

## **The Behavior of TikTok Users in Palopo City and Responses to the Qur'an**

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### **Abstract**

Tik Tok is a new platform that young people love, and kids are no exception. This platform encompasses all levels of society, including adults and even the elderly. TikTok has both positive and negative sides like any other medium. Therefore, this study aims to determine the understanding of the community, especially the people of Palopo, about the benefits of Tik Tok and how to use it. This research is a field study with the people of Palopo city as informants for interviews and documentation. As a result, Tik Tok is used more than a means of entertainment, which sometimes leads to verbal and physical disrespectful behaviour. Some opinions say that Tik Tok is an online media short video that shows recordings of dancing and showing TikTok-er's genitals. The people of Palopo city consider TikTokers more for entertainment filled with dancing. Therefore, it is necessary to limit access to various media, including TikTok, so as not to be carried away by immoral behaviour. Thus, the Qur'an is the key and a solution to protect yourself by not showing your *aurat*. It means that Tik Tok may dive without showing *aurat* and indulgence in lust. For further researchers, it is necessary to research the effects caused by the application and the solution before and after being exposed to the syndrome.

**Keywords:** *Behavior, Tik Tok User, Palopo People, Response to the Qur'an*

### **Abstrak**

TikTok adalah platform baru yang banyak digandrungi para muda, tidak terkecuali anak-anak. Sekalipun demikian, platform ini menyisir seluruh lapisan masyarakat, termasuk orang dewasa, bahkan lanjut usia. TikTok memiliki sisi positif dan negatif sebagaimana media lainnya. Oleh karena itu, penelitian ini bertujuan untuk mengetahui pemahaman masyarakat, khususnya warga Palopo tentang manfaat Tik Tok dan cara menggunakannya. Penelitian ini adalah kajian lapangan dengan masyarakat kota Palopo sebagai informan dengan cara wawancara dan dokumentasi. Hasilnya, Tik Tok lebih banyak digunakan sebagai

sarana hiburan yang terkadang menjurus kepada perilaku tidak sopan, baik verbal maupun fisik. Beberapa pendapat menyebutkan bahwa Tik Tok adalah media *online* dalam bentuk video pendek yang menyediakan rekaman joget dan mempertontonkan aurat si Tik Tok-er. Masyarakat kota Palopo menganggap pengguna Tik Tok lebih untuk sekedar hiburan yang biasanya diisi dengan joget. Oleh karena itu, perlu adanya batasan dalam mengakses berbagai macam media, termasuk Tik Tok agar tidak terbawa pada perilaku yang amoral. Dengan demikian, al-Qur'an menjadi kunci sekaligus solusi agar menjaga diri dengan tidak mempertontonkan aurat. Artinya Tik Tok diperbolehkan selama tidak mempertontonkan aurat dan mengumbar syahwat. Untuk peneliti selanjutnya, perlu melakukan penelitian tentang efek yang ditimbulkan oleh aplikasi tersebut dan solusinya sebelum dan sesudah terkena sindrome.

**Kata Kunci:** Perilaku, Pengguna TikTok, Masyarakat Palopo, Respon al-Qur'an

## A. Introduction

Tik Tok is a short video on social media that has both positive and negative values.<sup>1</sup> One of the negative impacts that parents must watch out for on their children is pornographic content or the use of sexy or impolite clothing.<sup>2</sup> For example, in mid-February 2020, the Tik Tok video went viral because of the immoral scene of a couple of teenagers doing scenes like husband and wife which was recorded by a colleague who was dancing without realizing it.<sup>3</sup> This incident is one of many cases, so it is necessary to supervise children and teenagers in using smartphones, especially the Tik Tok application.

On Tuesday, 03 July 2018, the Ministry of Communications and Information (KOMINFO) blocked Tik Tok in collaboration with KPPA and KPAI<sup>4</sup> because of reports from the community of around 2,853, and there was a petition on the change.org site against the KOMINFO to block Tik Tok because of the large amount of harmful content.<sup>5</sup>

The blocking carried out by the KOMINFO is temporary and will reopen after cleaning up the harmful content. As for the benefits, it can expand social networks and provide positive information and entertainment. Another benefit, can build creativity and gain popularity. With the high desire to gain popularity through the Tik Tok phenomenon, many users are unaware of the actual benefits, thus setting aside the negative side of the

<sup>1</sup>Demmy Deriyanto dan Fathul Qorib, "Persepsi Mahasiswa Universitas Tribuana Tungga Dewi Malang Terhadap Penggunaan Aplikasi Tik Tok," *Jurnal Ilmu Sosial Dan Ilmu Politik*, Vol 7 , no. 2 (2018), 78.

<sup>2</sup>Trie Damayanti. Ilham Gemiharto, *Kajian Dampak Negatif Aplikasi Berbagai Video Bagi Anak-Anak Di Bawah Umur Di Indonesia*," *Communication* 10, no. 1 (2019): 12.

<sup>3</sup> <https://solo.tribunnews.com/2020/02/22/fakta-terbaru-kasus-video-tiktok-viral-remaja-tak-sengaja-rekam-adekan-hubungan-badan-di-belakangnya> (diakses pada tanggal 22/10/2020.)

<sup>4</sup>[https://kominfo.go.id/content/detail/13332/kominfo-blokir-tik-tok-hanya-sementara/0/sorotan\\_media](https://kominfo.go.id/content/detail/13332/kominfo-blokir-tik-tok-hanya-sementara/0/sorotan_media) (diakses pada tanggal 22/10/2020)

<sup>5</sup> <https://www.cnnindonesia.com/teknologi/20180703181921-185-311178/alasan-kominfo-blokir-TikTok> (diakses pada tanggal 22/10/2020).

Tik Tok phenomenon, which is contrary to the message of the Qur'an. This then led to many negative comments given to users and also caused a negative perception of the TikTok phenomenon.<sup>6</sup> It can also be said that users have put shame aside, as in the Hadith of the Prophet.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ حَدَّثَنَا ابْنُ شِهَابٍ عَنْ سَالِمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ وَهُوَ يُعَاتِبُ أَخَاهُ فِي الْحَيَاءِ يَقُولُ إِنَّكَ لَتَسْتَحْيِي حَتَّى كَأَنَّهُ يَقُولُ قَدْ أَضَرَّ بِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ.<sup>7</sup>

*It means:*

*Has told us Ahmad bin Yunus has told us 'Abd al 'Aziz bin Abi Salamah has told us Ibn Syihab from Salim dari 'Abdillah bin 'Umar ra. The Prophet already passed a man who was chiding his brother out of shame, said the man; verily, you are always ashamed so that it will harm you. So, the Messenger of Allah said, let it be, for shyness is part of faith.*

The shame is significant because the loss of the shame means the loss of some faith in oneself. Religion reminds us to maintain shame as the leaning of Islamic morals. Making popularity the main thing in using TikTok is the cause of much inappropriate content being shown.<sup>8</sup> Thus, many people think that TikTok can damage the morals of its users. Moral values can be found in the Qur'an and Sunnah, as well as for instructions in managing attitudes and behaviour.<sup>9</sup> then someone with bad morals will not benefit from all the blessings that Allah gives to his creatures except a little.<sup>10</sup>

A society that maintains simplicity and balance, dignity and humility, respectability, forgiveness, and forbearance, struggles and sacrifices, and encourages each other is a society that prioritizes morals. In the Qur'an, morality cannot be avoided in individual life. However, morality is the central pillar that the Islamic community must practice preventing deviant damage while simultaneously creating individuals and

<sup>6</sup>Jing Zeng and Crystal Abidin, ““#OkBoomer, Time to Meet the Zoomers’: Studying the Memefication of Intergenerational Politics on TikTok,” *Information Communication and Society* 24, no. 16 (2021): 2459–2481, <https://doi.org/10.1080/1369118X.2021.1961007>.

<sup>7</sup> Muhammad bin Ismail Abu 'Abdullah Al-Bukhari, *Shahih Al-Bukhari*, Juz VII (t.t.: Dar Thauq wa al-Najah, 2002), 100.

<sup>8</sup> Agwin Albert Kurniawan, “Nilai-Nilai Pendidikan Akhlak Dalam Kisah Nabi Hud Menurut Tafsir Fi Zhilali Qur'an Karya Sayyid Quthb” (Institut Agama Islam Negeri ponorogo, 2017), 21.

<sup>9</sup> Moa Eriksson Krutrök and Mathilda Åkerlund, “Through a White Lens : Black Victimhood , Visibility , and Whiteness in the Black Lives Matter Movement on TikTok,” *Information, Communication & Society* (2022): 1–19, <https://doi.org/10.1080/1369118X.2022.2065211>.

<sup>10</sup> Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maragi*, terj. Bahrun Abu Bakar dan Hery Noer Aly, Juz VII. (Cet. II; Semarang: CV. Toha Putra Semarang, 1992), 392. and Yusuf Qardhawi, *Malamih Al-Mujtama' Al-Muslim*, terj. Abdus Salam Masykur (Cet. III; Solo: Era Intermedia, 2004), 122.

communities with healthy souls and senses.<sup>11</sup> The Qur'an has informed humans about human morality with all its shortcomings.

However, humans are often defeated by the temptation of lust that acknowledges the existence of Allah but makes lust as God,<sup>12</sup> especially now that there is a TikTok phenomenon that lives in a society wherein its use a person can behave positively by displaying excellent and valuable content or behave negatively in displaying the content as in the case described above.<sup>13</sup> Likewise, there are still many TikTok users who do not understand the meaning and significance of positive and negative behaviour, so many users still display content that is not useful and sometimes harms some parties.<sup>14</sup>

Several previous studies that are similar to the theme of this paper, including social media Tik Tok in Islamic Perspective (Wandi),<sup>15</sup> *Aplikasi Tik Tok, Seru-Seruan atau Kebodohan* (Maria Ulfa Batubara),<sup>16</sup> *Pengaruh Tik Tok Terhadap Kreatifitas Remaja Surabaya* (Bagus Prianbodo),<sup>17</sup> and *Persepsi Mahasiswa Tribhuana Tungga Dewi Malang Terhadap Penggunaan TikTok* (Demy Deriyanto and Fathul Qarib).<sup>18</sup> The four studies disclosed have similarities with this paper, even in general terms and theories tend to be the same. There are three basic differences between the four studies and this research, namely the place and respondents used as sources of data and the approach and Qur'anic study.

## B. Research Method

This article's research type is qualitative in the form of a combination study (mix method). The data got from the field and the library in a balanced manner. Data in the field was collected by interviews with TikTok users in Palopo city. At the same time, it got library data from several verses about human behaviour, interpretation books, and other related writings. This study uses two approaches, namely the sociology of communication

<sup>11</sup> Yusuf Qardhawi, *Malamih Al-Mujtama' Al-Muslim*, terj. Abdus Salam Masykur (Cet. III; Solo: Era Intermedia, 2004), 122.

<sup>12</sup> M. Quraish Shihab, *Tafsir Al Misbah*, Vol. 12 (Cet. II; Jakarta: Lantera Hati, 2005), 155.

<sup>13</sup>Wandi, "Social Media TikTok in Islamic Perspective," *Media and Islamic Communication*, Vol. 1, no. 1 (2020): [https://scholar.google.co.id/scholar?hl=id&as\\_sdt=](https://scholar.google.co.id/scholar?hl=id&as_sdt=).

<sup>14</sup>Agia Dwi et al., "Aplikasi Tiktok Menjadi Media Hiburan Bagi Masyarakat Dan Memunculkan Dampak Ditengah Pandemi Covid-19 Tiktok (Application Becoming Entertainment Media For The Community And Increasing Impact In The Middle Of Pandemic)" *Medialog, Jurnal Komunikasi*, 4, no. 1 (2021): 40–47.

<sup>15</sup>Wandi, "Social Media TikTok in Islamic Perspective," *Media and Islamic Communication*, Vol. 1, no. 1 (2020).

<sup>16</sup>Qorib, "Persepsi Mahasiswa Universitas Tribuana Tungga Dewi Malang Terhadap Penggunaan Aplikasi Tik Tok,."

<sup>17</sup> Bagus Prianbodo, "Pengaruh Tik Tok Terhadap Kreatifitas Remaja Surabaya" (Sekolah Tinggi Ilmu Komunikasi Almamater Wartawan Surabaya, 2018).

<sup>18</sup> Demy Deriyanto, "Persepsi Mahasiswa Universitas Tribuana Tungga Dewi Malang Terhadap Penggunaan Aplikasi Tik Tok." *Jurnal Ilmu Sosial dan Ilmu Politik*, 7, 2. 2018.

which is used to get information in the field,<sup>19</sup> and the *'ilm Tafsir* to interpret the verses of the Qur'an that discuss human behaviour.

Four ways to collect data in this paper include reading, observing, interviewing, and documenting to complete the interview. Reading or library research to get data about verses that discuss human behaviour and their interpretations, as well as literature on Tik Tok. It made observations to collect data on human behaviour, especially TikTok users.<sup>20</sup> Interviews with active Tik Tok users to get accurate primary data.<sup>21</sup> We did documentation to get additional data about Tik Tok and the behaviour of its users, such as magazines, newspapers, online media, and so on.<sup>22</sup>

This research was conducted in Palopo city by taking 20 people as samples of Tik Tok users to find out their behaviour and opinions about the content contained in Tik Tok videos. The informants who became the research sample can be obtained in the table below,

No.	The Informant Name	Age	Sex	Profession
1	ABS	26 Tahun	Male	Entrepreneur
2	RJ	21 Tahun	Female	Student
3	DA	21 Tahun	Female	<i>Freelance</i>
4	LN	17 Tahun	Female	<i>Freelance</i>
5	AI	21 Tahun	Female	Student
6	SY	21 Tahun	Female	Student
7	NJ	21 Tahun	Female	Student
8	JM	20 Tahun	Female	Student
10	WS	22 Tahun	Female	Student
11	UDYM	20 Tahun	Female	Student
12	PA	22 Tahun	Female	Student
13	RA	20 Tahun	Female	Student
14	NF	18 Tahun	Male	<i>freelance</i>
15	MW	21 Tahun	Male	<i>Freelance</i>
16	AI	18 Tahun	Male	<i>Freelance</i>
17	MFN	18 Tahun	Male	Student
18	AA	21 Tahun	Female	Student
19	AY	22 Tahun	Female	Entrepreneur
20	AUA	19 Tahun	Male	Student

<sup>19</sup>Mira Hasti Hasmira, *Sosiologi Komunikasi* (Padang: Universitas Negeri Padang, 2008), 14.

<sup>20</sup>Nasution, *Metode Research* (Cet. IV; Jakarta: PT. Bumi Aksara, 2001), 106.

<sup>21</sup>P. Joko Subagyo, *Metode Penelitian Dalam Teori Dan Praktek* (Cet. III; Jakarta: PT. Rineke Cipta, 1999), 39.

<sup>22</sup>Suharsimi Arikunto, *Prosedur Penelitian* (Cet. XV; Jakarta: PT. Rineke Cipta, 2013), 274.

## **C. Finding Research**

### **1. The Palopo City Profile**

Government Regulation (PP) Number 42 of 1986, Palopo is the capital city of Luwu Regency, formerly known as the administrative city (Kotip) of Palopo. Then it increased, becoming an autonomous region which resulted from people's aspirations so that it became the city of Palopo. The increase in the status of the administrative city of Palopo to become an autonomous region of the city of Palopo is also supported by several institutional elements as reinforcement, such as:

- a. Luwu Regent's Letter No. 135/09/TAPEM dated January 9, 2001, regarding the proposal to increase the status of the administrative city of Palopo to become Palopo city;
- b. Luwu Regency DPRD Decree No. 55 of 2000, dated September 7 2000, concerning the approval of the expansion/increase of the administrative city of Palopo to become an autonomous city;
- c. Letter of the Governor of South Sulawesi Province No. 135/922/OTODA dated March 30, 2001, regarding the proposal for the formation of the administrative city of Palopo to become the city of Palopo;
- d. South Sulawesi Provincial DPRD Decree No. 41/III/2001 dated March 29, 2001, concerning the approval of the establishment of the administrative city of Palopo to become the city of Palopo; results of the administrative city seminar Palopo Become a city of Palopo; Letters and support from Community, Political, Youth and Women's Organizations

The next step taken by the Central Government was to review the administrative completeness and to see the potential side that could support the improvement of the status of the administrative city of Palopo. Such as the geographical location of the administrative city of Palopo, which is on the Trans Sulawesi route, and the condition of the area, which is the centre of trade services by four districts, namely Luwu Regency, North Luwu Regency, Wajo Regency, and Tana Toraja, and supported by adequate facilities and infrastructure, from the results of the review. The Central Government, through the Ministry of Home Affairs (DEPDAGRI), then upgraded the status of the administrative city of Palopo to an autonomous region of Palopo City.

The recognition of the autonomous region of the city of Palopo was inaugurated by the signing of the inscription by the Minister of Home Affairs of the Republic of Indonesia

on July 2, 2002, based on Law No. 11 of 2002 concerning the establishment of the autonomous region of Palopo City and Mamasa Regency of South Sulawesi Province, so that the administrative city of Palopo became The autonomous region of the city of Palopo with its governance model and geographical location or also called has separated itself from its parent, Luwu Regency. Palopo City is at 02053'15" - 03004'08 SL and 120003'10" - 120014'34 EL with the following administrative boundaries:

Norht	Walenrang Distric and Luwu Regency
South	Bay of Bone
West	Walenrang Distric and Bassessang Tempe Distric, Luwu Regency
East	Bua Distric, Luwu Regency

*Source of Data: PalopoKota.go.id*

After four years of increasing the status of Palopo City, precisely in 2006, the sub-district of Palopo City was divided into nine sub-districts and 48 villages, which initially only had four sub-districts in Palopo City with 19 sub-districts and nine villages. It aims to bring government services closer to the community.

No	Distric	Total Population (body)	An Area (km2)	Total Village	Population Density (body/km2)
1	Bara Distric	30.66	23,35	5	1.313
2	Mungkajang Distric	10.062	53,80	4	187
3	Sendana Distric	7.381	37,09	4	199
4	Telluwanua Distric	15.887	34,34	7	463
5	Wara Distric	31.539	11,49	6	2.745
6	Wara Barat Distric	11.484	54,13	5	212
7	Wara Selatan Distric	18.679	10,66	4	1.752
8	Wara Timur Distric	38.344	12,08	7	2.174
9	Wara Utara Distric	20.645	10,58	6	1.951

*Source of Data: palopokota.bps.go.id*

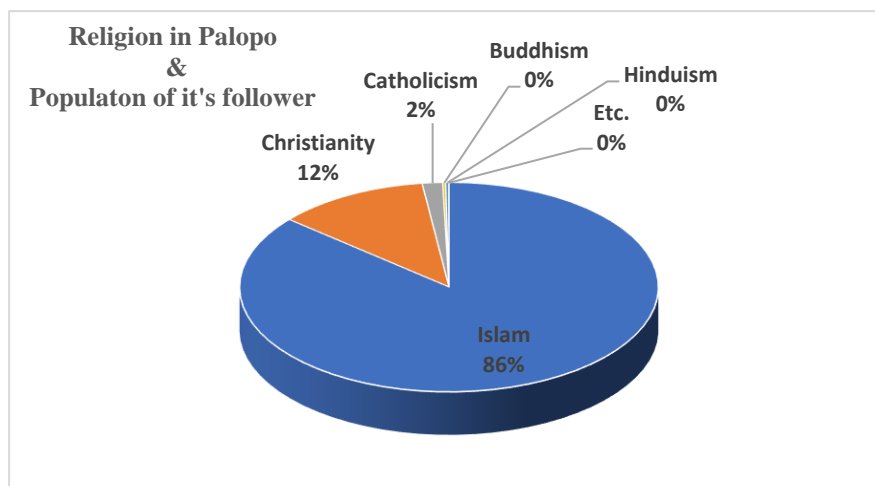
From the beginning of the formation of the city of Palopo until now, it has been led by two mayors with two terms each. The city of Palopo was led by Mr P.A. Tendriajeng, who was given the mandate as the official Mayor at that time. He started the construction of the city of Palopo for one year until he was elected as the definitive Mayor by the

Regional People's Representative Council (DPRD) of the city of Palopo to lead the city of Palopo Period 2003-2008, whom the same time listed himself as the first Mayor of the city of Palopo.

Mayor	Start	End	Period	Description	Vice of Mayor
Pateddungi Andi Tendriajeng,	10April 2002	6 July 2003	–	Mayor’s Office	–
Pateddungi Andi Tendriajeng	6 July 2003	6 July 2008	1		Saruman
Pateddungi Andi Tendriajeng	6 July 2008	6 July 2013	2		Rahmat Masri Bandaso
Muhammad Judas Amir	6 July 2013	6 July 2018	1		Akhman Syarifuddin
Muhammad Judas Amir	6 July 2018		2		Rahmat Masri Bandaso

Source of Data: Wikipedia.org

The city of Palopo has a population of various ethnic groups, most of which are Bugis, Javanese, and Makassar on the Coastal part and a small part includes the Toraja, Minangkabau, Batak, and Malay tribes. Most of the population of Palopo city adheres to Islam, and a small part of the population adheres to Christianity, Catholicism, Buddhism, Hinduism, and others. The following is the population according to religion or belief.



Source on data: palopokota.bps.go.id

## 2. TikTok: The Meaning and How to Use it

The beginning of the emergence of social media was the creation of computer network technology in 1960. The United States Department of Defense used this computer



network for military purposes, which was then introduced and used by several universities in the United States so that the internet continues to develop and become the most advanced information technology product. The progress of the internet can also be seen after Timothy Berners Lee, a computer expert from England, created the World Wide Web in 1989. The World Wide Web is a multimedia data program to display text, sound, images, movies, and music on the internet. This makes it easier for people to use the internet, especially with the development of the internet, which can be accessed via modems, telephone lines, and cellular phones. Internet development has given rise to social media<sup>23</sup> and makes it easier for every individual in their activities.

Social media is a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, which form the primary platform of social media and enable the creation and exchange of user-generated content. Social media can be divided into six types, including 1) Collaborative projects such as Wikipedia, 2) Blogs and microblogs, which are types of social media managed by only one person, and 3) Content communities. 4) Social networking sites such as sharing text messages, audio, photos, videos and blogs. Currently, the largest social networking site is the Facebook application, 5) Virtual games or online games such as PUBG, and 6) Virtual social, for example, Second Life, which was founded and managed by a company based in San Francisco.<sup>24</sup>

Of the six types of social media, it included TikTok is the type of social media content community and social network. To use TikTok, you have to create a personal account, and you can enjoy services on TikTok. Users can also share content such as videos so that other users can see and interact either through comments or private messages.<sup>25</sup> As explained above about the content community, TikTok also has the risk of spreading illegal content or content that violates community rules, so it is not uncommon to find content TikTok has deleted.

*TikTok* is an application launched in 2016 by Zhang Yimin in China. TikTok has many unique and exciting features for presenting so that users can edit or create their videos to be uploaded so that other users feel interested in seeing them. Besides filter effects, various types of music that children and adults love also supported TikTok. It can

<sup>23</sup>Akhmad Rofahan et. al, *Media Sosial: Masa Depan Media Komunikasi* (Cet. I; Yogyakarta: Combine Resource Institution, 2014), 37.

<sup>24</sup>Michael Haenlein Andres Kaplan, "User Of The World Unite The Challenges and Opportunities Of Sosial Media," *Business Horizons*, 2010, 60-64.

<sup>25</sup> Bimbola Akinbola, "#African Aunties: Performing Diasporic Digital Disbelongings on TikTok," *Text and Performance Quarterly* (2022), <https://www.tandfonline.com/doi/full/10.1080/10462937.2022.2044071?scroll=top&needAccess=true>.

also inspire users to make the same video with other users called filters.<sup>26</sup> TikTok can be used by installing it first, like installing another application. TikTok also has several menus. Here are some screenshots of the TikTok menu and its functions.



**Figure 1.1.** Google Play Store  
To be able to use TikTok, those users must first install the TikTok application on Google Play Store.



**Figure 1.2.** Home Menu of TikTok  
After installing the TikTok application, users can log in to the application. On the left corner button / the first button, the user can see the video content uploaded by other users.

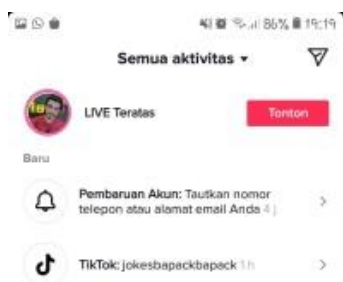


**Fiktire 1.3.** Searching Menu of TikTok  
On the second button, the user can see the video reference he wants to make. The user can search for other users, music, or video challenges by typing in the search field.



**Figure 1.4.** Main Menu of TikTok  
The third button with a plus sign (+) is the button when the user will start making their own video. We can see that, according to the image above, users can add music or sound to their videos, such as conversations, dances, challenges, viral covers, and others. Set the duration of the video to be made and also edit the video with the features or effects that have been provided.

<sup>26</sup>Riska Marini, "Pengaruh Media Sosial TikTok Terhadap Prestasi Belajar Peserta Didik Di SMPN 1 Gunung Sugih Kab. Lampung Tengah" *Skripsi* (Universitas Islam Raden Intan Lampung, 2019), 35.



**Figure 1.5.** Notofocation Menu of TikTok

On the fourth button are notifications such as the number of likes, comments, incoming chats, and other users who live



**Figure 1.6.** TikTok Profile Account Menu

The fifth button, or the right corner button, is a button to view the user's own profile account, which includes the number of followers, the number of followers and the total number of likes got as a whole. Like other social media profile accounts, TikTok accounts can also be edited according to the user's wishes, such as changing usernames or changing user profile photos. Thus TikTok presents six

### 3. Palopo Community Perception on TikTok User Behavior

Using TikTok is a phenomenon experienced by all levels of society, ranging from artists, public figures, students, and many more, both male and female. TikTok, besides having a positive side, also has a negative side, such as deviant behaviours from TikTok users shown through its content, such as erotic dancing, saying rude things in its content, and many more cases related to deviant behaviour TikTok users. Knock. Some TikTok users in the city of Palopo are also not free from deviant behaviour, as explained by Rika, who made dance content that she did it because she was interested in the dance music (back sound) and even said that she had TikTok syndrome.

*Saya gunakan TikTok itu hanya sebagai tempat untuk refresing otak jadi misalkan saya stres atau capek kerjakan tugas-tugas kuliah, saya buka TikTok terus scroll-scroll untuk cari konten-konten hiburan dan akun saya memang kebanyakan konten joget karena tertarik ka sama musik dan dancinya jadi saya juga ikut bikin, bisa dibilang juga syndrome jadi kalau dengar musiknya jadi mau ikut dancinya.<sup>27</sup>*

*(I use TikTok only to refresh my brain, so if I am stressed or tired of doing college assignments, I open TikTok and scroll to find entertainment content, and my account is mostly dancing content because I am interested in music and dance, so I also join For, you could say I have TikTok syndrome, so when I hear the music, I want to join the dance.)*

<sup>27</sup>Rika (The TikTok User), *Interview* (Palopo, 5 Juni 2021).

Some users choose to create dance content because of invitations from friends around them, as experienced by Jannatul Ma'wa..

*Awalnya saya buat konten joget begitu karena diajak sama teman-teman lama-lama keasyikan ka jadi saya buat juga konten joget di akun ku dan awalnya itu cuma iseng download TikTok setelah saya coba gunakan ternyata TikTok lebih cepat update tentang informasi terbaru jadi kita juga bisa dapat inspirasi dari TikTok seperti saya juga biasa nonton ka kontennya ustadz Syam selain itu juga saya gunakan TikTok sebagai media hiburan.<sup>28</sup>*

*(At first, I made dance content because a friend invited me. Then I had fun, so I also made dance content on my account even though at first it was just for fun to download TikTok. After I tried using it, it turned out that TikTok was faster at updating the latest information, so we could get inspiration from TikTok like I also used to watch Syam's content. Besides that, I also use TikTok as an entertainment medium.)*

There are even TikTok users in Palopo, most of whose content is dancing with viral back sounds like Raodhatul Jannah. He creates dance content because he follows trends so that his content can reach FYP.

*Saya buat konten joget itu karena mengikuti trend jadi sebagian besar konten di akun saya itu konten-konten joget, jadi kalau saya buat konten joget itu saya upload bukan cuma di TikTok tapi di Instagram juga supaya dilihat sama pengguna media sosial lainnya tujuannya supaya konten saya itu bisa FYP,<sup>29</sup> dan kalau saya buat konten seperti itu ada kepuasan tersendiri bagi saya.<sup>30</sup>*

*(I created dance content because it follows trends, so most of the content in my account is dance content. So when I create dance content, I upload it on TikTok and Instagram so other social media users can see it. The goal is that my content can be FYP and if I create content like that, there is a certain satisfaction for me.)*

Desti Aprilia also explained the same thing, who created dance content because she followed the trend..

*Kalau saya sendiri itu bisa dibilang mengikuti trend sekali ka, filter atau back sound yang menurut ku bagus dan trend saat itu saya ikuti sekalian juga untuk hiburan diri sendiri.<sup>31</sup>*

*(As for myself, you could say I follow the trend, filters or back sound, which I think is good and the trend I also followed for my entertainment.)*

Likewise, Indira makes dance content because of the trend.

<sup>28</sup> Raodhatul Jannah (The TikTok User), *Interview* (Palopo, 16 Juni 2021)

<sup>29</sup> The term in TikTok stands of for your page. See <https://www.kompas.tv>

<sup>30</sup> Raodhatul Jannah (The TikTok User), *Interview* (Palopo, 16 Juni 2021)

<sup>31</sup> Desti Aprilia (The TikTok User), *Interview* (Palopo, 16 Juni 2021).

*Konten ku itu kebanyakan konten yang lagi hits, jadi konten ku banyak yang joget-joget karena itu yang hits di kalangan pengguna TikTok. TikTok saya gunakan juga sebagai media hiburan untuk saya kalau jenuh.*<sup>32</sup>

*(My content is mostly hit content, so a lot of my content is dancing because that is what hits TikTok uses. I also use TikTok as an entertainment medium for me when I'm bored.)*

TikTok users in the city of Palopo dance and then use back sounds that contain harsh sentences.

*Alasan saya menggunakan back sound tersebut karena saya suka sama musik DJnya walaupun memang liriknya itu mengandung kalimat kasar tapi untuk saya kalimat itu tidak saya tujukan kepada siapa pun yah hanya karena sebagai hiburan saja apalagi awal saya gunakan TikTok itu karena itu yang trend sekarang dan menurut ku itu jugalah daya tariknya TikTok.*<sup>33</sup>

*(The reason I use the back sound is that I like the DJ music even though the lyrics contain harsh sentences but for me don't address those sentences to anyone, just for entertainment, especially when I started using TikTok, that's what became a trend, and I think that's it too TikTok's charm.)*

Some TikTok users are also careful in creating TikTok content to avoid negative impacts. Users with positive content also disagree with some TikTok users who behave negatively. As explained by Andri Buana Sanjaya that users who exhibit such behaviour because they only think of TikTok as a medium of entertainment without seeing the negative impact it can have.

*Kalau dilihat dari kebanyakan konten pengguna TikTok yang joget-joget atau menyindir dan berkata kasar di kontennya terkadang mereka itu sebenarnya hanya untuk menghibur diri, jadi ia hanya menganggap TikTok sebagai tempat menghibur diri tapi mereka tidak memikirkan bahwa ada dampak negatif yang juga timbul dari perilakunya itu. Memang TikTok untuk mengekspresikan diri tapi dalam batasan wajar jadi saya kalau gunakan TikTok itu untuk mengekspresikan diri saya seperti bikin video tentang perjalanan selama pergi liburan sekaligus untuk hiburan diri dan berusaha tetap pada batasan-batasannya.*<sup>34</sup>

*(Most of the content TikTok users who dance or quip and say rude things in their content sometimes it is to entertain themselves, so they only think of TikTok to entertain themselves, but they do not think that there are negative impacts that arise from their behaviour. TikTok is indeed for expressing myself but within reasonable limits. So, I use TikTok to express myself, like making videos about travelling while on vacation and to entertain myself and try to stay within the boundaries)*

<sup>32</sup>Indira (The TikTok User), *Interview* (Palopo, 2 July 2021)

<sup>33</sup>Aisyah (The TikTok User), *Interview* (Palopo, 24 July 2021)

<sup>34</sup>Andri Buana Sanjaya (The TikTok User), *Interview* (Palopo, 19 Juni 2021)

Ulfiani Dwi Yanti Mappa explained the same thing.

*Kalau TikTok itu toh saya gunakan untuk nonton video seperti video edukasi tentang pelajaran buat sesuatu kreasi, masak-masak tentang perkuliahan kaya cara cek plagiasi atau situs-situs untuk cari jurnal. Nah, menurut ku TikTok itu sebenarnya bagus ji sesuai dengan pengalaman ku selama pakai ih jadi tergantung yang pakai sebenarnya kalau cuma dipakai joget-joget begitu seakan TikTok itu buruk sekali karena cuma perilaku negatifnya penggunaanya dilihat.<sup>35</sup>*

*(I use TikTok to watch videos such as cooking lessons, lecture lessons such as how to check plagiarism, or websites to find journals. I think TikTok is good, according to my experience using it. So it depends on who uses it. If you only use dancing, it seems like TikTok is terrible because it is just the negative behaviour of its users.)*

Likewise, Ahmad Usama Arif explained that such users only see it from the point of view of entertainment.

*Perilaku negatif pengguna TikTok seperti joget-joget, menghina atau saling menjatuhkan dan sejenisnya itu, baik dari pandangan budaya pandangan agama apalagi di Indonesia ini yang mayoritas penduduknya Islam hal yang seperti itu bisa dibalang tidak dapat dibenarkan, apalagi kalau penggunaanya itu muslim tapi dia joget-joget begitu menurut saya mereka yang seperti itu hanya ingin mendapatkan hiburan semata tapi tidak terlalu memahami apa dan bagaimana itu akhlak, apa yang diperbolehkan dan yang dilarang dalam Islam. Jadi, mereka tidak memilih-milih terlebih dahulu apakah kontennya itu betul-betul bermanfaat bagi dirinya atau tidak terutama orang-orang yang nanti melihat kontennya itu.<sup>36</sup>*

*(Negative behaviour of TikTok users such as dancing, insulting or dropping each other both from a cultural and religious point of view. Moreover, in Indonesia, where most of the population is Muslim, such a thing cannot be justified. If the user is a Muslim, but he dances, I think they want to get entertainment but do not understand what and how it is morals, what is allowed and forbidden in Islam. So, they do not choose the content that is useful for themselves or not, especially for the people who will see the content later.)*

The same thing was also explained by Muh. Fahman Nafian B.

*Menurut saya konten-konten yang seperti itu merupakan bagian dari konten mereka, jadi mereka sudah terbiasa berperilaku demikian tanpa berpikir sebelum membuat kontennya kalau hal itu tidak baik untuk diperlihatkan di kalangan orang banyak, jadi mereka hanya menganggap itu hiburan bagi dirinya sendiri.<sup>37</sup>*

*(I think that content is part of their content, so they are used to behaving like that without thinking before creating the content. If it is not good to be shown in the crowd, they think it is entertainment for themselves only.)*

<sup>35</sup>Ulfiani Dwi Yanti Mappa (The TikTok User), *Interview* (Palopo, 2 Juni 2021)

<sup>36</sup>Ahmad Usamah Arif (The TikTok User), *Interview* (Palopo, 29 Juni 2021)

<sup>37</sup>Muhamammad Fahman Nafian B (The TikTok User), *Interview* (Palopo, 28 Juni 2021)

As for Nur Jihadilla, users with negative behaviour shown through TikTok are users who want to attract people's attention through social media.

*Menurut saya yang membuat konten seperti itu untuk menarik perhatian orang-orang di media sosial ataukah mereka ingin memamerkan sesuatu dan saya juga sebagai pengguna TikTok lebih memilih untuk melihat sisi positif apabila ada perilaku negatif dari pengguna TikTok melalui kontennya seperti joget-joget, penghinaan, dan lain-lain sisi positifnya itu yah buat saya sadar bahwa saya tidak perlu membuat konten-konten seperti itu karena itu adalah perilaku negatif yang tidak perlu dipertontonkan. Selain itu pengguna TikTok pasti dari berbagai profesi seperti guru, dokter yang juga ikut buat konten seputar pelajaran dan edukasi tentang kesehatan itu bisa kita lihat karena bermanfaat juga untuk kita.<sup>38</sup>*

*(I think those who create content like that to attract people's attention on social media or want to show off something. As a TikTok user, I prefer to see the positive side if there is negative behaviour from TikTok users through their content, such as dancing, insults, and others. The positive side is that it made me realize that I do not need to create such content because it is negative behaviour that doesn't need to be displayed. Besides that, TikTok users must be from various professions such as teachers and doctors who also create content about lessons and education about health, and we can see that because it is helpful for us.)*

Luna Nabila also said that users with such actions only seek attention on social media.

*Pengguna TikTok yang sering pamer joget-joget begitu atau menghina lewat konten menurut saya jauh sekali dari perilaku positif karena di al-Qur'an sendiri ada yang disebut akhlak terpuji dan akhlak tercela nah itu mereka lebih kearah akhlak tercela, kadang-kadang juga mereka begitu karena cari perhatian ji biar viral. Menurut saya sendiri kalau memang bingung mau buat konten apa lebih baik gunakan TikTok saja untuk dapat informasi daripada buat konten-konten yang menyimpang begitu.<sup>39</sup>*

*(TikTok users who often show off dancing or insulting through content, in my opinion, are far from positive behaviour because, in the Qur'an itself, there is something called commendable morals and despicable morals, they are more inclined toward despicable morals sometimes, they are like that because it is just looking for attention so it can go viral. If you are confused about what content to create, it is better to use TikTok to get information instead of creating deviant content.)*

Likewise, the opinion of Samiril Yaniah is that users behave like this because they want to gain popularity

*Kalau pengguna yang buat konten joget menghina atau berkata kasar, itu biasanya mereka cuma liat satu sisi saja mereka anggap cuma hiburan sekaligus cara untuk naikkan followers tapi tidak melihat sisi negatifnya.<sup>40</sup>*

<sup>38</sup>Nur Jihadilla (The TikTok User), *Interview* (Palopo, 3 Juni 2021).

<sup>39</sup>Luna Nabila (The TikTok User), *Interview* (Palopo, 3 Juni 2021).

<sup>40</sup>Samiril Yaniah (The TikTok User), *Interview* (Palopo, 2 Juni 2021)

*(If users who create dance content insult or say rude things, they usually only see one side. They think it is just entertainment and a way to increase the followers, but do not see the negative.)*

It does not differ from what Meylinia Wahid described.

*Sebenarnya pengguna TikTok yang mempertontonkan konten-konten yang negatif itu sebenarnya tidak baik tapi kalau TikTok memang ada positifnya ada juga negatifnya yang positifnya itu di dalam bisa tambah wawasan pengetahuan yang salahnya itu tergantung dari penggunaannya sendiri yang pake untuk goyang-goyang hanya untuk popularitasnya saja.<sup>41</sup>*

*(TikTok users who display negatively content are not good. However, TikTok has its positives and negatives. Positively, it can increase knowledge insight. The negative is if they only used it for rocking just for its popularity. It all depends on how you use the TikTok application.)*

As for other opinions of them.

*Menurut saya perilaku pengguna yang joget-joget, sindir-sindir lewat konten TikTok itu tidak baik.<sup>42</sup>*

*(In my opinion, the behaviour of users who dance, as insinuated through TikTok content, is not good)*

Some people often understand TikTok as detrimental social media that does not provide any benefits because of its users' many deviant behaviours through uploaded content. Even though the purpose of TikTok being present in the community is the same as other social media to make it easier for users, even though TikTok can also have a negative impact, to avoid this, we need to know and understand solutions to maintain the behaviour in using TikTok, this is like the solution offered by Ulfiani.

*Saat ini banyak ditemukan orang-orang yang selalu penasaran dengan sesuatu yang baru dilihatnya dan mengikutinya seperti TikTok. Dengan demikian, untuk menjaga perilaku perlu melihat konten yang bermanfaat di TikTok, seputar perkuliahan dan ceramah singkat, karena sebenarnya di dalam TikTok itu banyak konten yang mengedukasi jadi saya gunakan sampai sekarang.<sup>43</sup>*

*(Nowadays, many people are always curious about something they have just seen and followed, like TikTok. Thus, to maintain behaviour, it is necessary to see positive content on TikTok, about lectures and short lectures, because there is much educational content on TikTok, so I used it until now.)*

Samiril Yaniah also gave the same solution.

<sup>41</sup>Meylinia Wahid (The TikTok User), *Interview* (Palopo, 6 Juni 2021)

<sup>42</sup>Amaliah Idris (The TikTok User), *Interview* (Palopo, 5 Juni 2021)

<sup>43</sup>Ulfiani Dwi Yanti Mappa (The TikTok User), *Interview* (Palopo, 2 Juni 2021)



*Saya pernah menonton satu konten tentang penelusuran. Jika niatnya mencari hal yang negatif di TikTok maka yang muncul di FYP itu hal yang negatif semua dan jika mencari hal positif maka FYPnya juga hal yang positif semua, seperti konten-konten dakwah atau motivasi tapi kalau di FYP tiba-tiba muncul konten negatif yang lebih baik skip saja.<sup>44</sup>*

*(I once watched one piece of content about the search. If the intention is to look for negative things on TikTok, then all that appears in FYP are negative things. If you are looking for positive things, then FYP is also all positive things, such as dakwah or motivational content, but if in FYP suddenly harmful content appears, skip it.)*

In providing solutions, Nur provides two solutions that other TikTok users can apply.

*Untuk mencegah perilaku menyimpang solusi pertama itu lebih mengetahui dan memahami apa saja yang boleh dan tidak boleh dilakukan terlebih kalau seorang muslim. Alangkah lebih baik untuk lebih memahami mengenai akhlak dan penerapannya, dan solusi selanjutnya itu banyak-banyak mem-follow akun TikTok yang bermanfaat untuk diri sendiri dan tidak perlu men-follow akun yang kurang bermanfaat supaya kita mendapatkan manfaat yang lebih dari TikTok bukan hanya sekedar hiburan saja.<sup>45</sup>*

*(To prevent deviant behaviour, the first solution is to know and understand something true and wrong. It is better to understand morality and its application. The other solution is to follow the positive accounts and not follow useless accounts.)*

Likewise, the solution provided by Ahmad also added that the role of the family is vital in preventing negative behaviour from creating content on TikTok.

*Era media sosial saat ini memang tidak dapat kita hindari terutama juga TikTok, karena juga istilah budaya literasi itu sudah masuk ke media sosial. Jadi kita bisa memanfaatkan hal tersebut seperti membuat konten edukasi dari pada sekedar joget-joget tidak jelas seperti itu sehingga mengundang syahwat dan peran keluarga juga sebenarnya penting dalam hal ini jadi alangkah baiknya keluarga tetap ikut memantau anaknya dalam menggunakan media sosial walaupun dia sudah dewasa menurut saya seperti itu.<sup>46</sup>*

*(The current era of social media is unavoidable, especially TikTok. Because the literacy culture has entered social media, so we can use this to create educational content rather than just obscure dances that invite lust. The family's role is also crucial in this case, so it would be nice for the family to continue to monitor the child's use of social media even though they are adults)*

<sup>44</sup>Samiril Yaniah (The TikTok User), *Interview* (Palopo, 2 Juni 2021)

<sup>45</sup>Meylinia Wahid (The TikTok User), *Interview* (Palopo, 6 Juni 2021)

<sup>46</sup>Ahmad Usamah Arif (The TikTok User), *Interview* (Palopo, 29 Juni 2021)

As for the solution provided by other informants, as explained by Wahid, that association must also be considered because it has an effect, so it would be better if you associate with people who can advise if you do something wrong.<sup>47</sup> TikTok users should also not be obsessed with popularity, because it can make TikTok users do everything they can to achieve popularity without considering their behaviour as the solution given by Amaliah.<sup>48</sup> Popi and Nurul, as TikTok users, also offer solutions to maintain behaviour while using TikTok is,

*Saya gunakan TikTok karena itu yang trend sekarang dan juga sebagai media hiburan. TikTok sebenarnya memberikan manfaat bagi siapa saja yang gunakan tapi tergantung dari siapa yang gunakan apa dia gunakan untuk hal yang baik atau hal yang buruk, menurut saya lebih baik kalau pengguna itu memberikan batasan dalam membuat konten seperti memperhatikan pakaiannya apalagi untuk perempuan.<sup>49</sup>*

*(I use TikTok because it is a trend now and an entertainment medium. TikTok benefits anyone who uses it, but it depends on the user. I think it is better if the user puts a limit on creating content for paying attention to his clothes, especially for women.)*

*Banyak-banyak memahami mengenai ahlak kalau sudah paham kemungkinan kecil seseorang akan berperilaku buruk.<sup>50</sup>*

*(Much understanding about morality. If you understand, you will not do something terrible.)*

Based on the research results, we find that the behaviour of TikTok users in the city of Palopo comprises two, namely deviant behaviour because of the influence of their surrounding environment so that there is an urge to be recognized by the public, but some are just entertainment for them. This shows that lack of knowledge and understanding of what they are doing to TikTok users who, with their non-deviant behaviour, disagree with the negative behaviour of other TikTok users because they violate the rules and norms of both religion and culture. In addition, in using TikTok, they also pay attention to the negative impacts caused if they are not careful in using TikTok, so they also place restrictions on using TikTok, such as using TikTok to view educational content that provides information according to their needs. That way, not all TikTok users in Palopo city behave defiantly because there are still users who pay attention to the impact of using TikTok, so they are careful in using TikTok.

<sup>47</sup>Meylinia Wahid (The TikTok User), *Interview* (Palopo, 6 Juni 2021)

<sup>48</sup>Amalia Azzahrah (The TikTok User), *Interview* (Palopo, 4 Juni 2021)

<sup>49</sup>Popi Arianti (The TikTok User), *Interview* (Palopo, 1 Juni 2021)

<sup>50</sup>Nurul Falah (The TikTok User), *Interview* (Palopo, 5 Juni 2021)

The solutions offered to maintain the behaviour of TikTok users in the city of Palopo, TikTok users have self-awareness in providing boundaries in creating TikTok content and not obsessing over popularity; presumably, they are more obsessed with seeing content that provides an education in that way. Can provide benefits and minimize negative behaviour on TikTok content. Expanding insight into morality and its application is also essential to distinguish between things that can finish and what should be left behind in using TikTok. TikTok users in Palopo city who have an Islamic educational background may socialize the commands and prohibitions contained. The Koran with its TikTok content. Besides oneself, the role of the family is also very much needed, especially as the family pays more attention to the activities of children or relatives on social media. With the several solutions provided, other TikTok users can apply them.

#### 4. The Qur'an's Response to the Behavior of Tik Tok Users.

Al-Qur'an is guidance for Muslims, so it has a role in all problems of Muslim life.<sup>51</sup> Good or the Qur'an determines bad human behaviour with the size of the morals it contains. Morals in the Qur'an are so that humans have a noble character and behave following customs and the guidance of the holy book.<sup>52</sup>

This can be realized if every human being maintains the nature of *tawadlu'*, patient, fair, does not occupy himself with useless things, is honest, trustworthy, *muruhah*, takes care of himself, is sincere, ashamed, and other commendable morals.<sup>53</sup>

Some TikTok users have applied some of the commendable morals above in Palopo city, such as patiently holding back their lust. As we know, dance dominated TikTok content. Therefore they try to be patient in carrying out religious advice by not creating deviant content and using TikTok to see educational content to avoid the negative impacts that will be caused. As in the Qur'an, it is commanded that Muslims maintain a patient nature on QS. al-Baqarah[2: 45.

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ

It Mean:

*Ask Him for help with patience and pray. Indeed, both are heavy matters, except for those who are humble.*

<sup>51</sup> Syahid Muthahhari, *Membangun Generasi Qur'ani* (Jakarta: Citra, 2012), 25.

<sup>52</sup> Abdul Rozak, *Akidah Akhlak* (Cet. II; Bandung: Pustaka Setia, 2014), 209.

<sup>53</sup> Ibn Qayyim Al-jauziyah, *Memetik Manfaat Al-Qur'an*, terj. (Jakarta: Cendekia Sentra Muslim, 2000), 220.

*Al-Sabr* in verse above is the determination to avoid all things in vain. Imam Ghazali, as quoted by M. Quraish Shihab, understands patience as the strength of the heart to carry out religious orders to avoid being seduced by lust. Patience consists of two, first, physical patience, which involves the limbs carrying out religious commands such as prayer, and second, spiritual patience, which is concerned with controlling lust.<sup>54</sup> So, TikTok users with undeviating behaviour are spiritually patient and try to restrain their lust in using TikTok, besides that they also know the positive and negative impacts..

However, some of the behaviour of TikTok users does not reflect commendable morals. Among these deviant behaviours is the absence of Shame by dancing, which sometimes ignores their clothes and then uploads them so that millions of pairs of eyes will see them. Even though the nature of Shame is human nature, when the Shame has been lost, humans will act like animals, as explained in QS. al-A'raf: 179:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا  
أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

It mean:

*We have indeed created many of humankind to go to Hell (because of their misguidance). They have hearts that they do not use to understand (the verses of Allah) and eyes which they do not use to see (the verses of Allah), and they have ears that they do not use to listen (the verses of Allah). They are like cattle, even more perverted. They are the ones who are careless.*

Most of the inhabitants of Hell are Jinn and humans because they have been given potential in themselves but do not use their hearts to understand and practice the verses of Allah. They have ears to listen to Allah's advice accompanied by thinking and eyes to see the evidence of Allah's power. Whereas humans and Jinn can use all these potentials to avoid deviations.<sup>55</sup> It is not a total denial of their potential that Allah has given, but the purpose of this verse is that they do not use that potential in the right way. As if not taking instructions for what has been explained in His word using the potential Allah has given to cause deviations.<sup>56</sup> The heart has a solid relationship with Shame. The livelier the heart, the stronger the Shame. However, if the heart is dead, one will not feel the slightest Shame. This causes a person to cannot distinguish between bad and good. It is also said that the

<sup>54</sup> M. Quraish Shihab, *Tafsir Al Misbah*, Vol 1, 176.

<sup>55</sup> Jalaluddin al-Suyuthi Jalaluddin al-Mahalli, *Tafsir Jalalain* (Cet. IV; Bandung: Sinar Baru Algesindo, 1997), 695.

<sup>56</sup> Wahbah Zuhaili, *Tafsir Al-Wasith*, terj. Muhtadi dkk., Juz I (Jakarta: Gema Insan, 2012), 659.

perfect life is the perfect Shame.<sup>57</sup> Shame is a vital driving element so that humans behave well and stay away from the wrong way. The Messenger of God said,

عَنْ أَبِي مَسْعُودٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ.<sup>58</sup>

It Means:

*From Abu Mas'ud, the Prophet once said, one word of the earlier prophets to people was: If you have no shame, you can do what you want.*

It means that if humans do not feel ashamed towards Allah and their fellow human beings, they commit immorality. Conversely, if the Shame is still maintained, they will stay away from disobedience.<sup>59</sup> Thus, it would be better if TikTok users in Palopo city still have limitations in creating content, maintain a sense of Shame in themselves, and are not trapped in the release of lust by other social media users.

In addition, another deviant behaviour of TikTok users in the city of Palopo is an obsession with popularity. This is an encouragement to own which TikTok is a trending social media today, so they take advantage of it to gain popularity because many TikTok users are famous on social media through the content they create. Some other users are also interested in feeling the same way to get the popularity of TikTok users to do anything to get it. Whereas pursuing popularity is merely worldly a pleasure, which is condemned by religion, as Allah says QS. Hūd: 15-16:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ # أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِاطِلٌ مَا كَانُوا يَعْمَلُونَ

It means:

*Whoever wants the life of this world and its adornments, we will surely give them (reply) their deeds in it perfectly, and they in this world will not be wronged. They are the ones who do not get (something) in the Hereafter except Hell. What they have worked for (in this world) is in vain and cancels what they used to do..*

Humans are commanded to have prepared for life in the hereafter by doing righteous deeds, but humans who are only busy with the pleasures of this world will oppose and deny Allah and His Messenger. The reward for them is none other than Hell because of all their useless actions while in the world, so humans who are only busy chasing popularity in the world are despicable morals where popularity can bring '*ujub*' or

<sup>57</sup> Amr Khalid, *Akhlak Al-Mu'min*, terj. Sari Narulita, dkk., (Jakarta: Qisthi Press, 2005), 170.

<sup>58</sup> Al-Bukhari, *Shahih Al-Bukhari*, Juz IV, 152.

<sup>59</sup> Sayyid Sabiq, *Islam Dipandang Dari Segi Rohani Moral Sosial*, terj. (Jakarta: Rineka Cipta, 1994), 177.

arrogant and *riya*'.<sup>60</sup> Even though the world is a test for humans and a place to collect good deeds, for those who have ambitions to gain worldly benefits and deny the values and teachings of the Qur'an, all the time spent pursuing the world is a waste and gives a loss.<sup>61</sup> For Like the solutions provided by other TikTok users to not only pursue popularity, it would be nice if TikTok users were not obsessed with popularity, especially since he achieved popularity in a way that is not allowed in Islam.

It can be understood from the response of the Qur'an to the non-deviant behaviour of TikTok users in the city of Palopo is a behaviour that must be maintained, and the deviant behaviour of TikTok users in the city of Palopo is a behaviour that must be avoided.

To avoid deviant behaviour in order to maintain behaviour that is under the values of this source. It can be returned to the Qur'an as a way of life to solve these problems. As the response of the Qur'an to TikTok users in Palopo city, we can see that there is also a solution in it that TikTok users in Palopo city can practice, applying some commendable morals such as practising patience in fighting lust because there are many temptations as interesting content but contains much *mudjarat* in it. The second solution is that TikTok users should maintain Shame to prevent deviant behaviour in their content. If Shame is maintained properly, then Shame can be a shield for TikTok users from creating deviant content. Not being obsessed with the worldly is the next solution because there are still many TikTok users who are so obsessed with popularity that they produce any content without first considering the behaviour displayed in the content. TikTok users can practice this solution to avoid disobedience and slander so that there are no more moral deviations committed by a Muslim who uses TikTok.

#### **D. Conclusion**

Based on the research, TikTok and its users present more negative content that impacts the behaviour of its users, for example doing erotic dances with inappropriate clothes and wasting more time or even a few who do intimidation or bullying on that medium. However, it still has positive aspects, such as various health education, school lessons and short lectures. Therefore, it is necessary to have self-awareness using social media by not displaying harmful content or showing disgrace. Likewise, the Qur'an provides guidelines for life, especially maintaining ethics, as words and actions in society

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<sup>60</sup>Abdul Kallang, "Dunia Penuh Dengan Tipuan Telaah Atas Konsep al-Gurur Dalam Al-Qur'an," *Jurnal IAIN Bone*, Vol. 10, no. 1 (2021): <https://jurnal.iain-bone.ac.id/index.php/annisa/>.

<sup>61</sup>Wahbah al-Zuhaili, *Tafsir Al-Wasith*, Juz IV, 84.

and social media. For further researchers, in order to research TikTok more broadly and comprehensively, for example, TikTok and the role of parents in controlling children, TikTok and Adolescents, the Opportunities and Challenges, the influence of TikTok on students' learning interest or development of a control system in using social media, especially for children and youth and so on. The research of TikTok is more comprehensive with various methods, approaches and scientific disciplines.

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