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The Influence of TikTok Social Media Use on Improving the Understanding of Fiqh in the Thaharah Chapter of Grade VII Students of MTs Al-Ihsan Kalijaring Jombang

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Abstract

Although digital media in Islamic religious education has received considerable scholarly attention, limited studies have specifically examined the use of TikTok social media to improve junior secondary students' understanding of the *thaharah* chapter in *fiqh*. This study aims to examine the effect of TikTok content use on improving students' understanding of *thaharah* and to describe students' responses to its use as a learning medium. A quantitative experimental approach was employed, involving 50 Grade VII students of MTs Al-Ihsan Kalijaring Jombang selected through total sampling. Data were collected through pre-tests, post-tests, and a Likert-scale student response questionnaire. The instruments were tested for validity using Pearson product-moment correlation and for reliability using Cronbach's Alpha. Because the data were not normally distributed, as indicated by the Shapiro–Wilk test ($p < 0.05$), hypothesis testing was conducted using the Wilcoxon signed-ranks test. The findings show that TikTok use significantly improved students' understanding, with the mean score increasing from 41.00 in the pre-test to 76.80 in the post-test, representing an increase of 35.80 points or 87.32%. The Wilcoxon test produced an Asymp. Sig. (2-tailed) value of $0.000 < 0.05$, while

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the N-Gain score reached 0.60, indicating a moderate level of improvement. The study concludes that TikTok is effective as an alternative learning medium for *thaharah* material. These findings contribute to Islamic education by demonstrating the potential of audiovisual social media content to support students' conceptual understanding and provide practical implications for teachers in developing innovative digital learning media aligned with Generation Z's learning characteristics. Future research may extend this study through longitudinal designs and broader samples.

Keywords: Digital Learning Media; Fiqh Learning; Islamic Religious Education; Thaharah; TikTok as Learning Media

INTRODUCTION

The rapid advancement of digital technology has transformed various aspects of human life, including education. The emergence of Industry 4.0 and Society 5.0 has intensified the demand for human resource readiness in creativity and critical thinking, which aligns with the primary vision of national education (Pangestuti et al., 2024); (Teknowijoyo & Marpelina, 2022). In this context, digital learning platforms particularly social media have emerged as increasingly significant channels for knowledge dissemination among the public (Bangun et al., 2025); (Rahmawati et al., 2023), especially among younger generations.

Social media can be broadly defined as a form of electronic communication that allows users to interact, share, and discuss ideas and information through various multimedia formats accessible via the internet (Nabil et al., 2025). Among the many types of social media ranging from social networking platforms and content sharing platforms to collaborative tools and discussion forums TikTok stands out as a content-sharing platform that delivers short-video content in a highly visual and accessible manner (Putri et al., 2022). TikTok was developed by Zhang Yiming of ByteDance and launched globally in 2018, quickly becoming one of the fastest-growing social media platforms worldwide (Montag et al., 2021). Its intelligent recommendation algorithm and audiovisual richness make it highly accessible to Generation Z learners (Ulina et al., 2025); (Bur et al., 2023). In Indonesia, approximately 108 million adults use TikTok, with average monthly usage reaching nearly 45 hours per user (Supriady et al., 2025). An analysis of TikTok's algorithmic design also reveals that its short-video format is engineered to maximise user

engagement (Sari et al., 2025), which carries significant implications for its potential use in educational settings.

Despite its widespread use for entertainment, TikTok possesses substantial potential as an educational medium (Firamadhina & Krisnani, 2021); (Davina Pebrimireni & Diena San Fauziya, 2024). Cognitive Multimedia Theory posits that learning is more effective when information is presented through simultaneous visual and auditory channels (Mayer, 2024). TikTok's short-video format, which incorporates illustrations, background music, captions, and direct demonstrations, can strengthen both visual and auditory memory, thereby enhancing comprehension and retention (Manulang et al., 2024). Furthermore, (Fitri & Aisa, 2023) demonstrated that digital media based on QR Code significantly improved students' understanding of Arabic language skills, reinforcing the potential of digital tools in Islamic religious education.

Several studies have examined TikTok's role in Islamic Religious Education (PAI). (Fadli, 2025) found a significant positive effect of TikTok use on student learning outcomes in PAI. (Aisyah, 2024) reported that TikTok content significantly influenced students' understanding of PAI material at the senior secondary level. (Thoriq, 2024) analysed TikTok as a PAI learning resource and found it effective in facilitating contextual and engaging learning. (Setyawan & Auraliya, 2024) demonstrated that TikTok positively affected the quality of students' prayer practice. Iffah (2023) further highlighted TikTok's role in helping teachers deliver PAI content creatively. However, none of these studies specifically examined the effect of TikTok on students' understanding of fiqh chapter thaharah—a foundational, procedural topic in Islamic jurisprudence that is both conceptual and practical. This research gap provides the primary justification for the present study.

The novelty of this study lies in its specific focus on thaharah as the learning topic, its use of a pre-test–post-test experimental design, and its integration of student response analysis within a junior secondary Islamic school context. The theoretical foundation draws on Cognitive Multimedia Theory (Mayer, 2024), which explains how dual-channel audiovisual presentation enhances cognitive processing and learning outcomes. Thaharah is a core subject within fiqh, a branch of Islamic law that governs all aspects of a Muslim's conduct in relation to Allah and to fellow human beings (Zali et al., 2025). It encompasses purification from hadas and najis through wudhu, obligatory bathing, and tayammum, as grounded in Al-Qur'an Surah Al-Maidah: 6 (Al-Qur'an Karim, 2025; (Fauzi, 2021).

Scholars further distinguish between thaharah hissiyah (physical purification) and thaharah ma'nawiyah (spiritual purification of the heart), both of which are essential dimensions of Islamic worship (Habibah et al., 2026); (Eti Robiatul Adawiah et al., 2023); (Arifin et al., 2022). Learning fiqh, including thaharah, also contributes to character formation and the development of students' religious discipline (Abidin, 2025).

The present study is framed within a conceptual framework linking fiqh learning, digital media use, and student understanding, supported by the hypothesis-testing approach common to quantitative research (Dewi, 2021); (Syahputri et al., 2023); (Mirza, 2025). Prior to the intervention, initial observations indicated that students at MTs Al-Ihsan primarily experienced conventional, teacher-centred instruction and had not used TikTok for learning purposes, despite spending substantial time on the platform for entertainment ; (Mezhuyev et al., 2019). Against this backdrop, this study also aligns with prior work showing that social media engagement patterns can be redirected toward educational purposes when content is purposefully designed (Amruddin et al., 2022). Accordingly, this study aims to: (1) examine the effect of TikTok social media content use on improving the understanding of fiqh chapter thaharah among Grade VII students of MTs Al-Ihsan Kalijaring Jombang; (2) determine whether there is a significant difference in student understanding before and after TikTok use as a learning medium; and (3) describe students' responses to TikTok as a learning medium for fiqh chapter thaharah.

METHODS

This study employed a quantitative approach with an experimental method (one-group pre-test–post-test design). The quantitative approach was selected because the research data consisted of numerical scores obtained from pre-test and post-test measurements, which were subsequently analysed using statistical techniques (A.Siroj et al., 2024). The experimental method involved administering TikTok-based learning as a treatment, with student understanding measured before and after the intervention. Descriptive quantitative analysis was additionally used to characterise students' responses to the learning medium.

The population comprised all Grade VII students of MTs Al-Ihsan Kalijaring Jombang enrolled in fiqh class during the 2025 academic year. Total sampling was used, yielding a sample of 50 students. This technique was selected because the entire population

was feasible for observation and testing, thereby providing a complete and representative picture of the effect of TikTok use on thaharah comprehension (Amin et al., 2023).

Three instruments were employed. First, a pre-test consisting of multiple-choice items was administered before the TikTok-based learning treatment to measure baseline understanding. Second, a post-test using identical format was administered after the treatment to measure learning outcomes; the difference between post-test and pre-test scores indicated the degree of improvement (Magdalena et al., 2021). Third, a closed Likert-scale questionnaire (1–5 scale: Strongly Agree to Strongly Disagree) comprising 10 items for Variable X (TikTok use) and 10 items for Variable Y (student understanding of thaharah) was distributed to capture student responses (Ardiansyah et al., 2023).

Data collection involved four stages: (1) a pre-treatment interview with the curriculum vice-principal to identify existing instructional methods and challenges; (2) pre-test administration; (3) TikTok-based learning intervention, during which researcher-designed educational TikTok content on thaharah was presented in class; and (4) post-test and questionnaire administration.

Instrument validity was assessed using Pearson product-moment correlation, with each item declared valid if $r_{ni}{}^{T}{}_{n}{}^{t} > r_{AD}{}^{Le}$ (0.279 for n = 50, α = 5%). Reliability was evaluated using Cronbach's Alpha, with a threshold of 0.60 (Widodo, 2023).

Normality was tested using the Shapiro-Wilk test via IBM SPSS Statistics version 23 (Althafah et al., 2025). Because both pre-test and post-test data were not normally distributed ($p < 0.05$), the Wilcoxon signed-ranks test was used for hypothesis testing, with the decision criterion set at Asymp. Sig. (2-tailed) < 0.05 for rejecting H_0 (Kaporina et al., 2023). The normalised gain (N-Gain) was also calculated to assess the magnitude of learning improvement, with categories of low (< 0.30), moderate (0.30–0.70), and high (> 0.70). Questionnaire data were analysed descriptively by calculating the mean score per item.

RESULTS

Pre-Test and Post-Test Results

The pre-test and post-test were administered to all 50 Grade VII students. All students experienced an increase in scores following the TikTok-based learning intervention. Descriptive statistics for both measurements are presented in Table 1.

Table 1. Descriptive Statistics of Pre-Test and Post-Test Scores

Data	N	Minimum	Maximum	Mean	Std. Deviation
Pre-test	50	10	70	41.00	13.13
Post-test	50	40	100	76.80	13.01

As shown in Table 1, the mean score increased from 41.00 to 76.80, representing a gain of 35.80 points. Students with initially low scores (e.g., 10–30) experienced the most pronounced improvements (gains of 50–70 points), whereas students with higher baseline scores showed more modest but still positive changes (gains of 10–20 points).

Instrument Validity and Reliability

Validity testing indicated that all 10 items of Variable X (TikTok use) and all 10 items of Variable Y (student understanding) were valid, as each item's $r_{ni}{}^{T}{}_{n}{}^{t}$ exceeded $r_{AD}{}^{Le}$ = 0.279. Results are summarised in Table 2 and Table 3.

Table 2. Validity Test Results – Variable X (TikTok Use)

No.	Item	$r_{ni}{}^{T}{}_{n}{}^{t}$	$r_{AD}{}^{Le}$	Decision
1	X01	0.538	0.279	Valid
2	X02	0.496	0.279	Valid
3	X03	0.481	0.279	Valid
4	X04	0.422	0.279	Valid
5	X05	0.452	0.279	Valid
6	X06	0.544	0.279	Valid
7	X07	0.458	0.279	Valid
8	X08	0.600	0.279	Valid
9	X09	0.477	0.279	Valid
10	X10	0.462	0.279	Valid

Table 3. Validity Test Results – Variable Y (Student Understanding of Thaharah)

No.	Item	$r_{ni}{}^{T}{}_{n}{}^{t}$	$r_{AD}{}^{Le}$	Decision
1	Y01	0.407	0.279	Valid
2	Y02	0.565	0.279	Valid
3	Y03	0.448	0.279	Valid
4	Y04	0.481	0.279	Valid
5	Y05	0.405	0.279	Valid
6	Y06	0.520	0.279	Valid
7	Y07	0.523	0.279	Valid
8	Y08	0.474	0.279	Valid
9	Y09	0.440	0.279	Valid
10	Y10	0.509	0.279	Valid

Reliability analysis using Cronbach's Alpha yielded coefficients of 0.625 for Variable X and 0.617 for Variable Y, both exceeding the minimum threshold of 0.60. Both instruments were therefore deemed reliable for use in the study.

Normality Test

The Shapiro-Wilk normality test was conducted using IBM SPSS version 23. As presented in Table 4, both distributions failed to meet the normality assumption.

Table 4. Shapiro-Wilk Normality Test Results

Data	Shapiro-Wilk Statistic	Df	Sig.	Decision
Pre-test	0.932	50	0.007	Not normal
Post-test	0.935	50	0.009	Not normal

Because both datasets were non-normally distributed ($p < 0.05$), the non-parametric Wilcoxon signed-ranks test was employed for hypothesis testing.

Hypothesis Testing: Wilcoxon Signed-Ranks Test

The following hypotheses were tested:

H_0: TikTok social media content use has no effect on improving Grade VII students' understanding of fiqh chapter thaharah.

H_1: TikTok social media content use significantly improves Grade VII students' understanding of fiqh chapter thaharah.

Table 5. Wilcoxon Signed-Ranks Test Results

Variables	Z	Asymp. Sig. (2-tailed)	Decision
Pre-test – Post-test	-6.184	0.000	H_0 rejected; H_1 accepted

As shown in Table 5, the Wilcoxon test produced Z = -6.184 and Asymp. Sig. (2-tailed) = 0.000 < 0.05. H_0 was therefore rejected and H_1 accepted, confirming a statistically significant difference between pre-test and post-test scores.

N-Gain Score Analysis

Table 6. N-Gain Score Descriptive Statistics

Data	N	Minimum	Maximum	Mean	Std. Deviation	Category
N-Gain Score	50	0.17	1.00	0.60	0.210	Moderate
N-Gain (%)	50	16.67	100.00	60.47	20.954	Moderate

The mean N-Gain score of 0.60 falls within the moderate category ($0.30 \leq g \leq 0.70$), indicating a meaningful but not yet maximal improvement in student understanding.

Student Response Questionnaire

The questionnaire yielded a total score of 2,161 for Variable X and 2,120 for Variable Y, with mean scores of 4.32 and 4.24 respectively. Both values fall within the "very positive" range (4.21–5.00) on the Likert scale. The majority of students selected "Strongly Agree" and "Agree" across all items relating to learning interest, ease of understanding, clarity of content presentation, the usefulness of TikTok as a learning medium, and motivation to learn.

DISCUSSION

Analysis and Interpretation of Findings

The finding that TikTok social media content use significantly improved students' understanding of fiqh chapter thaharah demonstrates that a short-video, audiovisual platform can effectively serve as an educational medium in Islamic religious instruction. The mean score improvement from 41.00 to 76.80, together with the Wilcoxon test result (Asymp. Sig. = 0.000), confirms that the observed change is statistically significant and is attributable to the intervention rather than chance. Prior to the treatment, students relied primarily on conventional, teacher-centred instruction using worksheets (LKS), which resulted in low baseline scores and student passivity. The "very positive" student response scores (Variable X mean = 4.32; Variable Y mean = 4.24) further confirm that students found TikTok-based learning engaging and helpful in comprehending thaharah content.

The moderate N-Gain score (0.60) indicates substantial but not yet maximal improvement. This is consistent with the procedural and conceptual nature of thaharah, a topic that requires both cognitive understanding and practical embodiment. While TikTok video can effectively demonstrate procedural steps such as wudhu and tayammum, full mastery of the material may still require supplementary practice-based activities. The fact that students who began with very low pre-test scores (10–30) experienced gains of 50–70 points illustrates TikTok's particular effectiveness for students with limited prior knowledge, supporting its role as an accessible entry point into fiqh learning.

Comparison with Theories and Previous Literature

These findings are consistent with Cognitive Multimedia Theory (Mayer, 2024), which holds that simultaneous visual and auditory presentation activates dual cognitive channels and strengthens memory encoding. TikTok's format combining video demonstrations, text captions, and background audio operationalises this theoretical mechanism directly in the classroom context. This result aligns with Fadli (2025), Aisyah (2024), and Setyawan (2025), all of whom reported positive effects of TikTok on Islamic education outcomes. The present study further corroborates findings by Firamadhina and Krisnani (2021) and Pebrimireni and Fauziya (2024), who identified TikTok as an effective medium for education and motivation among Generation Z learners. Moreover, research on TikTok's psychological impact (Wicaksono, 2024) and its algorithmic structure (Sari et al., 2025) helps explain why students engaged with the content so readily: the platform is engineered to capture and sustain attention, a property that, when channelled educationally, translates into heightened learning engagement.

The divergence from studies reporting smaller effect sizes may be attributed to the specific procedural nature of thaharah material, which is particularly well-suited to visualisation. Unlike abstract theological concepts, thaharah involves observable, sequential actions that benefit directly from the demonstrative capacity of short-video content. The religious and social dimensions of thaharah its role as a prerequisite for valid worship, its grounding in Qur'anic instruction (Fauzi, 2021; Al-Qur'an Karim, 2025), and its practical importance to daily Muslim life (Arifin et al., 2022; Adawiah, Amanah & Yurna, 2023) also give students intrinsic motivation to master the topic.

Research Implications

Theoretically, this study extends Cognitive Multimedia Theory to the domain of Islamic jurisprudence education and provides empirical support for integrating social media platforms into formal religious instruction. It also reinforces the importance of fiqh learning—particularly thaharah—in shaping students' religious discipline and character (Abidin, 2025); (Sugianto et al., 2026); (Habibah et al., 2026); (Zali et al., 2025).

Practically, PAI teachers can utilise TikTok as an alternative instructional medium by designing structured, curriculum-aligned educational content for procedural topics. Institutions should incorporate digital media literacy training for teachers to maximise the pedagogical potential of such platforms (Rahmawati et al., 2020). Policymakers may

consider developing guidelines for the responsible and purposeful use of social media in formal Islamic education settings. For students, TikTok presents an opportunity to redirect existing platform habits toward productive learning (Montag et al., 2021; Mezhuyev et al., 2019; Putri et al., 2022).

Research Limitations and Future Directions

This study is limited by several factors. The one-group pre-test–post-test design did not include a control group, which restricts causal attribution. The sample of 50 students at a single school limits generalisation to broader populations (Amruddin, 2022). The measurement of understanding was confined to short-term cognitive outcomes and did not assess longer-term retention or application of thaharah in daily religious practice (Mirza, 2025). Future studies are encouraged to adopt a quasi-experimental or randomised control design, expand the sample across multiple schools, apply longitudinal assessment to examine retention, and extend the research to other procedural fiqh topics. Researchers may also explore the integration of student-generated TikTok content as a form of creative assessment (Syahputri, Fallenia & Syafitri, 2023; Dewi, 2021).

CONCLUSION

Summary of Research Findings

This study demonstrates that the use of TikTok social media content as a learning medium significantly improves Grade VII students' understanding of fiqh chapter thaharah at MTs Al-Ihsan Kalijaring Jombang. The mean score increased from 41.00 to 76.80 (gain = 35.80 points; 87.32%), the Wilcoxon test confirmed statistical significance (Asymp. Sig. = 0.000), and the N-Gain score of 0.60 indicates moderate improvement. Students' responses were strongly positive, with mean scores of 4.32 (TikTok use) and 4.24 (comprehension), both in the "very positive" range. All 20 questionnaire items across both variables were declared valid and reliable (Widodo, 2023); (Ardiansyah et al., 2023).

Contribution to Knowledge

This study contributes empirical evidence to the growing body of literature on digital media in Islamic education, specifically demonstrating TikTok's effectiveness for procedural fiqh instruction. It provides a replicable methodological model for integrating social media into Islamic religious education at the junior secondary level, and reinforces

the theoretical application of Cognitive Multimedia Theory (Mayer, 2024) to this context. The findings also affirm the broader scholarly value of fiqh education in character formation and spiritual development (Abidin, 2025; Hafiza & Suniarti, 2025).

Recommendations

PAI teachers are encouraged to develop structured TikTok content for procedural Islamic topics, accompanied by in-class guidance. Students should be supported in developing digital literacy to distinguish educational from entertainment content (Firamadhina & Krisnani, 2021). Future research should employ control-group designs, larger samples across multiple schools (Amin, Garancang & Abunawas, 2023), and longitudinal assessment to investigate the durability of learning gains and the internalisation of religious practice (Bangun et al., 2024).

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