KARYA ILHAM PUBLISHING
CONNECTING MINDS, BRIDGING IDEAS, INSPIRING READERS

Journal of Advanced Research in Social and Behavioural Sciences

Journal homepage:
https://karyailham.com.my/index.php/jarsbs/index
ISSN: 2462-1951



Student's Social Media Engagement and Digital Well-being: An Islamic Perspective on TikTok Use

Mas'udah Asmui[1,*], Nur Azira Shaari[2], Zawin Najah Napatah[3], Nur Qurratu Aini Zulkifli[4], Noor Zulaikha Abdul Rahim[5]

[1] Faculty of Business and Management, Universiti Teknologi MARA, Pahang Branch, 26400 Jengka, Pahang Darul Makmur, Malaysia
[2] Coshare Holdings Berhad, Kota Damansara, 47810 Petaling Jaya, Selangor Darul Ehsan, Malaysia
[3] PHB Property Ventures Berhad, 40150 Shah Alam, Selangor Darul Ehsan, Malaysia
[4] Faculty of Computer Science and Mathematics, Universiti Malaysia Terengganu, 21300 Kuala Terengganu, Terengganu Darul Iman, Malaysia
[5] Unicorn Industry (M) Sdn. Bhd., 14100 Simpang Ampat, Pulau Pinang Pulau Mutiara, Malaysia

ARTICLE INFO

Article history:
Received 1 October 2026
Received in revised form 6 November 2026
Accepted 10 November 2026
Available online 20 November 2026

Keywords:
TikTok use; engagements; perceptions; implications; digital well-being; university students; Islamic perspective

ABSTRACT

This study explores TikTok engagement among 170 Muslim students in a Malaysian university guided by Islamic principles. This study highlights the engagement patterns, perceptions, and implications of TikTok use which is increasingly gaining the attention of many social media users. This study is a descriptive design that displays findings of frequencies and percentages by using SPSS 30.0 version. Findings found that young Muslim female students aged 18-25 years old show a strong self-regulation attitude. They choose not to show their real faces on the app, only browse TikTok for less than 6 hours a day, and filter inappropriate events that decorate the TikTok app; this practice proves similarity to sakinah and digital haya concepts in social media activities. They take the opportunity to use this app for having fun, get connected and searching for future career so that time is used beneficially. At the same time, they reject negative online stereotypes of women because this provocation degrades women's dignity because they are women. Finally, this study discusses what precautionary steps by this app in ensuring it is a safe platform, no hostility, and becomes a prosperous digital ecosystem to all users regardless of age, background, age, and gender.

1. Introduction

Social media has changed the way people around the world communicate and socialize [8]. It has also reformed our ways of living and thinking, intensely impacting our personal values, life philosophies, and culture. The progression and spread of information and communication technology, with a particular focus on the proliferation of the internet and the occurrence of social media [23,33,36], have brought a deep and large revolution in the manner by which students occupy and connect within the modern social framework [15,33]. Social media has transformed the mentality of today's students after a result of digital usage and online learning, especially after COVID-19. On the other hand, in Islamic education, the connection between social media, religious development, social interaction, and mental well-being among students raises critical questions about the role of technology in shaping moral and psychological foundations [35].

* *Corresponding author.*
E-mail address: mas_as@uitm.edu.my

In 2019, Malaysia has 4 million TikTok users, with 41 percent of creators and audiences being mostly young adults [12]. Daily active users on TikTok number between 875 million to 954 million and current TikTok monthly active users are estimated to be around 1.67 billion going into 2026 [3], proving it has been chosen among all social media platforms. TikTok experienced rapid expansion as a social media platform, attaining a 200 percent market share over a two-year period by April 2019 [4,40]. In education field, the uniqueness of learning in TikTok makes lessons turned into interactive and attractive mode leading to a change in teaching and learning methods.

Though providing positive impact to youth, social media has an intense negative impact to these population. The growing concern about youth' digital well-being has augmented. Students are increasingly visible to a massive collection of information, values, and behaviours that may not always bring into line with the educations of Islam [35]. Platforms such as Instagram, TikTok, Facebook, and X (formerly Twitter) propose function as tools for identity construction and ideological exposure besides as avenues for entertainment and socialization [35]. Research categorizes this platform engagement into active, passive, and pathological typologies [17,25,38], each correlating with specific functional outcomes [17,38]. Therefore, digital well-being frameworks require expansion beyond standard psychological and technological metrics, as platform usage directly alters behavioral outputs, lifestyle parameters [28], cognitive processing, and socio-structural roles. Variables such as continuous comparative metrics, peer-to-peer digital hostility, and structural social pressures constitute only a subset of the cognitive friction generated by prolonged network engagement [5, 33]. In addition, the interactive and anonymous characteristics of the digital environment enable the users to behave with a lack of accountability, which increases the possibility of engaging in unethical activities, such as cyberbullying, hate speech, and spread of misinformation [2,13,26,37,39].

Prior discussions regarding digital well-being have largely concentrated on physiological and technological aspects, with little focus on Muslim students' social media experiences from an Islamic perspective. To begin with, most of the existing literature is inclined to discuss the effects of social media in general terms without considering religious or ethical perspectives [39]. Few studies have empirically examined their simultaneous effects on religious behaviour, social interaction, and mental health among students in formal Islamic educational settings [35]. Furthermore, recent literature on digital well-being has not adequately spoke how short-form TikTok videos interact with Islamic principles of time management (wasatiyyah) and spiritual apathy (ghaflah). While worldly studies oversee the metaphysical dimension of well-being (hifz ad-din, Sakinah). Therefore, this study is to examine students' social media engagement; to investigate the perceptions of TikTok among them; and to discuss implications of TikTok usage for digital well-being from an Islamic perspective. This study was limited to Muslim students from Diploma and Bachelor's Degree programmes in School of Technology Management, Faculty of Business and Management, Universiti Teknologi MARA, Pahang Branch. These programmes are among those that actively embed technological literacy within their educational curricula, which is why they were chosen for the target population.

2. Literature Review

Islamic digital literacy emphasizes technical aspects, as well as moral and religious dimensions, where every digital activity should be guided by the principles of noble character, honesty, responsibility, and concern for the usefulness and accuracy of the information consumed and disseminated [11,18,43]. Individuals with good Islamic digital literacy are believed to be less likely to fall prey to content that contradicts Islamic Law and are able to utilize the digital space as means of

spreading benefits and goodness [18,29]. They grasp and constantly practice the principles of haya' (modesty), sakinah (tranquility), and tabayyun (verification) when engage with social media platforms including TikTok, Instagram, and Facebook. Furthermore, the incorporation of Islamic education into the intellectual framework and behavioural patterns of Muslim youth generate a vast positive outcome in their lives, even in virtual environments. Pointedly, social media is a prime factor in shaping students' self and peers' perceptions [33]. Individuals with limited Islamic education are highly defenseless to the beliefs projected on social media. Al-falah, one of Islamic education, a vital for guiding Muslim youth to separate virtual realities from actual life. This guidance encourages all-inclusive success by teaching youth to pilot the cyber world using both faith and intelligence, eventually protecting their digital well-being in the modern age.

Previous research stated that social media presents a contradictory role that offers unparalleled opportunities for learning, self-expression, and access to assorted knowledge resources [39]. As of early 2024, 28.68 million accounts Malaysian TikTok users downloaded, showing the adolescent and young adult utilising the content consumption and generation. This exponential scaling needs the immediate reinforcement of this population across the structural employment of akhlaq (moral quality) and maqasid al-shariah (principles of Islamic law). Functioning as the baseline of Islamic instruction, akhlaq provides elements with the structural integrity, operational accountability, and regulatory control required when optimized social media engagement. In the absence of these foundational elements, this population faces the disruption of their ethical backgrounds and the deprivation of future leadership potential. Additionally, the systematic application of maqasid al-shariah establishes functional protections for the trust system (ad-din), intellectual processing (aql), and internal motivations (nafs) across psychological and physiological extents.

TikTok activates as a video-sharing infrastructure capable of fulfilling metrics for achievement, outcome generation, network interaction, and cognitive change [10,30]. The application's architecture facilitates rapid content generation, utilizing an algorithmic loop for video playback until a manual override initiates the subsequent sequence [6]. The platform is also evaluated as an instructional utility that intensifies creative and inquiry-based processing; variables such as kinetic movement, audio sequences, and rhythmic forms can be academically integrated via the application's interface [8]. This demographic can instrumentalize TikTok as a channel for digital da'wah to distribute augmented information. By generating instructional, short-form visual data aligned with Islamic frameworks, they can systematically fulfill peer-network requirements for cognitive change. An increased amount of such Islamic content directly nurtures positive influences, significantly shaping the akhlaq, morals, adab, and ethical values of the younger generation.

However, the social media has been linked to the fact that social media communication ethics are eroded, misbehaviour is even made a norm, and more harmful content is exposed to them including misinformation, violence, and pornography [39]. Alongside its benefits, social media can negatively impact students, including Muslim learners, through cyberbullying, hate speech, and inappropriate content. The principles of taqwa (piety) and tabayyun (verification) are essential mechanisms that protect the minds and souls of Muslim youth from these harmful elements. An increasing amount of literature presents the adverse effects of the uncontrollable and excessive use of social media, such as addiction, lack of academic focus and moral degradation [4,19,39]. Besides, previous research has found that image-focused apps can lead to a variety of mental health issues such as body dissatisfaction, eating disorders, narcissistic personalities, child pornography, cyberbullying, and parental disengagement have all resulted from the use of this application [9]. In addition, the level of mental well-being consideration among university students is reaching critical levels, with anxiety, stress, and depression having been more observed in this segment of individuals than in the general population [24,26,41]. The results show that using religious coping mechanisms

is associated to better health outcomes, and these methods are being successfully adapted to meet Islamic cultural and religious settings [7,41].

3. Methodology

A descriptive research design was adopted for this study, with data collection conducted via an online questionnaire to students across all Diploma and Bachelor's Degree programmes within the School of Technology Management, Faculty of Business and Management, Universiti Teknologi MARA, Pahang Branch. The instrument is featuring items adapted from Dilon [6], measured demographic profiles and 18 perception statements on social media engagement, TikTok user perceptions, and the implications of TikTok on digital well-being. Participants were selected from a total population of 1,400 Diploma and Bachelor's Degree students, with a target sample size of 300 [20]. Using a simple random sampling method, 170 respondents completed the survey, yielding a 57% response rate. All collected data were analysed using SPSS version 30.0 to generate descriptive statistics, specifically frequencies and percentages. This study falls under the subject of research methodology and was conducted prior to the execution of the ethical research policy.

Table 1 displays the reliability test results for the research instrument's three variables. All variables achieved good Cronbach's alpha scores, indicating they are ideal for the writing tests.

Table 1
Reliability scores

Variables	No. of items	Cronbach's alpha
Social media engagement	5	.91
TikTok user perceptions	7	.89
Implications of TikTok on digital well-being	6	.86

4. Results and Discussions

After analysing the data findings, interpretation and discussion of the results will provide a wide-ranging finding based on research objectives. The research instrument contains several multiple-response items, as detailed in Tables 3, 8, 17, and 19, while the remaining questions are single-response items. The purpose is to see the extent to which a student has multiple preferences and perceptions resulting more accurate data.

Table 2 represents the respondents' profile consisted age, status of married, gender and programme course. Most of all respondents (n=163, 95.9%) were aged between 21 and 25 years, with 7 (4.1%) of them were 18 to 20 years old. Many of the respondents were single (n=168, 98.8%), with a small segment being married (n=2, 1.2%). The sample size was dominated by female students (n=153, 90%), while male students liberated (n=17, 10.0%). Nearly of respondents were registered in Diploma programme with 122 (71.8%), with the rest of them (n=48, 28.2%) in Bachelor's Degree programme.

Table 2
Respondents' profile

		Frequency	Percent (%)
Age	18 – 20 years old	7	4.1
	21 – 25 years old	163	95.9
Status of married	Single	168	98.8
	Married	2	1.2
Gender	Female	153	90
	Male	17	10
Programme course	Diploma	122	71.8
	Bachelor Degree	48	28.2

4.1 Research Objective 1: To Examine Students' Social Media Engagement

Table 3 represents about the respondents' preference social media platforms.The most preferred platform was Instagram (n=141, 37.7%), followed by TikTok (n=127, 34%). The rest of respondents' chose Twitter (n=82, 21.9%) and Facebook platform (n=24, 6.4%). Besides Instagram, the emerging growth of TikTok can be categorized into one of popular cultures as of today [44]. Given the overwhelming preference for social media, Islamic education must evolve rapidly alongside these platforms, positioning apps like TikTok as primary educational tools for the younger generation.

Table 3
What social media do you use often?

	Frequency	Percent (%)
Instagram	141	37.7
TikTok	127	34
Twitter	82	21.9
Facebook	24	6.4
Total	374	100

Table 4 represents the daily percentage of respondents' engagement level on social media. The largest proportion of respondents that was 52 (30.6%) spent 2 to 4 hours daily on social media. This was followed by 42 (24.7%) who engaging for 4 to 6 hours, and 31 (18.2%) who spent 0 to 2 hours. The residual participants reported heavy user, with 26 (15.3%) spending 6 to 8 hours, 13 (7.6%) spending 8 to 10 hours, and 6 (3.5%) exceeding 10 hours of daily engagement. These findings similar with previous study that most students accessed the internet for 5 – 7 hours per day [18]. The students also show great discipline in managing their time, avoiding non-beneficial distractions (laghw) from disrupting their peaceful lives. Supported by previous researchers that confirmed the intensive and uncontrolled digital engagement directly interferes with academic discipline [39] among students.

Table 4
How often do you use your social media profile daily?

	Frequency	Percent (%)
2 to 4 hours	52	30.6
4 to 6 hours	42	24.7
0 to 2 hours	31	18.2
6 to 8 hours	26	15.3
8 to 10 hours	13	7.6
More than 10 hours	6	3.5
Total	170	100

Table 5 represents peer influence in using TikTok apps. Many of the respondents (n=103, 60.6%) reported that their peers enthusiastically use TikTok, meanwhile 67 (39.4%) confirmed that their peers do not. Studies show that online platforms allow students to form close-knit virtual groups, fostering collaborative learning, knowledge exchange, and a sense of shared digital community. Taking part in social media app actively improve digital empathy and emotional support among peers such as qualitative comments from students indicated that some religious behaviours become performative rather than intrinsic, as they are shaped by peer recognition and online validation [35].

Table 5
Do all your friends use TikTok app?

	Frequency	Percent (%)
Yes	103	60.6
No	67	39.4
Total	170	100

As shown in Table 6, 104 (61.2%) of respondents actively checking on at people's profiles rather than updating their profiles (n=18, 10.6%). However, nearly half of them (n=48, 28.2%) enjoyed consuming both activities. Students regularly use platforms so stay in touch with friends and family [17] and communicate with classmates through group chats [35]. In addition, the constant flow of personal updates can make teens vulnerable to privacy violations, which can cause anxiety and stress, distracting them from intellectual pursuits and negatively impacting their mental well-being [14].

Table 6
Do you spend more time looking at other people's profile or updating your profile?

	Frequency	Percent (%)
Checking on at people's profiles	104	61.2
Updating my profile	18	10.6
The same amount of time doing both	48	28.2
Total	170	100

More than half of respondents said, "No, is not" (n=57, 33.5%) and "A little" (n=50, 29.4%) about the state of TikTok App in their lives (Table 7). The remaining of them answered "Not at all" (n=43, 25.3%), "Yes, it is" (n=17, 10%), and "Very much so" (n=3, 1.8%). The fact that nearly 9 out of 10 students (88.2%) do not view TikTok as a dominant force in their lives is a strong positive indicator of cognitive and moral self-regulation [39]. This moderation way (wasatiyyah) helps create a good relationship with online platforms, incorporates people take advantage of the vast information available while protecting them from mental overload and false information [14].

Table 7
Is your TikTok account an important part of your life?

	Frequency	Percent (%)
No, is not	57	33.5
A little	50	29.4
Not at all	43	25.3
Yes, it is	17	10
Very much so	3	1.8
Total	170	100

4.2 Research Objective 2: To Investigate the Perceptions of TikTok

Table 8 outlines the acceptance benefits of TikTok usage among respondents. The most frequently cited advantage (n=105, 38.2%) indicating they use the app for having fun and relaxing. Other benefits included staying connected with friends (n=69, 25%) and exploring potential career opportunities (n=53, 19.3%). A smaller proportion of the data highlighted getting seen by others (n=22, 8%) and being popular (n=11, 4%). Notably, only 9 (3.3%) viewed TikTok as a platform for gaining knowledge, while 6 (2.2%) reported that the app not provide benefits to them. Social media can be used for various purposes, including socialising, networking, business, marketing, education, activism, news consumption, entertainment, and more [34]. In Islam, the principles of ukhuwah (brotherhood) and silaturahim (sustaining relationship) is highly encouraged. Using digital media to explore career paths is a positive manifestation of seeking a halal livelihood. Although it is primarily a source of entertainment, studies indicate that the platform also contains educational videos [21] such as engaging with educational innovations and university life hacks through 15-second to 3-minute videos that provide tangible advantages to students.

Table 8
What do you see as the greatest advantage of using the TikTok app?

	Frequency	Percent (%)
Having fun and relaxing	105	38.2
Being in touch with friends	69	25
Possibility for a future career	53	19.3
Getting seen by others	22	8
Being popular	11	4
Gain knowledge	9	3.3
Not seeing any benefits	6	2.2
Total	275	100

Table 9 represents the respondents' satisfaction in using social media including TikTok apps. The respondents confirmed that the vast majority of them satisfied when using social media (n=154, 90.6%) and a small number of them dissatisfied (n=16, 9.4%). While seeking leisure is permissible (mubah), excessive immersion in short-form entertainment can cultivate a state of ghaflah (spiritual heedlessness) [39]. Even when students possess strong ethical values, they still require active self-regulation (muraqabah) and a critical moral buffer to ensure their online activities remain purposeful, modest (haya'), and spiritually constructive [39].

Table 9
Do you find any satisfaction from using your TikTok profile?

	Frequency	Percent (%)
Yes	154	90.6
No	16	9.4
Total	170	100

Table 10 outlines the perceived-on impact of TikTok apps to society among the respondents. Despite high perceptions that the apps caused problem in society (n=110, 64.7%), more than half showed opposite opinions (n=60, 35.5%). While it offers significant benefits, it also poses risks to intellectual well-being, as unregulated use can lead to issues like information overload, addiction, and misinformation [14]. For example, a finding showed that social media influencers had a large

favourable impact on adolescent's intellectual development of teenagers in Middle Eastern nations [1,14].

Table 10
Do you think the use of TikTok is a problem to society?

	Frequency	Percent (%)
Yes	110	64.7
No	60	35.5
Total	170	100

Table 11 reveals that 112 (65.9%) respondents mentioned that their TikTok profile is not a true image of themselves, while 58 (34.1%) students said their profile stands for their true self. In the context of maqasid al-shariah, Islamic scholars like Al-Shatibi and Jasser Auda explain that the purpose of shariah includes promoting benefits and preventing harm (maslahah) [14]. Maintaining visual anonymity by not revealing one's true face can serve as a protective measure against cyberbullying and the risk of exploitation involving inappropriate content. Thus, applying the Islamic principle of haya' (modesty) is essential to prevent such harms online.

Table 11
Is your profile on TikTok a true image of yourself?

	Frequency	Percent (%)
No	112	65.9
Yes	58	34.1
Total	170	100

Table 12 reveals a large number of 117 (68.8%) respondents does not observe TikTok as appearing to be true, while 53 (31.2%) respondents feel that it is. Students who are literate in Islamic digital literacy tend to be better able to control exposure to negative information and maintain their mental health [18,22,32]. They note that the application enables the rapid spread of misinformation and fake content.

Table 12
Do you feel that TikTok is superficial?

	Frequency	Percent (%)
Yes	117	68.8
No	53	31.2
Total	170	100

Table 13 shows a great amount of 130 (76.5%) of respondents do not believe that other users on TikTok are honest, with 40 (23.4%) of them believe so. These are among the reasons they use inauthentic profile pictures. They recognize the need to be cautious and critically evaluate every piece of information shared on the app, as advocated in the Quran through the concepts of tabayyun (verification) and sakinah (tranquility).

Table 13
Do you believe that anyone is honest with your TikTok apps?

	Frequency	Percent (%)
No	130	76.5
Yes	40	23.5
Total	170	100

Table 14 shows many 67 (39.4%) of respondents felt “It is easy to look different from real life using filters” and 54 (31.8%) of them said the apps built their confidence. Some of them perceived TikTok as impersonal app (n=26, 15.3%), the app either does not make users braver (n=15, 8.8%) or it is simply anonymous (n=8, 4.7%). Only 8 (4.7%) of them suggested restricting usage by making it a paid app. TikTok users choose to alter their online appearance because cultivating a digital persona enhances their confidence when engaging in virtual socialization. Besides, social media often displays an unrealistic and highly edited version of people's lives, and it alters students' expectations of what is considered an acceptable appearance, lifestyle, and level of popularity [3; 33]. Within Islamic education, using digital filters to artificially change one's appearance distances students from their natural, divinely created state (fitrah). Although choosing not to show one's face can be a legitimate way to guard modesty (haya’), actively projecting a manipulated image fosters a distorted self-view. Furthermore, the absence of physical interaction online is no excuse for compromising ethical behavior (akhlaq) and proper etiquette (adab).

Table 14
Why do you think people are braver when using their TikTok app?

	Frequency	Percent (%)
It is easy to look different from real life using filters	67	39.4
The app gives you confidence	54	31.8
It is impersonal	26	15.3
It does not make the users braver	15	8.8
The app gives a sense of anonymity	8	4.7
Total	170	100

4.3 Research Objective 3: To discuss Implications of TikTok Usage for Digital Well-Being

Table 15 details the occurrence of unpleasant events experienced by respondents on TikTok. Most of the participants reported “never” (n=83, 48.8%) and “sometimes” (n=80, 47.1%) meeting such events like toxic behaviour, cyberbullying, and exposure to inappropriate content. A small number reported facing these situations “many times” (n=5, 2.9%) and 2 (1.2%) experiencing them daily. People share almost everything on social media, including explicit content like pornography [14] and false videos leading to fitnah. Two teenaged girls from southern Nepal brought by their parents with problematic use of TikTok and behavioural problems which they were engrossed in the mobile application that resulted in impairment at a personal, social, educational and family functioning [10]. Therefore, it is crucial for Muslims to safeguard their intellects (hifz al-aql) and soul (hifz al-nafs) by avoiding exposure to such contents.

Table 15
Have you ever had unpleasant experiences with your TikTok app?

	Frequency	Percent (%)
Never	83	48.8
Sometimes	80	47.1
Many	5	2.9
Every day	2	1.2
Total	170	100

An impressive respond about provocative self-presentation by young girls on TikTok that distorts the image of girls and women in society as shown in Table 16. This was included of 60 (35.3%) said "Yes, it does", 54 (31.8%) answered "A little", and 48 (28.2%) responded "Very much so". A small percentage felt it had “No, it does not” with 5 (2.9%) and "Not at all" (n=3, 1.8%). It is undeniable

that TikTok users frequently portray images of women in a provocative manner on the application. This worsens negative perceptions of women, who hold a highly respected and noble status in Islam. Islamic digital literacy encourages students to behave ethically in the digital space, which has a positive impact on mental health through information management, avoidance of negative content, and engagement in educational and productive digital activities [18].

Table 16
On TikTok app, many young women often display themselves in provocative ways, do you feel that destroy the image of women in society?

	Frequency	Percent (%)
Yes, it does	60	35.3
A little	54	31.8
Very much so	48	28.2
No, it does not	5	2.9
Not at all	3	1.8
Total	170	100

Table 17 shows the respondents' express their preferences about legal actions to the TikTok app users. Most of them believed that heavy punishments are the best way to whom break the rules (n=80, 29.7%), followed by implementing age limits (n=76, 28.3%), requiring strict control by the platform owner (n=73, 27.1%) and make the TikTok as paid app (n=40, 14.9%). Social media should not be regarded as an ideal platform for the intellectual development of Muslim youth. Nevertheless, appropriate interventions are necessary to ensure that social media becomes a safer and more constructive environment, particularly because young people are highly exposed to and easily influenced by the content and interactions available on these platforms. In addressing potential maslahah (public interest) and concerns regarding non-compliance with the objectives of Maqasid al-Shariah, intervention by TikTok itself is also essential and significant.

Table 17
What do you see as the best way to legally limit the TikTok app?

	Frequency	Percent (%)
Heavy punishments for people who break the rules	80	29.7
Make age limits to the apps	76	28.3
Strict control by the owner	73	27.1
Make it a paid app	40	14.9
Total	269	100

Table 18 show a large respondent of 74 (43.5%) believed that more people will use the app in near future. Another 51 (30%) expected more options and features will be added. The rest of them anticipated the app will become better and efficient (n=24, 14.1%), whereas few expected it to be less popular (n=14, 8.2%) and become paid application (n=7, 4.1%). The online application is rising because of the usage of smartphones during online distance learning [10] predominantly during and after COVID-19. While TikTok is the world's prominent destination for creating short-form mobile videos in Asia, United States, and other parts of the world [9], the app will strongly remain to evolve through the introduction of new options and features, making the platform increasingly efficient and effective.

Table 18
How do you feel the future of TikTok will be?

	Frequency	Percent (%)
More people will use it	74	43.5
More options and features will get added	51	30
The app will become better	24	14.1
It will not be as popular in the future	14	8.2
It will become a paid app	7	4.1
Total	170	100

Table 19 displays that most of respondents said no hope given to TikTok Profile achievement (n=87, 37%). Nonetheless, they either to use their profiles to have fun with (n=79, 33.6%) or to stay in touh with friends (n=61, 26%). Slight of 5 (2.1%) attempts to be fame, and 3 (1.3%) respondents used it for searching a companion. The findings indicate that the students have limited expectations for their TikTok profiles, mainly seeing the platform as a means of entertainment and social networking. In Islam, niyyah (intention) helps people look at their reasons for being active online, encouraging meaningful interactions that match Islamic values of honesty and respect [14]. Thus, students need to establish a clear niyyah (intention) when engaging with social media so that they may attain sakinah (inner peace) through the practice of muraqabah (self-awareness of Allah's presence), haya' (modesty), and tabayyun (careful verification of information).

Table 19
What do you hope to achieve with your profile on the TikTok app?

	Frequency	Percent (%)
Nothing	87	37
To have fun	79	33.6
To stay in touch with my friends	61	26
A sense of fame	5	2.1
Finding a partner	3	1.3
Total	235	100

5. Conclusions

It can be concluded that most of the respondents were young, single, female Muslim students enrolled in the Diploma programme at the School of Technology Management, Faculty of Business and Management, Universiti Teknologi MARA, Pahang Branch. Besides Instagram, TikTok was one of the platforms most preferred by these youths. The results revealed that these students are passive TikTok users, as they engage with the platform for no more than 6 hours per day, and most of the time, they use it to view other people's profiles, demonstrating similar concept to wasatiyyah. The selection of a social media platform is influenced by peer choices and the satisfaction experienced by its users. Although the app was considered less important to their lives than other platforms, they admitted it serves as a platform to have fun, relax, connect with friends, and search for potential career opportunities.

Despite its benefits and high preference among social media platforms, TikTok is perceived as causing societal problems, such as the sharing of unpleasant events and provocative self-presentations by young girls. Therefore, these students choose not to reveal their true images on their TikTok profiles to avoid fitnah and to live in sakinah. In addition, this choice is driven by a lack

of trust in the superficiality of the TikTok app and the audacity of other users. On the other hand, the choice to conceal their true appearances increases their self-confidence and self-esteem levels through the use of filters. This study discovered that how students manage their cognitive-behavioural pressure by way of defensive behavioural mechanisms, yields a novel theoretic insight.

To overcome the problems mentioned above, the respondents believed it is crucial to impose heavy punishments on users who misuse TikTok, such as by spreading false news, exploiting images on social media, cyberbullying, and engaging in hate speech like sentimental speech. Furthermore, setting age limits for app users and advocating for strict policy enforcement by TikTok are also essential measures. The concept of Maqasid al-shariah in Islam could safeguard the nafs, aql, and din among students, thus preventing them from straying from mufsadah.

Furthermore, the students believed that more people would use the app if additional options and features were introduced, making the platform more competitive and better to use. However, they did not place their hopes on TikTok profile achievements (similar to haya'), but rather used the app to have fun and stay connected with their friends by sustaining silaturahim.

6. Limitations and Future Recommendations

This study was conducted on public higher education students in the state of Pahang. This study is also based on certain variables, analysis methods, and descriptive design study, which does not show broader and deeper findings. Therefore, in the future, variables can be analyzed with correlation or regression methods so that the findings can give a significant impact to the society and country. Besides that, making a comparison with findings from private higher education and the involvement of Muslim students is also able to provide further information in the topic of digital well-being among Muslim students.

Acknowledgement
This research was not funded by any grant.

References

[1] Al-Ansi, Abdullah M., Manar Hazaimeh, Aseel Hendi, Jebril Al-Hrinat, and Ghadeer Adwan. "How do social media influencers change adolescents' behavior? An evidence from Middle East Countries." *Heliyon* 9, no. 5 (2023). https://doi.org/10.1016/j.heliyon.2023.e15983

[2] Ando, Andrei, and Mihaela Ozarchevici. "Amplification by anonymity, an unassuming tool of cyberbullying." *International Journal of Legal and Social Order* 4, no. 1 (2024). https://doi.org/10.55516/ijlso.v4i1.212

[3] Bazlan, A. R. (2025). TikTok statistics 2025: Users, trends & analytics. Proxidize. https://proxidize.com/research/tiktok-statistics/

[4] Angelique, B. M., S. Mark, and B. J. Ryan. "Influence of Tiktok trends on the buying intentions of Gen-Zs." *International Journal of Research and Innovation in Social Science* 9, no. 14 (2025): 438-452.https://dx.doi.org/10.47772/IJRISS.2025.914MG0034

[5] Cohen-Almagor, Raphael. "Social responsibility on the Internet: Addressing the challenge of cyberbullying." *Aggression and violent behavior* 39 (2018): 42-52. https://doi.org/10.1016/j.avb.2018.01.001

[6] Dilon, C. *Tiktok Influences on Teenagers and Young Adults Students: The Common Usages of the Application Tiktok. American Scientific Research Journal for Engineering, Technology, and Sciences, 68 (1), 132-142*. 2020. https://asrjetsjournal.org/American_Scientific_Journal/article/view/5917

[7] El-Khodary, Basel, Guido Veronese, and Marwan Diab. "Fear of COVID-19 and academic stress among Palestinian university students during the pandemic: the mediating role of mental health." *British Journal of Guidance & Counselling* 51, no. 5 (2023): 715-726. https://doi.org/10.1080/03069885.2022.2080805

[8] Escamilla-Fajardo, Paloma, Mario Alguacil, and Samuel López-Carril. "Incorporating TikTok in higher education: Pedagogical perspectives from a corporal expression sport sciences course." *Journal of Hospitality, Leisure, Sport & Tourism Education* 28 (2021): 100302. https://doi.org/10.1016/j.jhlste.2021.100302

[9] Gonzaga, J. G., Origenes, K. K. O., Podadera, R. C., Betita, H. B., & Alentajan, J. M. "Effects of TikTok on learners' behaviour." *International Journal of Research*, no. 9 (2022). https://doi.org/10.5281/ZENODO.7222799
[10] Gupta, Anoop Krishna, Dikshya Upreti, Shuva Shrestha, Sandesh Sawant, Utkarsh Karki, and Sheikh Shoib. "Adolescent-parent conflict in the era of 'TikTok': Case reports from Nepal." *Journal of Affective Disorders Reports* 6 (2021): 100219. https://doi.org/10.1016/j.jadr.2021.100219
[11] Rizal, Setria Utama, Muhammad Redha Anshari, and Nurul Hikmah. "Utilization of Digital Learning Media in Islamic Education to Increase Literacy and Innovation in the Era of Modern Technology." In *Proceeding of Saizu International Conference on Transdisciplinary Religious Studies*, pp. 48-55. 2022. https://doi.org/10.24090/icontrees.2022.228
[12] Hao, T. Jia, Sarah Tan Yu Xuan, and K. Yee Chien. "The impact of TikTok toward the daily life of young adults in Kuala Lumpur, Malaysia." *International Journal of Academic Research in Business and Social Sciences* 12, no. 7 (2022): 1122-1129. https://dx.doi.org/10.6007/IJARBSS/v12-i7/14128
[13] Harahap, Adelia Septiani, Sayra Nabila, Dinna Sahyati, Marshanda Tindaon, and Abdinur Batubara. "Pengaruh media sosial terhadap perilaku etika remaja di era digital." *Indonesian Culture and Religion Issues* 1, no. 2 (2024): 9. https://doi.org/10.47134/diksima.vli2.19
[14] binti Jamaluddin, Siti'Aisyah, Muhammad Fauzee bin Kamarudin, Masyitah Husna binti Ammer, and Akram M. Zeki. "Importance of Managing Social Media to Preserve the Intellect: An Islamic Ethical Perspective." *International Journal on Islamic Applications in Computer Science And Technology* 13, no. 4 (2025).
[15] Kapoor, Kawaljeet Kaur, Kuttimani Tamilmani, Nripendra P. Rana, Pushp Patil, Yogesh K. Dwivedi, and Sridhar Nerur. "Advances in social media research: Past, present and future." *Information systems frontiers* 20, no. 3 (2018): 531-558.https://doi.org/10.1007/s10796-017-9810-y
[16] Katz, Elihu, Jay G. Blumler, and Michael Gurevitch. "Uses and gratifications research." *The public opinion quarterly* 37, no. 4 (1973): 509-523. http://www.jstor.org/stable/2747854
[17] Keum, Brian TaeHyuk, Yu-Wei Wang, Julia Callaway, Israel Abebe, Tiana Cruz, and Seini O'Connor. "Benefits and harms of social media use: A latent profile analysis of emerging adults." *Current Psychology* 42, no. 27 (2023): 23506-23518. https://doi.org/10.1007/s12144-022-03473-5
[18] Khayru, Rafadi Khan, Fayola Issalillah, Rahayu Mardikaningsih, Arif Rachman Putra, and Didit Darmawan. "The Impact of Islamic Digital Literacy on College Students Mental Health and Charity Behavior." In *Proceedings of International Conference on Educational Management*, vol. 3, no. 1, pp. 103-113. 2025. https://ejournal.uimsya.ac.id/index.php/picem/article/view/4224
[19] Nada, Salsa Bila Khotrun, Nina Novita, Naila Hafizah, Wismanto Wismanto, and Najiha Azzahra. "Pengaruh penggunaan media sosial terhadap akhlak siswa madrasah ibtidayah." *Jurnal Budi Pekerti Agama Islam* 2, no. 2 (2024): 266-275. https://doi.org/10.61132/jbpai.v2i2.260
[20] Krejcie, R.V., & Morgan, D. W. "Determining sample size for research activities." *Educational and Psychological Measurement*, no. 3 (1970): 607-610. https://doi.org/10.1177/001316447003000308
[21] Lamimi, Imane Jai, Sadik Madani Alaoui, and Meryem Ouelfatmi. "Bite-sized learning on TikTok: Exploring the platform's educational value within the framework of TAM (Technology Acceptance Theory)." *Open Journal of Social Sciences* 12, no. 4 (2024): 228-245. https://doi.org/10.4236%2Fjss.2024.124015
[22] Leshner, Alan I. "Target student mental well-being." *Science* 371, no. 6527 (2021): 325-325. https://doi.org/10.1126/science.abg5770.
[23] Maitri, Wayan Sri, Suherlan Suherlan, Riyan Dwi Yulian Prakosos, Agus Dedi Subagja, and Abu Muna Almaududi Ausat. "Recent trends in social media marketing strategy." *Jurnal Minfo Polgan* 12, no. 1 (2023): 842-850. https://doi.org/https://doi.org/10.33395/jmp.v12i2.12517.
[24] Mamun, Mohammed A., Md Sharif Hossain, and Mark D. Griffiths. "Mental health problems and associated predictors among Bangladeshi students." *International Journal of Mental Health and Addiction* 20, no. 2 (2022): 657-671. https://doi.org/10.1007/s11469-019-00144-8
[25] Marino, Claudia, Gianluca Gini, Alessio Vieno, and Marcantonio M. Spada. "The associations between problematic Facebook use, psychological distress and well-being among adolescents and young adults: A systematic review and meta-analysis." *Journal of affective disorders* 226 (2018): 274-281. https://doi.org/10.1016/j.jad.2017.10.007
[26] Monge, María Francisca Ossa. "The role of anonymity in online harmful conducts: is regulation the answer?." *Revista Chilena de Derecho y Tecnología* 13 (2024): 1-22. https://doi.org/10.5354/0719-2584.2024.70729
[27] Ning, Xuan, Josephine Pui-Hing Wong, Silang Huang, Yina Fu, Xiaojie Gong, Lizeng Zhang, Carla Hilario et al. "Chinese university students' perspectives on help-seeking and mental health counseling." *International journal of environmental research and public health* 19, no. 14 (2022): 8259. https://doi.org/10.3390/ijerph19148259
[28] Noori, Nooriallai, Ajmal Sayes, and Gulaqa Anwari. "The negative impact of social media on youth's social lives." *International Journal of Humanities Education and Social Sciences* 3, no. 1 (2023): 481-493. https://doi.org/10.55227/ijhess.v3i1.613

[29] Nurbayan, Yayan, Anwar Sanusi, Nalahuddin Saleh, and Shofa Musthofa Khalid. "Digital library utilization; strategies to improve digital Islamic literacy for religion teachers." *Edureligia: Journal of Islamic Religious Education* 6, no. 2 (2022): 150-160.https://doi.org/10.33650/edureligia.v6i.4536.

[30] Omar, Bahiyah, and Wang Dequan. "Watch, share or create: The influence of personality traits and user motivation on TikTok mobile video usage." (2020): 121-137. https://doi.org/10.3991/IJIM.V14I04.12429

[31] Pedalino, Federica, and Anne-Linda Camerini. "Instagram use and body dissatisfaction: The mediating role of upward social comparison with peers and influencers among young females." *International journal of environmental research and public health* 19, no. 3 (2022): 1543. https://doi.org/10.3390/ijerph19031543

[32] Pedrelli, Paola, Maren Nyer, Albert Yeung, Courtney Zulauf, and Timothy Wilens. "College students: Mental health problems and treatment considerations." *Academic psychiatry* 39, no. 5 (2015): 503-511.https://doi.org/10.1007/s40596-014-0205-9

[33] Purnama, Yulian, and Asdlori Asdlori. "The role of social media in students' social perception and interaction: Implications for learning and education." *Technology and Society Perspectives (TACIT)* 1, no. 2 (2023): 45-55. https://doi.org/10.61100/tacit.v1i2.50

[34] Ruggiero, Thomas E. "Uses and gratifications theory in the 21st century." *Mass communication & society* 3, no. 1 (2000): 3-37. https://doi.org/10.1207/S15327825MCS0301_02

[35] Sadik, Aulia Azmat, Abdul Fattah, and Maria Ulviani. "The effect of social media on religious behavior, social interaction, and mental health of students in Islamic education in the digital age." *Edukasi Islami: Jurnal Pendidikan Islam* 14, no. 04 (2025). https://doi.org/10.30868/ei.v14i04.9170

[36] Suherlan, Suherlan. "Digital technology transformation in enhancing public participation in democratic processes." *Technology and Society Perspectives (TACIT)* 1, no. 1 (2023): 10-17. https://journal.literasisainsnusantara.com/index.php/tacit/article/view/34

[37] Susilowati, Anggi Yus. "Anominity and Transformation of Social Interaction in Digital Society: A Case Study of Social Media." *Journal of Religion and Social Transformation* 3, no. 1 (2025).https://doi.org/10.24235/fh3vq252

[38] Verduyn, Philippe, Oscar Ybarra, Maxime Résibois, John Jonides, and Ethan Kross. "Do social network sites enhance or undermine subjective well-being? A critical review." *Social Issues and Policy Review* 11, no. 1 (2017): 274-302. https://doi.org/10.1111/sipr.12033

[39] Wahda, Syahria, Febby Meilia Br S. Meliala, Melinda Isa Bella Tarigan, Nazwa Desilhan Maha, and Hapni Laila Siregar. "The Impact of Social Media on Changes in Behavior and Morality of Adolescents from the Perspective of Islamic Education." *Mauve Journal De Leardu* 3, no. 1 (2026): 33-46.https://doi.org/10.37899/mjdl.v3i1.315

[40] Wang, Yunwen. "Humor and camera view on mobile short-form video apps influence user experience and technology-adoption intent, an example of TikTok (DouYin)." *Computers in human behavior* 110 (2020): 106373.https://doi.org/10.1016/j.chb.2020.106373

[41] Winata, R. H., & Sufyanto, S. "Dampak ganda media sosial terhadap pola piker mahasiswa Indonesia." *Interaction Communication Studies Journal*, no. 1 (2024): 152-163. https://doi.org/10..47134/interaction.vli2.2890

[42] Zannat, Nahreen, and Murni Mahmud. "The development of an Islamic-inspired digital therapeutics app: exploring mental health challenges among university students." *International Journal of Software Engineering and Computer Systems* 11, no. 1 (2025): 70-91. https://doi.org/10.15282/ijesecs.11.1.2025.6.0318

[43] Zekrist, Rida Irekovna, Salavat Rishatovich Musifullin, Guzel Khasanovna Khairullina, and Rozalia Idrisovna Khalikova. "Islamic educational practices in a digital society." *European Proceedings of Social and Behavioural Sciences* (2022). https://www.europeanproceedings.com/article/10.15405/epsbs.2022.11.98

[44] Zuo, Hui, and Tongyue Wang. "Analysis of Tik Tok user behavior from the perspective of popular culture." *Frontiers in Art Research* 1, no. 3 (2019): 1-5. https://doi.org/10.25236/FAR.20190301