

THE INFLUENCE OF TIKTOK DA'WAH CONTENT AND PARENTAL SUPERVISION ON THE CHARACTER OF MUSLIM ADOLESCENTS IN MEDAN CITY

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ABSTRACT

The rapid growth of social media has transformed the dissemination of Islamic preaching (*da'wah*) while reshaping the character development of Muslim adolescents. As one of the most widely used digital platforms among young people, TikTok offers considerable potential as a medium for Islamic education; however, its effectiveness depends on both the quality of *da'wah* content and parental guidance. This study aimed to examine the effects of TikTok *da'wah* content and parental supervision on the character of Muslim adolescents in Medan City, Indonesia, both individually and simultaneously. A quantitative survey design was employed involving **100 Muslim adolescents** who actively used TikTok and were selected through purposive sampling. Data were collected using a five-point Likert-scale questionnaire and analyzed through descriptive statistics, classical assumption tests, multiple linear regression, *t*-tests, *F*-tests, and the coefficient of determination using IBM SPSS. The findings revealed that TikTok *da'wah* content had a positive and significant effect on Muslim adolescents' character ($\beta = 0.483$, $p < 0.001$), as did parental supervision ($\beta = 0.232$, $p = 0.003$). Simultaneously, both variables significantly influenced adolescents' character ($F = 40.195$, $p < 0.001$), explaining **45.3%** of the variance ($R^2 = 0.453$). These findings indicate that character development in the digital era is fostered through the synergy between credible digital *da'wah* content and effective digital parenting. This study contributes to the literature on digital *da'wah*, Islamic character education, and digital literacy by highlighting the importance of collaboration among families, educators, and content creators in fostering an educational digital ecosystem.

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INTRODUCTION

The rapid advancement of information and communication technology has transformed the way people acquire knowledge, interact, and develop social as well as religious values (Wirany et al., 2022). As the primary foundation of social media, the Internet enables the rapid dissemination of information across geographical boundaries, thereby reshaping the communication patterns of younger generations (Setiawan et al., 2025). In Indonesia, digital transformation has coincided with the growing use of social media as a new platform for disseminating Islamic teachings (M. Ramadhan, 2026). Social media is no longer merely a means of entertainment and communication but has also become an arena for contesting religious authority and internalizing Islamic values among adolescents.

One of the most dominant platforms is TikTok. According to the 2025 Indonesian Internet Profile Survey conducted by APJII, TikTok is the most widely used social media platform in Indonesia, accounting for 35.17% of national Internet users (Puspitasari, 2021). The predominance of adolescent users has positioned TikTok not only as a space for social interaction but also as a source of information, including religious knowledge. Its short-video format, personalized algorithm, and ease of content sharing enable *da'wah* messages to reach Generation Z more effectively than conventional preaching media (Husna et al., 2024). Digital *da'wah* on TikTok is delivered through various formats, including short religious lectures, live streaming, sermon excerpts, Islamic animations, and motivational religious content presented in an engaging and communicative manner (Rakatiwi et al., 2023).

Nevertheless, the existing literature on TikTok *da'wah* remains insufficiently critical. Most studies emphasize the effectiveness of TikTok as a medium for Islamic preaching and its positive contribution to adolescents' religiosity, while relatively few have examined the epistemic quality of the religious content consumed by adolescents. For example Allisa & Triyono (2023) identified a positive relationship between exposure to TikTok *da'wah* content and adolescent religiosity. However, their study primarily focused on the intensity of media use rather than the validity of religious messages, the authority of preachers, or adolescents' ability to critically evaluate religious information. In reality, social media enables virtually anyone to produce *da'wah* content without rigorous verification mechanisms, thereby increasing the risk of oversimplified religious teachings, provocative narratives, or unreliable information (Ridwan & Tasruddin, 2025). Wulandari et al. (2025), argued that some religious content on social media tends to prioritize sensationalism and popularity, potentially influencing the attitudes and behaviors of users with limited digital literacy. Therefore, the influence of *da'wah* content on adolescent character should not be understood solely through the frequency of exposure but also through the quality of the messages and users' ability to interpret them critically.

On the other hand, studies on parental supervision generally regard the family as an independent protective factor. Santoso and Lubis emphasized that communication, role modeling, habituation, and parental supervision play essential roles in shaping children's religious character. However, this perspective tends to examine parental supervision within the context of general parenting practices rather than specifically linking it to adolescents' consumption of personalized and algorithm-driven digital *da'wah* content. Unlike television or traditional family media, TikTok presents highly personalized content based on users' interaction histories. Consequently, parents are often unaware of the types of religious content their children consume, making the effectiveness of parental supervision in the digital environment an issue that warrants further investigation.

Based on the literature review, several research gaps remain inadequately addressed. First, the empirical gap lies in the tendency of previous studies to examine the effects of TikTok *da'wah* content on adolescents' religiosity or character separately from parental supervision, leaving the relative contribution of these two factors unexplored when analyzed simultaneously. Second, the methodological gap is reflected in the predominance of descriptive or simple correlational approaches, which do not adequately assess the simultaneous influence of multiple variables on the character of Muslim adolescents. Third, the contextual gap arises because most studies on TikTok *da'wah* have been

conducted in schools, specific communities, or relatively homogeneous settings, whereas Medan City with its high social media usage, multicultural population, and complex religious dynamics has received limited scholarly attention (Djafar et al., 2026). Fourth, the theoretical gap stems from previous studies generally treating social media as a direct determinant of religiosity, while adolescent character development in the digital era is more appropriately understood as the outcome of interactions between media exposure and family-based social control. The integration of digital *da'wah* communication and family education perspectives remains scarce in empirical research.

These research gaps suggest that the relationship between TikTok *da'wah* content and the character of Muslim adolescents cannot be explained through a simple linear framework. Adolescents may be exposed to the same religious messages yet develop different character outcomes depending on the quality of parental supervision, communication, and guidance. Therefore, this study positions parental supervision not merely as an additional variable but as a family education factor that interacts with digital *da'wah* exposure in the process of internalizing Islamic values.

The novelty of this study lies in three aspects. First, it integrates two domains that have largely been examined separately digital *da'wah* communication and family education into a single analytical model explaining the character development of Muslim adolescents. Second, it simultaneously examines the effects of TikTok *da'wah* content and parental supervision, enabling the identification of the more dominant factor as well as the relative contribution of each variable to character formation. Third, this study introduces a new empirical context by focusing on Muslim adolescents in Medan City, who live in a multicultural urban environment characterized by intensive social media use, thereby extending the generalizability of findings in the field of digital *da'wah* studies in Indonesia.

Based on the foregoing discussion, this study aims to examine the influence of TikTok *da'wah* content and parental supervision on the character of Muslim adolescents in Medan City. The findings are expected to contribute empirically to the development of digital *da'wah* communication, character education, and Islamic education studies in the era of social media, while also providing a foundation for parents, educators, and digital *da'wah* practitioners to design more effective strategies for adolescent character development.

METHODS

This study employed a quantitative approach with a causal associative design to examine the effects of TikTok *da'wah* content and parental supervision on the character of Muslim adolescents in Medan City. A quantitative approach was adopted because the study examined relationships among variables using numerical data analyzed through statistical techniques (Sugiyono, 2023), while the causal associative design was intended to explain the cause-and-effect relationships between the independent and dependent variables (Sugiyono, 2023). The study was conducted in Medan City, North Sumatra, Indonesia, in 2026 using a cross-sectional design, as data were collected during a single observation period. The target population consisted of Muslim adolescents aged 15–19 years residing in Medan City, with an estimated population of 129,000 based on data from Statistics Indonesia (*Badan Pusat Statistik*). The sample size was determined using power analysis with G*Power 3.1 software, assuming a medium effect size ($f^2 = 0.15$), a significance level of 5% ($\alpha = 0.05$), a statistical power of 0.95, and two predictor variables. The analysis indicated a minimum required sample size of 107 respondents. Participants were selected using purposive sampling (Abubakar, 2021), based on the following criteria: (1) Muslim, (2) residing in Medan City, (3) aged 15–19 years, (4) active TikTok users, and (5) living under parental supervision.

The study included three variables: TikTok *da'wah* content (X_1), parental supervision (X_2), and the character of Muslim adolescents (Y). TikTok *da'wah* content was measured using indicators of usage intensity, comprehension, internalization, and implementation of *da'wah* messages, as well as values derived from the Qur'an, Hadith, *aqidah* (Islamic creed), *akhlaq* (Islamic morality), *fiqh* (Islamic jurisprudence), and Islamic Cultural History. Parental supervision was measured through indicators of social media monitoring, supervision of digital device use, communication, discipline, guidance in religious practices, and reinforcement of Islamic values. The character of

Muslim adolescents was assessed based on the dimensions of religiosity, moral conduct, social behavior, religious literacy, and the implementation of Islamic values in daily life. All variables were measured using a five-point Likert-scale questionnaire (Sugiyono, 2023).

Primary data were collected through questionnaires, while documentation served as the source of secondary data (Abubakar, 2021). Prior to the main survey, the instrument was pilot-tested on 30 respondents with characteristics similar to those of the research sample. Instrument validity was assessed using the Pearson Product-Moment Correlation, whereas reliability was evaluated using Cronbach's Alpha. The instrument was considered valid when the calculated r value exceeded the critical r value or when the significance value was below 0.05, and reliable when Cronbach's Alpha exceeded 0.70. Data analysis was performed using IBM SPSS through the stages of editing, coding, scoring, and tabulation, followed by descriptive statistical analysis, classical assumption tests (normality, multicollinearity, and linearity), and multiple linear regression analysis. Hypothesis testing was conducted using the t-test, F-test, and the coefficient of determination (R^2) at a significance level of 5%.

RESULTS

This study involved 100 Muslim adolescents in Medan City who actively used the TikTok application. The data were analyzed using IBM SPSS through descriptive statistics, classical assumption tests, multiple linear regression, hypothesis testing, and the coefficient of determination.

Respondent Characteristics

Table 1. Respondent Characteristics (N = 100)

Characteristics	Category	n	%
Gender	Male	42	42,0
	Famale	58	58,0
Age	15–16 years	28	28,0
	17–18 years	47	47,0
	19–20 years	25	25,0
Duration of TikTok Use	<1 years	12	12,0
	1–2 years	29	29,0
	>2 years	59	59,0
TikTok Usage Intensity	<1 jam/hari	15	15,0
	1–2 jam/hari	33	33,0
	>2 jam/hari	52	52,0
Most Frequently Accessed <i>Da'wah</i> Content	Aqidah (Islamic Creed)	19	19,0
	Al-Qur'an	13	13,0
	Hadith	10	10,0
	Akhlaq (Islamic Morality)	22	22,0
	Fiqh (Islamic Jurisprudence)	21	21,0
	Islamic Cultural History	8	8,0
	Others	7	7,0

Source: Authors' analysis based on primary survey data using IBM SPSS (2026)

Female respondents accounted for 58% of the sample, while those aged 17–18 years represented the largest age group (47%). Most respondents had used TikTok for more than two years (59%) and accessed the platform for more than two hours per day (52%). The most frequently accessed *da'wah* content focused on Islamic morality (*akhlaq*) (22%) and Islamic jurisprudence (*fiqh*) (21%), indicating that respondents primarily consumed content related to behavioral development and religious practices..

Descriptive Statistics

Table 2. Descriptive Statistics of the Research Variables

Variable	N	Minimum	Maximum	Mean	Median	Standard Deviation
TikTok <i>Da'wah</i> Content (X_1)	100	52	88	72,28	73	6,231
Parental Supervision (X_2)	100	57	84	70,87	71	5,235
Muslim Adolescents' Character (Y)	100	52	76	64,80	65	5,152

Source: Authors' analysis based on primary survey data using IBM SPSS (2026)

All three variables demonstrated relatively high mean scores, with standard deviations lower than their respective means, indicating relatively homogeneous response distributions. TikTok *da'wah* content had the highest mean score (72.28), followed by parental supervision (70.87) and Muslim adolescents' character (64.80).

Classical Assumption Tests

Table 3. Results of the Classical Assumption Tests

Test	Result	Criterion	Conclusion
Normality (Kolmogorov–Smirnov)	Sig. = 0,200	>0,05	Normally distributed
Multicollinearity	Tolerance = 0,958; VIF = 1,044	Tolerance >0,10; VIF <10	No multicollinearity
Linearity	Sig. Deviation from Linearity = 0,917	>0,05	Linear relationship

Source: Authors' analysis based on primary survey data using IBM SPSS (2026)

All regression assumptions were satisfied. The data were normally distributed, showed no indication of multicollinearity, and exhibited a linear relationship, indicating that they were appropriate for multiple linear regression analysis.

Multiple Linear Regression Analysis and Hypothesis Testing

Table 4. Results of Multiple Linear Regression Analysis and Hypothesis Testing

Variable	Coefficient (B)	t	Sig.
Constant	13,477	-	-
TikTok <i>Da'wah</i> Content (X_1)	0,483	7,614	0,000
Parental Supervision (X_2)	0,232	3,067	0,003

Source: Authors' analysis based on primary survey data using IBM SPSS (2026)

Simultaneous Test (F-test)

F	Sig.
40,195	0,000

Source: Authors' analysis based on primary survey data using IBM SPSS (2026)

The resulting regression equation is:

$$Y = 13,477 + 0,483X_1 + 0,232X_2 + e$$

TikTok *da'wah* content exerted the strongest positive influence on the character of Muslim adolescents ($\beta = 0.483$; $t = 7.614$; $p < 0.001$), followed by parental supervision ($\beta = 0.232$; $t = 3.067$; $p = 0.003$). Simultaneously, both variables significantly influenced the character of Muslim adolescents ($F = 40.195$; $p < 0.001$), indicating that all research hypotheses were supported.

Coefficient of Determination

Table 5. Results of the Coefficient of Determination

R	R ²	Adjusted R ²	Std. Error
0,673	0,453	0,442	3,849

Source: Authors' analysis based on primary survey data using IBM SPSS (2026)

The regression model explained 45.3% of the variance in Muslim adolescents' character ($R^2 = 0.453$), while the remaining 54.7% was explained by factors outside the research model. These findings indicate that TikTok *da'wah* content and parental supervision possess a moderate explanatory power in predicting the character development of Muslim adolescents in Medan City.

DISCUSSION

The Influence of TikTok *Da'wah* Content on the Character of Muslim Adolescents

The regression analysis revealed that TikTok *da'wah* content had a positive and significant effect on the character of Muslim adolescents in Medan City ($\beta = 0.483$; $t = 7.614$; $p < 0.001$). The larger regression coefficient compared with that of parental supervision indicates that digital *da'wah* content is the most dominant predictor in the research model. These findings suggest that religious character development is influenced not only by the intensity of media use but also by the quality of the religious messages consumed. These findings can be explained through the Uses and Gratifications Theory, which posits that individuals use media to satisfy their needs for information, learning, and identity formation (Siyabi, 2025). The majority of respondents had used TikTok for more than two years (59%) and spent more than two hours per day on the platform (52%), making TikTok one of their primary sources of religious information. The predominance of *akhlaq* (22%) and *fiqh* (21%) content indicates that adolescents are more interested in practical religious materials that are relevant to their daily lives. This finding suggests that the effectiveness of digital *da'wah* depends on the relevance of its messages and their ability to address users' informational and spiritual needs.

From the perspective of Media Dependency Theory (Muluk & Rachmawati, 2025), adolescents' high dependence on TikTok as a source of information strengthens the media's influence on the formation of knowledge, attitudes, and behaviors. Meanwhile, Cultivation Theory explains that repeated exposure to credible *da'wah* content gradually cultivates the perception that religious behavior represents a social norm worthy of adoption (Syafrizaldi,

2022). Accordingly, character development occurs through a gradual process of value internalization rather than merely as a consequence of frequent media use.

These findings are also consistent with Social Cognitive Theory (Fazli et al., 2025), which explains that individuals learn by observing models perceived as credible. *Da'wah* creators on TikTok function as symbolic models who demonstrate religious practices, moral conduct, and Islamic values, thereby facilitating adolescents' processes of observation, imitation, and self-regulation. Therefore, the influence of TikTok on character development is more appropriately understood as the result of social learning through repeated exposure to high-quality religious content.

The findings of this study support those of Allisa & Triyono (2023) who reported that TikTok *da'wah* content enhances young people's religiosity through messages that are simple and easy to understand. The present findings are also consistent with the studies of Maharani et al. (2025), Hidayat (2024), Nurhalimah et al. (2026), and Hakim & Dahri (2025), all of whom emphasized that the effectiveness of digital *da'wah* is influenced by message quality, the credibility of preachers, and the characteristics of social media algorithms.

Nevertheless, the influence of TikTok is not automatic. The effectiveness of digital *da'wah* remains dependent on the credibility of information sources and adolescents' ability to critically evaluate the content they consume. This finding highlights digital literacy and religious literacy as essential factors in ensuring that media exposure leads to the appropriate internalization of Islamic values. Therefore, this study extends the literature on digital *da'wah* communication by demonstrating that TikTok's influence on character development results from the interaction between media use motivation, media dependency, repeated exposure to religious messages, and social learning processes, rather than simply from the intensity of media use.

The Influence of Parental Supervision on the Character of Muslim Adolescents

The regression analysis revealed that parental supervision had a positive and significant effect on the character of Muslim adolescents in Medan City ($\beta = 0.232$; $t = 3.067$; $p = 0.003$). Although its contribution was smaller than that of TikTok *da'wah* content, this finding confirms that the family remains an essential institution in shaping adolescents' religious character in the digital era. The results indicate that successful character development depends not only on exposure to religious information but also on the quality of parental guidance in helping adolescents interpret and manage their use of digital media.

These findings can be explained through Social Cognitive Theory (Fazli et al., 2025), which posits that individuals acquire values and behaviors by observing significant role models. Within the family environment, parents serve as the primary models who shape character through role modeling, communication, the habituation of religious practices, and the reinforcement of positive behaviors. Accordingly, parental supervision functions not merely as a mechanism for controlling social media use but also as a learning process that facilitates adolescents' internalization of Islamic values in their daily lives.

The findings are also consistent with Bronfenbrenner's Ecological Systems Theory (1979), which explains that individual development is influenced by interactions among multiple environmental systems, with the family serving as the primary microsystem (D. N. Ramadhan & Darwis, 2023). In the context of digital media, TikTok constitutes part of the external environment that provides diverse religious information, while parents act as mediators who help adolescents interpret, evaluate, and select content that aligns with Islamic values. Therefore, the effectiveness of parental supervision is determined not merely by restricting media use but by the quality of communication and the extent of parental involvement in adolescents' digital activities.

These findings reinforce the study by Nur'aeni & Lubis (2022) which demonstrated that parental communication, the habituation of religious practices, and role modeling significantly contribute to the development of adolescents' religious character. The results are also consistent with the findings of Yenny et al. (2025), who reported that active parental involvement in supervising social media use enhances adolescents' ability to critically

evaluate digital information. Susanti & Prahastiwi (2025) further emphasized that parental attention, communication, and guidance contribute to the development of discipline and responsibility, while Atmaningrum et al. (2026) found that digital parenting strategies combining supervision, communication, and education are more effective than approaches that merely restrict adolescents' use of digital devices. Likewise Shaifudin et al. (2024) demonstrated that strong emotional relationships between parents and children enhance adolescents' self-regulation when interacting with social media.

These findings suggest that parental supervision functions as a moderating mechanism in the influence of digital media. Exposure to credible *da'wah* content is more likely to be effectively internalized when supported by open family communication and positive parental role modeling. Conversely, authoritarian supervision without meaningful dialogue may reduce the effectiveness of the learning process because adolescents tend to develop resistance to excessive control. Thus, the quality of interpersonal relationships within the family becomes a determining factor in the success of parental supervision in the digital media era.

From a theoretical perspective, this study strengthens the literature on digital parenting within the framework of Islamic education by demonstrating that the family remains the primary institution for character development despite adolescents' exposure to an increasingly intensive digital information environment. These findings indicate that parental supervision should not be understood merely as restricting access to social media but rather as a process of guidance that integrates communication, role modeling, digital literacy, and religious literacy, enabling adolescents to use digital media critically, responsibly, and in accordance with Islamic values.

The Influence of TikTok *Da'wah* Content and Parental Supervision on the Character of Muslim Adolescents

The simultaneous test revealed that TikTok *da'wah* content and parental supervision jointly had a positive and significant effect on the character of Muslim adolescents in Medan City ($F = 40.195$; $p < 0.001$). The coefficient of determination ($R^2 = 0.453$) indicates that both variables explain 45.3% of the variance in the character of Muslim adolescents, while the remaining 54.7% is attributable to factors outside the research model. These findings suggest that adolescent character development is a multidimensional process influenced not only by digital media or the family independently but also by the interaction between the two.

These findings can be explained through Bronfenbrenner's Ecological Systems Theory, which conceptualizes individual development as the result of interactions among multiple environmental systems (D. N. Ramadhan & Darwis, 2023). In this study, the family functions as the microsystem that shapes fundamental values through communication, role modeling, and habituation, whereas TikTok represents part of the broader social environment that expands adolescents' access to religious information. Religious character develops when values acquired through digital media are reinforced within the family environment, allowing the process of value internalization to occur more consistently than when these two environments operate independently.

From the perspective of Media Dependency Theory, adolescents' increasing dependence on digital media positions TikTok as one of the primary sources of religious information (Muluk & Rachmawati, 2025). However, media influence is not deterministic, as its effectiveness is shaped by the social environment that helps individuals interpret the information they receive. In this context, parental supervision functions as a validation mechanism that enables adolescents to distinguish credible *da'wah* content from less reliable religious information. Consequently, religious character is formed not merely through repeated media exposure but through continuous processes of evaluation and value reinforcement within the family.

This interpretation is further supported by Social Cognitive Theory (Bandura, 1986), which explains that learning occurs through the observation of multiple social models (Fazli et al., 2025). Adolescents acquire models of religious behavior from *da'wah* content creators on digital media, while parents reinforce these learning processes

through role modeling, feedback, and supervision in everyday life. The interaction between these two sources of learning creates a more effective process of observational learning than relying on either source alone.

Nevertheless, the Adjusted R^2 value of 0.442 indicates that more than half of the variance in adolescents' character remains unexplained by the research model. This suggests that character development is also influenced by other factors, including peer environments, school culture, formal religious education, digital literacy, family socioeconomic conditions, and adolescents' psychological characteristics. Therefore, future studies should develop more comprehensive models capable of providing a broader explanation of adolescent character development.

From a theoretical perspective, this study extends the literature on digital *da'wah* communication and character education by demonstrating that the influence of digital media on religious character cannot be understood through a linear perspective but rather as the outcome of interactions between media exposure and family socialization processes. These findings further highlight that strengthening character in the digital era requires synergy among *da'wah* content creators, families, educational institutions, and government through the development of credible religious content as well as the promotion of digital literacy and religious literacy. Accordingly, social media can function as an effective medium for character education when supported by a social ecosystem capable of facilitating the continuous internalization of Islamic values.

CONCLUSION

This study demonstrates that TikTok *da'wah* content and parental supervision have positive and significant effects on the character of Muslim adolescents in Medan City, both individually and simultaneously. TikTok *da'wah* content emerged as the more dominant predictor compared with parental supervision, while both variables jointly explained 45.3% of the variance in the character of Muslim adolescents. These findings confirm that character development in the digital era is the result of the interaction between exposure to high-quality digital *da'wah* and effective family guidance.

Theoretical Implications

This study enriches the literature on digital *da'wah* communication, character education, and Islamic education by demonstrating that adolescent character development is influenced not only by digital media or the family independently but also by the interaction between these two factors. The findings strengthen the integration of Uses and Gratifications Theory, Media Dependency Theory, Cultivation Theory, Social Cognitive Theory, and Ecological Systems Theory in explaining the process of internalizing Islamic values among adolescents in the social media era.

Practical Implications

The findings indicate that strengthening the character of Muslim adolescents requires collaboration among *da'wah* content creators, parents, educational institutions, and the government. Content creators should produce credible, educational, and youth-oriented *da'wah* materials, while parents should adopt communicative digital parenting practices through guidance, role modeling, and the enhancement of digital literacy and religious literacy to enable adolescents to use social media critically and responsibly.

Future Research

Future studies are encouraged to develop more comprehensive research models by incorporating additional variables, such as peer influence, school culture, family religiosity, digital literacy, and the intensity of using other social media platforms. Furthermore, the application of longitudinal designs, mixed-methods approaches, or Structural Equation Modeling (SEM) across broader populations and geographical settings is expected to provide a deeper understanding of the dynamics of Muslim adolescents' character development in the digital era.

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