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The Transformation of Islamic Educational Values through Digital Da'wah on TikTok among IPPNU Adolescents in Sukorejo

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ABSTRACT
This study aims to examine how Islamic educational values are transformed through digital da'wah interactions on TikTok among IPPNU adolescents in Sukorejo. The method used is qualitative with a case study approach, through in-depth interviews, digital observation, and documentation of three purposively selected informants, with data validity ensured through source and method triangulation. The research findings reveal that the transformation of Islamic educational values occurs through three dimensions cognitive, affective, and conative while the pattern of digital interaction is still dominated by one-way and semi-active communication, along with the risk of forming an incomplete understanding. This study emphasizes the need to improve digital religious literacy and the active involvement of educational institutions in mentoring adolescents, so as to provide input for the formulation of digital da'wah policies and the development of social-media-based Islamic education.

INTRODUCTION

The development of information technology in the digital era has fundamentally changed the landscape of da'wah. The activity of spreading Islamic teachings, which was previously limited to physical spaces such as mosques, Islamic boarding schools, and religious study circles, has now shifted to virtual spaces that transcend geographical and temporal boundaries. Among the various digital platforms available, TikTok has emerged as a dominant medium among adolescents due to its short video content, attractive visualization, and personalization algorithm capable of reaching a wide audience (Campbell, 2021). This condition makes TikTok not merely a means of entertainment, but a new arena for spreading religious values relevant to the realities of young people's lives (Abidin, 2021). The emergence of da'wah TikTokers as digital socio-religious figures has brought about a change in the relationship between message senders and audiences: from one-way communication to dialogical and participatory interaction (Nasution, 2023). Nevertheless, the short video format that is TikTok's advantage also holds the potential for problems, namely the oversimplification of religious material, imbalance in scholarly authority, and the risk of shallow and partial religious understanding among adolescents (Nisa, 2022)

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Various previous studies have shown that TikTok has developed into an effective da'wah medium for reaching the younger generation. These studies share the finding that TikTok's visual, brief, interactive, and easily accessible characteristics are able to increase the appeal of conveying Islamic messages to adolescents (Aldi, 2024; Rahmawati, 2025; Taufikin & Falah, 2025). Thus, there is agreement that social media no longer functions merely as a means of communication, but has also become a new space for the process of da'wah and religious learning. Nevertheless, these studies have different focuses. Aldi (2024) and Rahmawati (2025) focus more on media capability and effective ways of presenting da'wah messages, while Taufikin and Falah (2025) analyze the character values contained within TikTok content. Meanwhile, Dewi and Rogamelia (2025) used a quantitative approach to measure the relationship between the level of da'wah content usage and adolescents' religious practice patterns, and thus have not been able to explain how the process of forming a deep religious understanding occurs. In contrast to previous research, Nasution (2025), using a phenomenological approach, showed that personal experience and interaction in digital spaces also influence users' religious understanding. However, this study has not explained how Islamic educational values change through social interaction in the digital world using an adequate theoretical framework.

In terms of method, most previous studies have focused more on content analysis or measuring relationships between variables, so that adolescents tend to be regarded as passive recipients of messages rather than as active meaning-makers. In terms of theory, these studies have not yet integrated the concept of digital da'wah with social constructivism theory. Nevertheless, Campbell (2021) noted that religious activity in the digital world takes place in a lively, interactive manner, while Vygotsky (1978) emphasized that knowledge is formed through the process of interacting with others and the cultural environment. The integration of these two perspectives has not been widely used in research on digital da'wah in Indonesia.

Based on this explanation, there are three matters that have not been previously studied and form the basis of this research. First, there is an empirical gap, namely that few studies have discussed how Islamic educational values particularly the aspects of faith, worship, and moral conduct change through da'wah interaction on TikTok among adolescents. Second, there is a weakness in the methods used, namely the dominance of quantitative approaches and content analysis, which have not been able to adequately explain the process of deep value change from the user's point of view. Third, there is a theoretical gap, namely the lack of research that combines the concept of digital da'wah with social constructivism theory to explain how religious meaning is formed in digital spaces. Therefore, this study offers a new approach by analyzing changes in Islamic educational values in digital da'wah activities through TikTok among IPPNU adolescents in Sukorejo. This study uses a case study approach and a social constructivism perspective, thereby being able to explain the process of value change, ways of interacting in the digital world, and its impact on adolescents' religious understanding more deeply and clearly.

From a review of previous studies, there are significant gaps both empirically and theoretically. Empirically, most studies still position adolescents as passive recipients of messages rather than as active subjects who construct religious understanding through a process of meaning negotiation. Theoretically, not many studies have explicitly positioned TikTok as a digital social space in which interaction between da'wah TikTokers and adolescents takes place within a social constructivism framework. In addition, the context of religious-based organizations such as IPPNU as a social setting that shapes the process of internalizing Islamic values has not received adequate attention in the existing literature. This limitation indicates the need for a study capable of comprehensively depicting how the transformation of Islamic educational values covering the dimensions of faith, worship, and morals occurs through digital da'wah interaction on TikTok.

Based on the gaps in previous research, this study aims to explain how Islamic educational values change through da'wah content on TikTok consumed by IPPNU adolescents in Sukorejo, to analyze the way adolescents interact with digital da'wah content creators, and to understand how adolescents' religious understanding is formed through the use of and interaction with da'wah content on the TikTok platform. The novelty of this study lies in the integration of Vygotsky's social constructivism theory with two-way communication theory to analyze the process of transforming Islamic educational values in digital da'wah interaction (Sabrina & Razi, 2025a). In addition, this study focuses on IPPNU adolescents in Sukorejo as a religious community with distinctive characteristics in utilizing social media as a space for learning and da'wah. Through this focus, this study is expected to provide a new perspective on how digital interaction plays a role in transforming Islamic educational values and shaping adolescents' religious understanding in the social media era

METHODS

This study uses a qualitative approach because the focus of the study is on the meaning-making, experiences, and social processes that take place in adolescents' interaction with digital da'wah content, rather than on the statistical measurement of relationships between variables.The case study design was chosen based on four considerations. First, this design allows for an in-depth study of a specific phenomenon within its natural context. Second, the case study design is suitable for describing the process, dynamics, and outcomes of a social event in detail, rather than merely measuring the frequency of its occurrence. Third, this design is relevant to the theoretical framework of Cyber Da'wah and Two-Way Communication, which emphasizes the process of interaction and reciprocal communication that develops over time. Fourth, a case study produces a comprehensive understanding of adolescents' religious behavior in a digital context that cannot be obtained through large-scale survey approaches. In its implementation, this case study examines four thematic units, namely the forms of digital interaction carried out by adolescents (likes, comments, shares, saves, and follows), adolescents' responses to and interpretation of the da'wah content consumed, the influence of the content on the dimensions of knowledge, appreciation, and religious practice, and the factors that influence the process of religious understanding, in terms of da'wah style, content quality, and user characteristics

This research was conducted at the MWCNU canteen and the informants' homes in Sukorejo District, Pasuruan Regency, East Java. The determination of this location was based on three purposive considerations. First, IPPNU Sukorejo is a religious-based female student organization whose members are predominantly active TikTok-using adolescents, thus meeting the criteria of a phenomenon suited to the research focus. Second, a number of members show fairly high engagement in consuming digital da'wah content, so this location guarantees the availability of rich data. Third, the context of IPPNU as an Islamic-education-based organization provides a relevant social setting for examining the intersection between conventional religious guidance and exposure to digital da'wah among female adolescents.

Data collection was carried out using three complementary techniques. Observation was conducted directly through digital observation of the informants' activities in using TikTok, covering the types of da'wah content frequently accessed, the forms of interaction carried out, and the response patterns that emerged, in order to obtain a real picture of digital da'wah practices and adolescents' involvement in them (Sari, Aprisilia, & Fitriani, 2025). In-depth interviews were conducted in a semi-structured manner, so that the researcher had a question guide while still giving the informants room to freely explain their experiences and views. The interviews focused on the informants' experience of consuming da'wah content on TikTok, their views on TikTok's role as a da'wah medium, changes

in religious understanding, attitudes, and behavior after following digital da'wah content, and the Islamic values they felt were most influential. Documentation was used to complement the observation and interview data, in the form of video and comment screenshots, as well as archives of IPPNU activities related to religious guidance.

Data analysis was carried out with reference to the interactive model of Miles and Huberman, which consists of three stages that take place cyclically and continuously throughout the research process (Nugrahani, 2023). Data reduction was carried out by selecting relevant data, grouping information, and focusing the analysis on aspects of the transformation of Islamic educational values and adolescents' religious understanding through TikTok da'wah. Data presentation was carried out by displaying the data in the form of a descriptive narrative for each informant (within-case analysis), which was then compared across informants (cross-case analysis) to identify common patterns and individual variations. Conclusions were drawn inductively based on the patterns, meanings, and findings that consistently emerged from the analysis process, while remaining open to re-verification as field data increased.

The validity of the data in this study was tested through three triangulation and confirmation strategies. Source triangulation was carried out by comparing data obtained from interviews, observation, and documentation to ensure the consistency of findings across data sources. Technique triangulation was carried out by combining various data collection methods to mutually confirm and complement the information obtained. Member checking was carried out by reconfirming the results of data interpretation with the informants to ensure that the researcher's interpretation matched the informants' actual understanding and experience (Siregar & Murhayati, 2024). These three strategies were used in an integrated manner to ensure the credibility, dependability, and confirmability of the research findings, as is commonly used in the qualitative research tradition.

RESULTS & DISCUSSION

Transformation of Islamic Educational Values

The transformation of Islamic educational values in the three informants took place gradually through three dimensions: cognitive, affective, and conative. In the cognitive dimension, all informants reported an increase in religious knowledge after accessing da'wah content on TikTok, particularly regarding practical aspects such as daily manners, methods of worship, and Islamic moral values. Dewi Jazilatul Ainiyah, for example, stated: "I now know more about the small things in religion, such as daily manners, which I did not understand well before." (Dewi, interview, April 3, 2026) The knowledge gained by Emilia Contessa Wulandari was more general and motivational compared to Dewi's. She stated: "From TikTok I gained new knowledge; although not very deep, it was enough to add to my knowledge." (Emilia, interview, April 3, 2026) Meanwhile, Putri Sekar Wangi showed more reflective thinking skills by verifying the information she received: "I understand better now, but I still look for comparisons so I don't misunderstand." (Putri, interview, April 3, 2026).

The differences among these three statements confirm that cognitive transformation occurred in all informants, but with different levels of depth and ways of receiving information In the affective dimension, all three informants reported the emergence of positive emotional responses such as feeling moved, inspired, and motivated to improve themselves. Dewi stated: "Sometimes when I watch da'wah content, I feel moved, as if I'm being reminded to become a better person." (Dewi, interview, April 3, 2026) Emilia expressed a similar impulse, although she herself admitted it was not yet stable: "It's more about motivation, so I feel like I want to change, even if slowly." (Emilia, interview, April 3, 2026) Putri showed an affective awareness that appeared more mature and lasting:

"I've become more careful in my attitude because I feel continuously reminded." (Putri, interview, April 3, 2026)

In the conative dimension, changes in religious behavior began to be visible, although the level of consistency differed among the three informants. Dewi said: "I remember better to pray on time after often watching da'wah content." (Dewi, interview, April 3, 2026) Emilia admitted that her application of it was still situational: "Sometimes I apply it, but sometimes I forget or go back to how I was before." (Emilia, interview, April 3, 2026) In contrast, Putri showed a higher consistency of behavior: "I try to apply it in daily life, such as maintaining good attitude and worship." (Putri, interview, April 3, 2026) A summary of the transformation of Islamic educational values in the three informants is presented in Table 1.

Table 1. Transformation of Islamic Educational Values among Informants

Dimension	Informant 1 (Dewi)	Informant 2 (Emilia)	Informant 3 (Putri)
Cognitive	Practical understanding increased; focus on manners and methods of worship	Knowledge is general and motivational; not yet deep	Reflective and critical understanding; actively verifies information
Affective	Emotionally moved; a drive to improve oneself emerges	Motivated to change; fluctuating	Religious awareness is more mature and stable
Conative	Increased awareness of worship; not yet fully consistent	Application of values is situational; not yet stable	Behavioral change is more consistent; maintains worship and morals
Dominant value	Morals (manners toward others)	Motivation to change gradually	Worship and morals as the foundation of life

Digital Da'wah Interaction Pattern

Digital da'wah interaction between the informants and TikTok content shows three tiered patterns: passive, semi-active, and active. The passive pattern is characterized by informants who merely watch the content without giving an active response. Emilia explained: "I usually just watch, and rarely comment or join a discussion." (Emilia, interview, April 3, 2026). The semi-active pattern is characterized by engagement through platform features such as likes, saves, and shares. Dewi stated: "If the video is good, I like or save it so I can watch it again." (Dewi, interview, April 3, 2026). The active pattern takes the form of discussion with peers about the content of da'wah material, although this occurs outside the TikTok platform and was only found in some informants. Putri stated: "Sometimes I discuss it with friends when there is content that is interesting or different." (Putri, interview, April 3, 2026). In general, the interactions that occur are still dominated by passive and semi-active patterns, while active interaction is limited and sporadic.

Table 2. Informants' Digital Da'wah Interaction Patterns

Form of Interaction	Informant 1 (Dewi)	Informant 2 (Emilia)	Informant 3 (Putri)
Watching content (passive viewing)	✓	✓	✓
Liking and saving content	✓	✓	✓
Sharing content with others	✓	—	✓

Commenting on the platform	—	—	—
Discussing with peers	—	—	✓
Following da'wah TikTok accounts	✓	✓	✓

Factors Influencing the Formation of Religious Understanding

Based on the results of interviews and observation, the formation of adolescents' religious understanding is influenced by five interrelated factors. First, ease of access is the initial factor that allows adolescents to reach da'wah content anytime without having to physically attend religious study sessions. Dewi explained: "It's easier because it can be accessed anytime without having to go to a religious gathering." (Dewi, interview, April 3, 2026). Second, the characteristics of content that is short, visual, and uses simple language become the main appeal. Emilia stated: "The videos are short, so they're not boring." (Emilia, interview, April 3, 2026)

Third, the informants' level of digital literacy determines the extent to which they are able to sort and evaluate the validity of content. Putri, who showed the highest digital literacy among the three informants, said: "I check first who is delivering the message; I don't believe it right away." (Putri, interview, April 3, 2026). Fourth, social environment support including family, peers, and the IPPNU community plays a role in reinforcing the values obtained from digital media. Dewi added: "If the environment is also supportive, it becomes easier to put into practice." (Dewi, interview, April 3, 2026). Fifth, individual consistency in accessing and applying da'wah messages determines the extent to which Islamic values are successfully internalized. Emilia acknowledged her limitations in this aspect: "Sometimes I'm enthusiastic, sometimes I'm not." (Emilia, interview, April 3, 2026)

Table 3. Factors Shaping Religious Understanding and Their Intensity

Factor	Informant 1 (Dewi)	Informant 2 (Emilia)	Informant 3 (Putri)
Ease of content access	High	High	High
Attractiveness of content characteristics	High	High	Moderate
Digital literacy	Moderate	Moderate	High
Social environment support	High	Moderate	High
Individual consistency	Moderate	Moderate	High

Observation and Documentation Data

Digital observation and documentation were carried out on April 3, 2026 on the TikTok accounts of the three informants. The observation results recorded that Informant 1 (Dewi) and Informant 3 (Putri) accessed TikTok routinely, while Informant 2 (Emilia) accessed da'wah content unintentionally while browsing the platform. Documentation in the form of screenshots of interaction history (likes, saves, shares) and the following list recorded the following data: all three informants followed da'wah TikToker accounts; Dewi and Putri were recorded sharing da'wah content, while Emilia was not recorded sharing during the observation period; screenshots of the comment sections on all three accounts showed no public commenting activity.

DISCUSSION

Transformation of Islamic Educational Values through Digital Da'wah on TikTok

The research findings show that the transformation of Islamic educational values among IPPNU adolescents in Sukorejo occurs through three aspects, namely the cognitive, affective, and conative dimensions. This shows that da'wah content on TikTok is not only used to convey religious information, but also becomes a way of shaping religious attitudes and behavior. The change experienced by each individual differs, showing that the way a person receives and understands certain values is influenced by their ability to comprehend the message received as well as their social experience. This finding can be explained by Vygotsky's Social Constructivism theory, which states that knowledge is actively built through the process of social interaction, not merely received passively. In this study, TikTok acts as a conduit connecting adolescents with various da'wah messages. The process of building knowledge occurs when adolescents relate these messages to personal experience, discussions with peers, guidance from family, or activities within the IPPNU environment. Therefore, although the three informants received nearly the same type of content, the level of value change that formed showed differences corresponding to the level of social interaction they experienced. These research results reinforce Heidi A. Campbell's view that digital religious practice involves active participation, not merely accessing media, but also continuing to unfold within the user's social life. On the other hand, this study extends the findings of Aldi (2024), who noted that TikTok is an effective da'wah medium. This study shows that its effectiveness is determined not only by how appealing the medium is, but also by the medium's ability to help the process of value change through ongoing social interaction.

Digital Da'wah Interaction Patterns from a Two-Way Communication Perspective

The research findings show that the way adolescents interact with da'wah content on TikTok still mainly consists of watching, liking, saving, and sharing the content. Meanwhile, interaction in the form of comments or direct conversation with da'wah creators remains limited. This condition shows that communication in da'wah on TikTok is still mainly carried out one-way and is not very active. This condition shows that the principle of two-way communication, which emphasizes the reciprocal exchange of messages between communicator and communicant, has not been fully realized within the TikTok ecosystem (Sabrina & Razi, 2025b). Activities such as liking, sharing, and saving do reflect user engagement quantitatively, but do not yet represent genuine depth of dialogue, since they do not involve critical thinking or the negotiation of meaning. This finding differs from the optimism of Rahmawati (2025), who regards digital engagement as an indicator of the success of two-way communication in TikTok da'wah, because this study shows that technical engagement on the platform does not automatically produce substantial religious dialogue.

Interestingly, in one informant (Putri), active interaction actually occurred outside the platform in the form of conversations among peers, although this pattern is not necessarily generalizable since it was only found in one of the three informants. This phenomenon indicates the possibility that TikTok functions more as a communication trigger that encourages adolescents to continue the communication process through real-world interpersonal interaction. This pattern is in fact in line with Campbell's (2021) view that digital religious practice does not stand alone, but extends and continues into the user's real social life. Thus, the effectiveness of digital da'wah on TikTok cannot be measured solely by the activity that occurs within the platform, but also by the extent to which the content encourages conversation and religious reflection outside the digital space (Hakim, 2025).

The Formation of Religious Understanding from a Social Constructivism Perspective

The formation of religious understanding among IPPNU adolescents in Sukorejo through TikTok is a complex and multidimensional process, influenced by the interaction between internal individual factors and external environmental factors. This finding is consistent with Vygotsky's social constructivism theory, which asserts that the formation of knowledge does not occur passively, but is actively constructed through social interaction and cultural context. From a social constructivism perspective, learning does not occur alone, but through the way one interacts with the social environment that mediates the learning process. In this study, TikTok serves as the primary source of religious knowledge, while family, peers, and the IPPNU organization act as an environment that helps adolescents clarify, reinforce, or even correct the understanding they gain from digital media. Therefore, social media is not the only thing that shapes religious understanding, but rather one part of a broader religious learning environment.

Overall, the findings of this study confirm that digital da'wah through TikTok has significant potential as a medium of contemporary Islamic education, but its effectiveness is highly dependent on the combination of content quality, users' digital literacy, social environment support, and individual consistency. This finding complements and deepens the study by Nasution (2025), which found that TikTok users' religious understanding is influenced by personal experience and digital interaction, by adding the dimension of organized religious community context as an important variable that also shapes the process of constructing adolescents' religious understanding (Dewi & Rogamelia, 2025).

Based on all the research results, this study produces a conceptual framework explaining that the change in Islamic educational values through digital da'wah occurs gradually. The process begins with exposure to da'wah content on TikTok, followed by digital interaction such as watching, liking, saving, sharing, or discussing the content. This interaction then triggers changes in three aspects understanding, feeling, and action thereby shaping adolescents' religious understanding. The entire process is influenced by the ability to use technology, the quality of the religious message content, how often people use social media, and support from family, peers, and religious institutions. This conceptual framework makes a theoretical contribution by extending the use of social constructivism theory to the context of da'wah in cyberspace and enriching two-way communication theory by explaining that da'wah through social media occurs not only through direct conversation between preacher and audience, but also through various forms of digital participation that help in the formation of meaning in users' social lives.

CONCLUSION

This study shows that the transformation of Islamic educational values through digital da'wah on TikTok among IPPNU adolescents in Sukorejo takes place through three dimensions, namely cognitive, affective, and conative. Da'wah content presented briefly, visually, and contextually is able to expand religious knowledge, build religious awareness, and encourage behavioral change in the aspects of faith, worship, and morals. However, the level of value transformation in each adolescent differs, as it is influenced by learning experience, digital literacy skills, and the social environment accompanying the process. The pattern of digital da'wah interaction found is still dominated by passive and semi-active communication through the activities of watching, liking, saving, and sharing content. Nevertheless, the process of forming religious understanding does not only take place within the TikTok platform, but is also reinforced through discussions with peers, family guidance, and activities within the IPPNU organization. This finding shows that the effectiveness of digital da'wah

is determined not only by the intensity of social media use, but also by the quality of social interaction that accompanies the process of receiving the da'wah message.

The contribution of this study is the development of a conceptual model of how Islamic educational values can change through digital da'wah, by combining Vygotsky's Social Constructivism theory with Two-Way Communication theory. This model explains that the formation of religious understanding occurs due to the relationship between the influence of da'wah material, activeness in digital interaction, the ability to access and understand information digitally, and support from the surrounding social environment. Thus, this study extends the discussion of digital da'wah, which usually focuses more on media effectiveness, by positioning adolescents as active parties in shaping their own religious understanding. The implication of this study is that digital da'wah through TikTok must be utilized optimally, not only as a means of conveying religious information, but also as a learning space that encourages interaction, reflection, and the reinforcement of Islamic educational values. Therefore, educational institutions, religious organizations such as IPPNU, and da'wah content creators need to work together to create content that is not only visually appealing, but also has a strong scholarly foundation, is relevant to adolescents' lives, and can help form a critical, moderate, and sustainable religious understanding. Thus, digital da'wah can become one way to strengthen Islamic education that can adapt to technological advances and the needs of young people in today's digital era.

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