaviour, ethical manners, responsibility, and integrity both in the real world and in digital interactions. This exemplary behaviour serves as a moral role model for students.
3. Establish a routine of religious activities and Islamic character at school, such as dhikr (remembrance of God), tadarus (recitation of the Koran), prayer before studying, congregational prayer, and moral reflection so that Islamic character becomes part of students' daily lives, not just theory in textbooks. Internalising values like this effectively forms a strong moral foundation.
4. Guiding students in digital literacy, encouraging critical thinking about the content consumed on TikTok, inviting reflection on the influence of content on personal, social, and religious values, and assisting students in using social media wisely (Rahmawati et al., 2025).
5. Building collaboration with parents and the community, encouraging parents to be aware of the influence of social media, providing joint guidance, and instilling Islamic values both at home and at school. Because students' character is influenced by the broader environment, not just school, some literature suggests an integrative approach like this for more comprehensive character formation.

Despite their strategic role, Islamic Religious Education teachers also face serious challenges in implementing their roles in the digital era. One major obstacle is teachers' digital literacy competency. Many teachers lack an adequate understanding of social media, algorithms, and online dynamics, making it difficult to guide students effectively (Tatik Safiqo et al., 2025). Furthermore, students' resistance to moral/religious guidance once exposed to viral content and digital lifestyles is also a challenge which requires a patient, consistent, and relevant approach. To overcome these obstacles, the literature suggests several solutions: digital literacy training for teachers, the development of Islamic Religious Education modules contextualized to the digital era, holding digital literacy and morality seminars/workshops for students and parents, and the positive use of digital media for example, creating Islamic da'wah content, educational videos, or Islamic value campaigns on social media as creative alternatives (Robiatal, et al., 2025).

Overall, the literature suggests that Islamic Religious Education teachers are strategically positioned to minimise TikTok's negative impact on students' character through a combination of character education, digital literacy, role models, and community collaboration. For MTs NU Raudlatul Muallimin Ngawen, this means that schools must not only focus on the academic curriculum but also prioritise Islamic character education that is responsive to the challenges of the times.

Table 1. The role of Islamic Religious Education teachers in overcoming the negative impact of TikTok use on children's character

Research Result	Information
Islamic Religious Education Teachers as TikTok Usage Guides	Islamic Religious Education teachers guide students to use TikTok responsibly by encouraging time management, content selection, and awareness of the potential negative effects of excessive use on behavior and learning.
Character Mentors	Teachers assist students in strengthening moral values and addressing behavioral changes influenced by TikTok, such as impoliteness, reduced courtesy, hedonistic tendencies, and declining discipline.
Role Models (Uswah Hasanah)	Teachers demonstrate exemplary Islamic behavior in daily interactions, both offline and online, including ethical communication and responsible social media use, which serves as a moral reference for students.
Collaboration with Parents and Other Teachers	Islamic Religious Education teachers collaborate with homeroom teachers and parents to monitor students' social media use, provide guidance and counseling, enforce school regulations, and support holistic character development.
Using TikTok as a Positive Media for Islamic Propagation	Teachers encourage the positive use of TikTok by guiding students to create Islamic content, motivational messages, and educational videos that promote moral values and constructive behavior.

Based on the five findings outlined in the table, the role of Islamic Religious Education (PAI) teachers is highly strategic in mitigating the negative impacts of TikTok use on student character at MTs NU Raudlatul Muallimin Ngawen. Islamic Religious Education teachers not only serve as guides for wise social media use but also as character mentors and role models who directly influence student behaviour. This effort is strengthened through collaboration with parents and other teachers to comprehensively monitor and guide students. Furthermore, Islamic Religious Education teachers can transform digital challenges into opportunities by guiding the use of TikTok as a means of da'wah and positive character building, enabling social media to function as an educational tool that supports Islamic values.

The Negative Impact of TikTok on Children's Character

TikTok usage has become a powerful phenomenon among children and adolescents. The platform offers short videos that are easily accessible, visually engaging, and can be consumed quickly. However, various studies have shown that excessive TikTok use has a significant negative impact on children's character and psychosocial development. These impacts can be observed through changes in behaviour, thought patterns, daily habits, and children's ability to build social relationships and self-control.

One of the most prominent impacts is disruption to mental health and emotional stability. (Miao et al., 2023) found that adolescents who use TikTok intensively show increased anxiety, stress, and emotional instability. TikTok's fast-paced algorithm exposes children to excessive visual stimulation, making it difficult to calm down and regulate their emotions. This condition affects character development, particularly in aspects of self-control, emotional stability, and the ability to cope with stress. Furthermore, TikTok also impacts children's concentration and focus. The short, rapidly changing video format causes the brain to become accustomed to receiving instant information without in-depth cognitive processing. Excessive consumption of short videos can decrease attention span, impair cognitive control, and weaken executive function. As a result, children become easily bored, have difficulty focusing on lessons, and lack discipline in

completing tasks. This directly impacts character traits such as perseverance, patience, and responsibility.

Another serious impact is the emergence of addictive behaviour. In a systematic review (Lakshit Jain et al, 2025), many adolescents exhibited symptoms of TikTok addiction, such as inability to control usage time, feeling anxious when not accessing the app, and constantly searching for new content. This addiction causes children to neglect important activities like studying, praying, or interacting with family. When priorities change, character values such as discipline, responsibility, and time management weaken. TikTok has also become a space that produces various negative content that can affect children's moral values. Adolescents often imitate viral content without considering ethical values. Content containing offensive language, dangerous actions, and lifestyles that deviate from social norms is often consumed and imitated by children without a moral filtering process. This impacts character development such as politeness, respect, and the ability to distinguish between good and bad behaviour.

“Students become easily distracted in class. When asked, they admit staying up late watching TikTok, which affects their focus and emotional control at school.” (PAI Teacher 1)

TikTok exacerbates body image issues in children. Exposure to visuals depicting idealised beauty standards and physical transformations can lead to feelings of insecurity. Teenagers who are frequently exposed to beauty content on TikTok experience decreased self-acceptance and pressure to conform to certain appearance standards. As a result, internal characteristics such as gratitude, self-esteem, and self-confidence are weakened. Socially, excessive TikTok use also reduces the quality of children's communication with family and peers. High dependence on digital activities leads children to withdraw from social environments more often. Face-to-face interactions, which should be a means of cultivating empathy, manners, and solidarity, have drastically decreased. This ultimately impacts children's social character development, such as the ability to work together, develop empathy, and care for their surroundings. Overall, the negative impact of TikTok use on children's character extends not only to behavioural aspects but also to emotional, cognitive, moral, and social dimensions. Therefore, teachers, parents, and schools need to actively guide children in using TikTok wisely and in a controlled manner, so as not to disrupt the moral and character development that should be fostered at a school age.

Table 2. Negative impacts of TikTok use on children's character

Research result	Information
Emotional Stability	Excessive TikTok use contributes to emotional instability, increased anxiety, and difficulty regulating emotions due to overstimulation from fast-paced and repetitive content.
Focus and Self-Control	Continuous exposure to short-form videos reduces attention span, weakens self-control, and makes students more impatient and less disciplined in learning activities.
Addictive Behavior	Students show tendencies toward social media addiction, such as difficulty controlling usage time, constant content consumption, and neglect of important responsibilities like studying and worship.
Moral and behavioural changes	Imitation of viral content without moral consideration leads to changes in behavior, including the use of inappropriate language, reduced respect, and actions that conflict with social and religious norms.
Self-Confidence and Body Image	Exposure to idealized beauty standards on TikTok lowers self-confidence and self-acceptance, contributing to body image concerns and weakened gratitude and self-esteem.

Based on the table above, TikTok use negatively impacts children's character, particularly their emotional, cognitive, moral, and self-confidence aspects. Children who consume TikTok

excessively are more likely to experience emotional instability, decreased focus, and addictive behaviour that interferes with their responsibility and discipline. Furthermore, exposure to viral content that violates moral values often encourages children to imitate negative behaviour, while unrealistic beauty standards on the platform also affect body image and lower self-confidence. These findings suggest that without adequate supervision and digital literacy, TikTok can hinder the development of positive character in children.

DISCUSSION | مناقشة

The use of social media and short-video platforms such as TikTok among children and adolescents has generated complex and multidimensional impacts on character development, psychosocial well-being, and learning behavior. While numerous studies highlight predominantly negative consequences, the findings also reveal contradictory perspectives that require critical reflection, particularly within the educational context.

On the one hand, intensive exposure to short-video content has been associated with decreased concentration and weakened executive functioning, as adolescents become accustomed to rapidly changing stimuli that hinder sustained attention and self-discipline in academic tasks (Ahmat et al., 2025). This condition often results in lower learning resilience and reduced commitment to long-term educational responsibilities. Additionally, excessive social media use increases vulnerability to anxiety, stress, and emotional instability due to social comparison, online validation pressures, and unrealistic social standards. These psychological pressures frequently contribute to declining self-confidence and identity-related conflicts during adolescence.

However, on the other hand, several Islamic Religious Education teachers still perceive TikTok primarily as a threat rather than a potential educational resource. This perception creates a pedagogical dilemma: while teachers aim to protect students from harmful content, an overly restrictive stance may limit opportunities to utilize digital platforms as tools for positive character education. This tension reflects a broader structural issue, namely the generational gap in digital literacy between teachers and students. Many educators possess limited familiarity with digital culture compared to students who are digital natives, making it challenging to guide media use effectively rather than merely prohibiting it.

Another significant concern is the emergence of social media addiction, characterized by difficulties in controlling usage time, compulsive content consumption, and neglect of essential activities such as learning, religious practices, and family interactions (Daria J et al., 2017). This addictive pattern disrupts the development of responsibility, self-control, and time management. At the same time, the globalized nature of social media content exposes adolescents to dominant cultural narratives that often promote hedonism, consumerism, and individualism, which may conflict with local moral, cultural, and religious values. Without adequate moral and digital literacy, adolescents are prone to imitate such behaviors through social learning processes (Bandura, 2009), leading to the erosion of values such as modesty, politeness, and simplicity.

Moreover, the influence of social media on self-image and self-confidence presents another critical paradox. While platforms like TikTok offer spaces for creativity and self-expression, repeated exposure to idealized physical appearances and luxurious lifestyles has been shown to increase body dissatisfaction and lower self-esteem among adolescents (Fardouly & Holland, 2018). This contradiction highlights the structural pressure of global visual culture, which continuously shapes adolescents' self-perceptions and challenges educators in fostering

gratitude, self-acceptance, and spiritual awareness.

Overall, these findings suggest that social media is not solely a negative force but a contested space shaped by structural inequalities in digital literacy, generational divides, and global cultural pressures. In this context, Islamic Religious Education teachers face a dual challenge: safeguarding students from harmful influences while simultaneously transforming digital media into a medium for moral education and character building. Strengthening teachers' digital competence, promoting critical media literacy, and integrating ethical and religious values into digital engagement are essential strategies to navigate these dilemmas. Through this balanced approach, the negative impacts of social media can be mitigated and redirected toward meaningful opportunities for positive character development.

CONCLUSION

خاتمة

Based on the discussion of the role of Islamic Religious Education teachers in addressing the negative impacts of TikTok use on children's character, this study concludes that the active involvement of Islamic Religious Education teachers is essential in guiding students to engage with social media in a critical, ethical, and responsible manner. While TikTok offers spaces for creativity and entertainment, it also poses significant risks, including emotional instability, reduced learning focus, addictive behavior, moral shifts, and declining self-confidence due to exposure to content that contradicts positive moral values.

In this context, Islamic Religious Education teachers assume a strategic and multifaceted role as mentors, guides, role models, and moral regulators who help students critically filter digital content. This study contributes theoretically to the fields of religious education and digital literacy by emphasizing that character education in the digital era cannot be separated from media mediation processes. The findings extend the understanding that Islamic Religious Education teachers in the digital era are not merely instructors, but active "moral filters" who mediate the flow of global information through the lens of Islamic values. This perspective enriches existing literature by positioning teachers as dynamic agents who bridge moral education and digital engagement.

Furthermore, the study highlights the importance of integrating character education with digital literacy, strengthening exemplary behavior, and fostering close collaboration between teachers, parents, and schools to ensure holistic character development. Rather than adopting a purely restrictive stance toward technology, Islamic Religious Education teachers are encouraged to utilize platforms such as TikTok as media for da'wah and educational content. Through this transformative approach, digital technology—often perceived as a threat—can be redirected into a constructive tool for nurturing Islamic character and ethical awareness among students.

Ultimately, this study underscores that effective character development in the digital era requires a holistic, adaptive, and value-based educational approach that responds to rapid technological changes while remaining grounded in moral and religious principles.

BIBLIOGRAPHY

مراجع

- Adawiyah, R., & Arifin, M. B. U. B. (2025). The Role of Islamic Social Media Etiquette in Shaping Students' Online Behaviour: A Case Study of Eighth-Grade MTs Students. *Journal of Educational Research and Practice*, 3(2), 307-320.
- Alhabsyi, F., Pettalongi, S. S., & Wandu, W. (2022). Peran Kepemimpinan Kepala Sekolah dalam Meningkatkan Kinerja Guru. *Jurnal Integrasi Manajemen Pendidikan*, 1(1), 11-19.
- Anggraini, D. F. (2025). Peran Guru Sebagai Inovator Dalam Meningkatkan Kualitas Pembelajaran Di Era Digital. *Azkiya*, 8(1), 53-61.
- Bandura, A. (2009). Social cognitive theory of mass communication. In *Media effects* (pp. 110-140). Routledge.
- Chao, M., Lei, J., He, R., Jiang, Y., & Yang, H. (2023). TikTok use and psychosocial factors among adolescents: Comparisons of non-users, moderate users, and addictive users. *Psychiatry research*, 325, 115247.
- Fardouly, J., & Holland, E. (2018). Social media is not real life: The effect of attaching disclaimer-type labels to idealised social media images on women's body image and mood. *New media & society*, 20(11), 4311-4328.
- Fatimah, M., & Ilyas, M. (2024). Optimalisasi Administrasi Guru PAI dalam Meningkatkan Efektivitas Kegiatan Belajar Mengajar di Sekolah. *AL-ABSHOR: Jurnal Pendidikan Agama Islam*, 1(2), 61-69.
- Jain, L., Velez, L., Karlapati, S., Forand, M., Kannali, R., Yousaf, R. A., ... & Ahmed, S. (2025). Exploring Problematic TikTok Use and Mental Health Issues: A Systematic Review of Empirical Studies. *Journal of primary care & community health*, 16, 21501319251327303.
- Khoiriyah, S. N. A., Fadhillah, A., Sa'diyah, N. N., & Misbah, M. (2025). Peran Guru Pai-Bp Dalam Internalisasi Nilai-Nilai Qur'ani Sebagai Dasar Pembentukan Karakter Siswa Era Digital Di Sekolah Dasar Negeri 1 Jatilawang. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(04), 241-262.
- Kuss, D. J., & Griffiths, M. D. (2017). Social networking sites and addiction: Ten lessons learned. *International journal of environmental research and public health*, 14(3), 311.
- Maharani, R. C., Subroto, D. E., Fany, A. Z. M., Nurhasanah, R. S., & Nova, L. (2025). Pendidikan Karakter di Sekolah Dasar: Tantangan dan Peluang di Era Modern. *JIMAD: Jurnal Ilmiah Mutiara Pendidikan*, 3(1), 37-52.
- Nurmaya, S., & Rizki, J. W. S. (2024). Utilization of Tiktok as Da'wah Media among Islamic Communication and Broadcasting Students: Pemanfaatan Tiktok sebagai Media Dakwah di Kalangan Mahasiswa Komunikasi dan Penyiaran Islam. *Al-Jamahiria: Jurnal Komunikasi dan Dakwah Islam*, 2(1), 86-96.
- Oktavia, P., & Khotimah, K. (2023). Pengembangan metode pembelajaran pendidikan agama islam di era digital. *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)*, 2(5), 66-76.
- Putri, M. F. J. L. (2023). Strategi Adaptif Dan Inklusif Dalam Membangun Sistem Pendidikan Nasional Yang Berkelanjutan. *Educatus*, 1(3), 08-17.
- Rahman, R. H., Rukajad, A., & Ramdhani, K. (2024). Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter: Kajian Literatur Pembentukan Karakter Siswa di Sekolah. *Al-Ulum Jurnal Pemikiran Dan Penelitian Ke Islaman*, 11(3), 309-320.
- Rahmawati, S., & Wahidin, A. (2025). Peran Guru Pai Dalam Membina Etika Digital Siswa Di Era Media Sosial. *Al Irfan: Jurnal Ilmu Pendidikan Dan Penelitian*, 1 (2), 108-118.

- Riza, A. F., Humam, N., Afifah, I. L. U., Ramadhani, N. A., & Kanzunudin, M. (2025). Analisis Nilai Pendidikan Karakter Integritas Dalam Cerita Rakyat Kyai Telingsing Dari Kudus. *Integrative Perspectives of Social and Science Journal*, 2(03 Juni), 4340-4348.
- Safiqo, T., & Ghofur, A. (2025). Peran Guru Pendidikan Agama Islam dalam Membentuk Karakter Religius Peserta Didik di Era Digital. *Jurnal Pendidikan Agama Islam*, 4(1), 81-90.
- Sari, R. N., Syahida, R. A., Setiyatuti, R., Setiani, R., & Yusviyan, R. E. A. (2024). Pemanfaatan Media Sosial Tiktok Terhadap Literasi Religius Siswa Di SMPN 1 Babadan. *Social Science Academic*, 2(2), 31-36.
- Surawan, S. (2025). Tiktok Brain: Efek Video Pendek Pada Daya Konsentrasi Mahasiswa Pendidikan Agama Islam lain Palangka Raya. *Jurnal Multidisiplin Ilmu Akademik*, 2(3), 576-587.
- Utami, R. D., & Ikhwana, N. S. (2022). Dampak penggunaan media sosial tiktok terhadap kepribadian anak usia dini. *Jurnal Kewarganegaraan*, 6(3), 5864-5871.
- Wahidin, A. (2025). Peran Guru Pai Dalam Membina Etika Digital Siswa Di Era Media Sosial. *Al Irfan: Jurnal Ilmu Pendidikan dan Penelitian*, 1(2), 108-118.
- Yahya, M. S. (2023). Transformasi Pendidikan Agama Islam di Era Digital: Implementasi Literasi Digital dalam Pembelajaran di Wilayah Banyumas. *EDUKASIA Jurnal Pendidikan dan Pembelajaran*, 4(1), 609-616

