

The Phenomenon of Instant Interpretation on TikTok and the Risk of Reducing the Meaning of Al-Quranic Verses among the Younger Generation

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Abstract

The development of social media, especially TikTok, has encouraged the emergence of the phenomenon of "instant interpretation" presented through short and aesthetic videos. This phenomenon is increasingly popular among the younger generation and has the potential to influence the way they understand the Qur'an. This study aims to analyze the characteristics of instant interpretation content on TikTok and identify forms of verse misunderstandings experienced by the young generation in Palopo City. This research is a qualitative study employing a phenomenological approach to explore subjective receptive experiences. Data sources consisted of 19 informants selected through purposive sampling, including 15 active TikTok users, 2 young ustaz, and 2 academics as triangulation. Data collection techniques involved content observation, in-depth interviews, and digital documentation. Data analysis followed the Miles, Huberman, and Saldana interactive model. The results of the study show that the content of instant interpretation is dominated by aesthetic visuals that have minimal methodological references so as to produce partial and emotional understanding. The risk of misunderstanding is influenced by the format of short videos, pseudo-creator authority, TikTok algorithms, and low digital and religious literacy. The findings of this study affirm the importance of strengthening religious and digital literacy to prevent the narrowing of the meaning of verses in the digital space and contribute to the development of contemporary interpretation studies and digital da'wah.

Keywords: Instant Quranic Interpretation, TikTok and the Younger Generation, The Risk of Reducing the Meaning of Verses.

Abstrak

Perkembangan media sosial, khususnya TikTok, telah mendorong munculnya fenomena "interpretasi instan" yang disajikan melalui video pendek dan estetik. Fenomena ini semakin populer di kalangan generasi muda dan berpotensi memengaruhi cara mereka memahami Al-Qur'an. Penelitian ini bertujuan untuk menganalisis karakteristik konten interpretasi instan di TikTok dan mengidentifikasi bentuk-bentuk kesalahpahaman ayat yang dialami oleh generasi muda di Kota Palopo. Penelitian ini merupakan studi kualitatif yang menggunakan pendekatan fenomenologis untuk mengeksplorasi pengalaman penerimaan subjektif. Sumber data terdiri dari 19 informan yang dipilih melalui purposive sampling, termasuk 15 pengguna TikTok aktif, 2 ustaz muda, dan 2 akademisi sebagai triangulasi. Teknik pengumpulan data melibatkan observasi konten, wawancara mendalam, dan dokumentasi digital. Analisis data mengikuti model interaktif Miles, Huberman, dan Saldana. Hasil penelitian menunjukkan bahwa konten interpretasi instan didominasi oleh visual estetik yang memiliki referensi metodologis minimal sehingga menghasilkan pemahaman parsial dan emosional. Risiko kesalahpahaman dipengaruhi oleh format video pendek, otoritas kreator semu, algoritma TikTok, dan rendahnya literasi digital dan keagamaan. Temuan penelitian ini menegaskan pentingnya penguatan literasi keagamaan dan digital untuk mencegah penyempitan makna ayat-ayat di ruang digital dan berkontribusi pada pengembangan studi interpretasi kontemporer dan dakwah digital.

Kata Kunci: Interpretasi Instan Al-Quran, TikTok dan Generasi Muda, Risiko Reduksi Makna Ayat

A. Introduction

The rapid advancement of digital technology has fundamentally transformed how society accesses religious information. TikTok, characterized by its short-video format and attention-based algorithm, has emerged as a primary platform for the Indonesian younger generation to engage with religious learning. Data from We Are Social (2024) indicates that the majority of active users are aged 15–30, effectively turning TikTok into a religious learning space that marks a shift from traditional pedagogical models toward the consumption of "instant interpretation" content that prioritizes visual aesthetics over depth of material¹. This phenomenon marks a shift from traditional religious learning models to the consumption of short content that prioritizes visuals and entertainment.

¹ Kemp Simon, "Digital 2024: 5 Billion Social Media Users," We Are Social, 2024, <https://wearesocial.com/id/blog/2024/01/digital-2024-5-billion-social-media-users/>.

Parallel to this phenomenon is a notable shift in interpretative authority. The mandate to explain sacred verses, once held exclusively by scholars with established sanads and classical texts, is migrating to digital creators who often lack formal academic competence in tafsir. These creators garner credibility through popularity and relatable communication styles, triggering a crisis of epistemological authority. In this "attention economy," the validity of an interpretation is frequently measured by engagement metrics rather than sound methodological rigor².

The urgency of this issue lies in the high risk of reducing the profound meaning of Al-Qur'anic verses. The extreme simplification required by short-video formats leads to verse fragmentation, where snippets are detached from their historical context (asbabun nuzul) and textual context (siyāq al-āyāt). Furthermore, TikTok's algorithms tend to reinforce biases through "echo chambers," accelerating the dissemination of interpretations that are emotional and partial in nature³. If left unaddressed, this reductive understanding may distort the original message of the revelation and influence social behaviors that deviate from comprehensive Islamic values.

While research on digital da'wah continues to grow, most studies remain focused on content characteristics or communicator strategies. There remains a significant research gap regarding the subjective reception experience of the younger generation, particularly how they navigate the risks of misunderstanding arising from instant content. Furthermore, contextual studies in specific regions like Palopo City are still very limited. This study aims to bridge this gap by focusing on the recipient's experience and religious awareness⁴.

This research positions itself originally by integrating a tri-dimensional risk framework—Content Risk, Platform Risk, and Audience Risk—to analyze the epistemological consequences of instant interpretation. To guide this inquiry, the

² Ilham Dwitama, "Packaging Fatwa in the Post Truth Era: MUI Fatwa Contest Facing New Religious Authority," *Jurnal Ilmiah Agama Dan Sosial Bidaya* 8, no. 1 (2024): hlm. 90, <https://doi.org/10.15575/jw.v8i1.8776>.

³ Sonia Livingstone, "IGen: Why Today's Super-Connected Kids Are Growing up Less Rebellious, More Tolerant, Less Happy – and Completely Unprepared for Adulthood," *Journal of Children and Media* 12, no. 1 (2018): hlm. 123, <https://doi.org/10.1080/17482798.2017.1417091>.

⁴ Alanuari, Muhammad Syahrul Hasan, and Fauziyah Hamidah, "Tabligh Culture on Social Media: Spiritual Values for Tabligh Ustadz Hanan Attaki on Instagram Media in Generation Z in Indonesia," *Batuthah: Journal of the History of Islamic Padaban* 3, no. 2 (2024): hlm. 114, <https://doi.org/10.38073/batuthah.v3i2.1760>.

study formulates three key questions: (1) What are the characteristics of instant interpretation content on TikTok? (2) How do the younger generation in Palopo City receive and interpret this content? and (3) What are the risks and impacts of the reduction in the meaning of Al-Qur'anic verses resulting from this consumption? ⁵.

Theoretically, this article contributes to contemporary tafsir studies by applying a reception study framework to digital risks. Practically, these findings are expected to serve as a foundation for developing digital da'wah strategies and strengthening religious digital literacy. By understanding these dynamics, stakeholders can better prevent reductive understandings of sacred texts and promote a more comprehensive religious awareness in cyberspace⁶.

Previous research has emphasized the role of TikTok as a da'wah medium for iGeneration, but has not revealed in depth how the meaning of religious content affects religious awareness. Thus, there is a research gap that needs to be bridged through a qualitative approach that focuses more on the experience of the message recipient⁷.

B. Research Methods

This study uses a phenomenological qualitative approach because it aims to understand the subjective experiences of the younger generation in interpreting instant interpretation content on TikTok. The research was conducted in Palopo City for three months. Informants were selected through purposive sampling⁸, involving 19 participants: 15 active TikTok users, 2 young ustaz, and 2 academics as triangulation.

The research instruments include semi-structured interview guidelines, content observation sheets, and digital documentation. The validity of the data is maintained through triangulation of sources and techniques. Data collection was carried out through content observation, in-depth interviews, and

⁵ Ardiyan Fikrianoor and Muhamad Ishaac, "Al-Qur'an's Solutions in Overcoming the Influence of TikTok Social Media on the Religion of the Young Generation," *Islamic Journal* 7, no. 2 (2024): hlm. 475, <https://doi.org/10.54298/jk.v7i2.279>.

⁶ Muhammad Alfito Deanoza H et al., "The Role of Digital Da'wah in Instilling Religious Awareness for Generation Z Adolescents," *Journal of Miftahul Ilmi: Journal of Islamic Religious Education* 2, no. 1 (2025): hlm. 12, <https://doi.org/10.59841/miftahulilmi.v2i1.31>.

⁷ Inayatul Mustautina Inaa and Saifuddin Zuhry Qudsy, "Dynamics and Typology of Quranic Content in Tiktok," *At-Tibyan Journal: Journal of Qur'an Science and Tafsir* 8, no. 1 (2023): 70, <https://doi.org/10.32505/at-tibyan.v8i1.3470>.

⁸ Serli R., Abdul Mutakabbir, and Ependi P., "The Behavior of Tik Tok Users in Palopo City and Responses to the Qur'an," *Journal of Qur'an Studies* 18, no. 2 (2022): hlm. 282, <https://doi.org/10.21009/jsq.018.2.05>.

documentation. Data analysis follows the Miles, Huberman, and Saldana model which includes data condensation, data presentation, and conclusion verification.

C. Discussion and Research Results

The Concept of Interpretation and Authority in the Digital Era

Traditionally, the interpretation of the Qur'an is a rigorous discipline requiring profound methodological qualifications (*shurūt al-mufasssir*) and a verified chain of scholarly transmission (*sanad*). However, field findings indicate a shift in the concept of interpretation among the younger generation in Palopo City. Interpretation is no longer perceived as a heavy academic-spiritual activity but rather as fluid "motivational messages."⁹

This shift indicates a reconceptualization of interpretation from the realm of textual scholarship to an interpretation that is more oriented towards the context of everyday life, a phenomenon that also occurs among Generation Z in Malang City¹⁰.

The contextual approach in interpreting the Qur'an allows for the relevance of meaning to contemporary life, in contrast to traditional linguistic methods that often ignore the socio-historical context¹¹.

This reflects the modern society's need for an adaptive and responsive understanding of the Qur'an to social dynamics and developments¹². This paradigm shift demands a reconceptualization of classical interpretations that may no longer be relevant to the problems faced by the ummah today, encouraging the emergence of emancipatory and *maqasidi* interpretations as methodologies for liberation and understanding the objectives of sharia.

This shift triggers a crisis of epistemological authority. Authority, which was once hierarchical and centered on scholars or classical texts, has become flattened and decentralized. Informants tend to grant credibility to preachers based on popularity and rhetorical style (*pathos*) rather than the depth of

⁹ Adi Pratama Awadin and Dadan Rusmana, "Model Al-Qur ' an and Tafsir Models : Internalization of the Development of Digital Media," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 5, no. 2 (2023): hlm. 221, <https://jurnalfuad.org/index.php/ishlah/index>.

¹⁰ M Miski et al., "Hermeneutika Sebagai Metode Tafsir: Mengurai Konstruksi Pengetahuan Generasi Z Kota Malang" 3, no. 1 (2021): hlm. 66, <https://doi.org/10.15575/kt.v3i1.11204>.

¹¹ Miftahur Rohman, "Masa Depan Studi Islam Di Pendidikan Tinggi Keagamaan Islam (Sebuah Tinjauan Filosofis-Yuridis)" 16, no. 2 (2018): hlm. 306, <https://doi.org/https://doi.org/10.21154/cendekia.v16i2.1200>.

¹² Muhammad Habib and Izzuddin Amin, "Tafsir Al-Mishbah Quraish Shihab : Relevansi Dan Kontekstualisasi Al- Qur ' An Bagi Masyarakat Modern" 5, No. June (2025): hlm. 22.

scholarly lineage. As expressed by Rizal (24 years old), "listening comfort" and a "youthful style" have become the new standards of validity. This theoretically confirms that in digital spaces, popularity is often regarded as a new form of authority that replaces traditional legitimacy¹³.

Characteristics of Instant Interpretation Content

TikTok content is dominated by a 15–30-second video format with running text, music backgrounds, and verse snippets without interpretive references. The aesthetic content attracts attention but causes a reduction in meaning. This is in line with findings that show that platform logic drives short and popular narratives.

Based on content observation, instant interpretation on TikTok possesses unique characteristics that distinguish it from conventional tafsir:

1. Fragmentation and Short Duration: Qur'anic verses are condensed into a maximum duration of 60-180 seconds, forcing explanations to become sloganistic.
2. Visual Aesthetics: The use of emotional background music, fast transitions, and eye-catching subtitles is more dominant than references to classical texts.
3. De-contextualization: The interpretation moves directly toward "practical solutions" without including *asbāb al-nuzūl* (reasons for revelation) or the historical context of the verse.
4. Personalization: Verses are framed as if speaking specifically to individual psychological issues (such as "healing" or anxiety), which reduces the universal and legal dimensions of the verses¹⁴.

These findings are consistent with the results of a study that shows that the short video format forms a visual interpretation model that focuses on emotional impressions and ease of access¹⁵. This form of presentation shows how

¹³ Ach Fadoli and Sakinah Naziha, "Reception of the Qur' an on Social Media : Case Study of Qur' an Interpretation on the Instagram Account @ Quranreview Institut Agama Islam Nazhatut Thullab Sampang , Indonesia" VII, no. 2 (n.d.): hlm. 150.

¹⁴ nazia Azahra Koto, "Analisis Konten Dakwah Melalui Media Sosial Tik-Tok Pada Akun @Culapculip," 2024, hlm. 7.

¹⁵ Mahbub Ghazali, Achmad Yafik Mursyid, and Nita Fitriana, "Al-Qur'an (Re)Presentation in the Short Video App Tiktok: Reading, Teaching, and Interpretive," *Pertanika Journal of Social Sciences and Humanities* 30, no. 3 (2022): hlm. 1282, <https://doi.org/10.47836/pjssh.30.3.18>.

sacred texts are adapted into media culture that demands speed and visual appeal¹⁶.

This simplification has the potential to obscure the context of asbabun nuzul and the authentic method of interpretation. The study noted that in TikTok da'wah, religious messages tend to be directed at building emotional closeness, rather than scientific arguments¹⁷. Thus, although this content expands the reach of da'wah, it also poses challenges in maintaining the validity of religious meaning.

Youth Reception of Instant Interpretation

The reception of the younger generation in Palopo City toward this content tends to be pragmatic and passive. Applying Stuart Hall's reception theory, the majority of informants occupy a dominant-hegemonic position, where they accept the presented interpretation without question because it is deemed practical and meets their immediate mental needs¹⁸.

Informants admitted that they do not perform re-verification (tabayyun) with the original texts because it is considered "troublesome." This tendency to seek "shortcuts" in religious practice reflects the patterns of a liquid modernity society, where depth of thought is replaced by speed of access. Audiences prioritize temporary emotional benefits over methodological accuracy.

Most informants understand the verse based on personal feelings and emotional perceptions. They tend to trust content creators without verification. Interview data showed that many informants thought certain verses were related to their personal circumstances without understanding the historical context. These findings were analyzed using the Reception Study framework, which classified the patterns of meaning into dominant, negotiated, and oppositional reading¹⁹.

Majority reception pattern or pragmatic interpretation (Dominant Reading). The majority of informants in Palopo City showed a pragmatic reception pattern or dominant reading. They receive instant interpretive messages

¹⁶ Maryam Khodimatullah Lubis, Rubino Rubino, and Elfi Yanti Ritonga, "Islamic Ethics in Tiktok Dynamics: Critical Analysis in Medan Denai District," *La Sociale newspaper* 5, no. 6 (2024): hlm. 1553, <https://doi.org/10.37899/journal-la-sociale.v5i6.1423>.

¹⁷ Fairuz Zakiyah Ahmad et al., "Bringing Religious Moderation Insights to 'TikTok Da'wah,'" *Journal of Islamic Communication* 12, no. 1 (2022): hlm. 18, <https://doi.org/10.15642/jki.2022.12.1.1-18>.

¹⁸ Firtha Ayu Rachmasari et al., "Challenging Modernity : The Luntas , Modern Ludruk and Young Audiences ' Acceptance" 3, no. 2 (2020): hlm. 139.

¹⁹ S Hall, *Culture, Media, Language, Routledge the Centere for Contemporary Cultural Studies University of Birmingham*, hlm. 38, Pain Clinic Society Treatment Guidelines 2, 2005.

according to the code idealized by the platform: fast, easy to digest, and focused on relatable spiritual solutions. This phenomenon is in line with the concept of Digital Piety which emphasizes fast-paced and instant religious practices²⁰.

Implications of meaning on critical attitudes and authority. The pragmatic reception pattern among the young generation of Palopo has direct implications for their critical attitude and acceptance of authority. The acceptance of digital authority, which is a weak critical attitude, causes informants to be vulnerable to accepting digital authority (the popularity of TikTok accounts) as a substitute for traditional authority (scientific sanad). Popularity, number of followers, and attractive communication style became validity criteria, leading to a crisis of epistemological authority in the context of digital da'wah²¹.

The Risk of Reduction in the Meaning of Al-Quranic Verses

The most crucial impact of this phenomenon is the occurrence of misunderstanding due to the reduction of meaning. This reduction occurs through three channels:

1. Textual Reduction: The loss of the connection between preceding and succeeding verses (siyāq), which alters the original direction of the verse's meaning.
2. Methodological Reduction: The absence of references to the opinions of previous scholars, causing the interpretation to become the creator's personal opinion wrapped in religious language.
3. Algorithmic Reduction: TikTok's algorithm only presents what the audience wants to hear (an echo chamber ecosystem). Consequently, verses concerning "warnings" or "legal consequences" are often ignored in favor of "mercy-themed" content that is more "likeable."

These risks lead to a partial and literalistic understanding of the Qur'an. If the Qur'an is only understood as a collection of short motivational quotes without a clear scholarly structure, the comprehensive values of the revelation will narrow and become vulnerable to misuse for personal or group interests²².

²⁰ I'in Mutma'innah et al., "Iconie Ftik Uin k.h. Abdurrahman Wahid Pekalongan," *Proceeding International Conference on Islam and Education (ICONIE)*, 2024, hlm. 37, <https://proceeding.uingsdur.ac.id/index.php/iconie/article/view/1688>.

²¹ Asep Setiawan., "Building Digital Piety A Study Of Muhammadiyah Information Fiqh." Publications IAIN Kendari (2024), hlm. 2789

²² Tanzil Jurnal and Studi Al-qur An, "Fazlur Rahman ' S Tafsir Thoughts About Satan And Evil State Islamic University of Salatiga , Indonesia ;" 6, no. 2 (2024): hlm. 246.

Such misinterpretations can lead to textual-dogmatic interpretations that ignore the historical and sociocultural context of the verses, thereby potentially giving rise to radical understandings or justifications for acts of violence in the name of religion²³.

This approach is often supported by arguments that lack scientific transmission from authoritative sources, mainly due to the influence of weak interpretive literacy. In line with this, a partial understanding of the Qur'an can pose a significant danger at the social level, not only in the realm of knowledge²⁴.

Such practices can lead to divisions between religious communities and erode values of tolerance, even encouraging the development of extreme transnational ideologies and narrow interpretations of religious teachings²⁵. This leads to religious rigidity that is inflexible, impractical, and ultimately irrelevant to contemporary social realities.

A literalistic understanding of sacred texts without considering the socio-historical context can encourage the formation of narrow and partial views, even potentially excommunicating fellow Muslims and triggering social conflict²⁶. Absolute generalization of the meaning of the text without considering its social context can encourage misunderstanding and conflict with fundamental ethics, as well as produce unsolutionary thinking about life issues.

D. Conclusion

This research entitled "Instant Interpretation on the TikTok Platform: Risk Analysis of Verse Misunderstandings by the Young Generation in Palopo City" has succeeded in analyzing three main aspects. First, the characteristics of presenting instant interpretation on TikTok are dominated by a short video format of 15-30 seconds with an attractive visual style, emotional narrative, and simplification of the meaning of the sentence. Secondly, the reception of the young generation of Palopo to this content is ambivalent - on the one hand it is considered practical and relevant, on the other hand it is admittedly lacking in depth. Third, the risk analysis of misunderstandings identified three main factors: content factor (oversimplification), platform factor (algorithmic logic), and audience factor (low

²³ Lufaei, "Telaah Penafsiran Ayat-Ayat Kekerasan: Upaya Mewujudkan Perdamaian Dalam Bingkai Keindonesiaan" 16, no. 1 (2018): hlm. 28.

²⁴ Sari Silviani, "Resepsi Al- Qur ' an Di Media Sosial (Studi Atas Pengamalan QS . Yūsuf / 12 : 4 Di Tiktok)" 18, no. 1 (2023): hlm. 114, <https://doi.org/10.14421/lijid.v3i2.2296.8>.

²⁵ Slamet Widodo, Yuni Yulianti, and Setio Budi, "Implementasi Strategi Kppe Untuk Akselerasi Internalisasi Islam Wasathiyah Di Indonesia" 19, no. 1 (2023): hlm. 11.

²⁶ A L Tadabbur et al., "Al-Musyarak Al-Lafzhy : Mendekonstruksi Argumen Tafsir Tekstual 1," no. 1 (2019): hlm. 22, <https://doi.org/10.30868/at.v4i01.427>.

literacy), which results in three forms of misunderstanding: fragmentative, contextual, and ideological-psychological.

The study explicitly acknowledges the significant risk of reducing the significance and meaning of Al-Qur'anic verses. The fragmentation of verses for the sake of duration and platform algorithms has transformed complex revelation into shallow motivational slogans or psychological quotes. This reduction not only distorts the original message of the Al-Qur'an but also has the potential to foster literalistic and exclusive religious understandings among the youth, ultimately eroding their spiritual and intellectual depth.

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