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UIN MALANG STUDENT DEVIATIONS IN TIKTOK CONTENT (AHMAD BARAJA ISLAMIC BEHAVIOR ANALYSIS)

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Abstrak

Tiktok sebagai sebuah aplikasi, telah digunakan oleh 22,2 juta pengguna di Indonesia. Beberapa masalah mulai muncul ketika banyak hal dilakukan agar menjadi FYP, mulai dari melakukan joget di depan umum, mengarah ke asusila dan juga banyak hal lain yang dianggap tidak sesuai dengan norma agama Islam dan etika kepatutan di Indonesia. Penelitian ini menggunakan paradigma kualitatif dengan desain analisis konten. Jumlah akun yang diteliti sebanyak 105 akun dengan 7730 video. Hasil penelitian ini adalah; pertama, Tipologi kontek Tiktok mahasiswa UIN Malang adalah sebagai berikut; daily activity 5,2%; tiktok hits 21,28571; a day in the life of 2,6 %; telling story 2,05%; hashtag challenge 4,03%; dance challenge 17.9 %; Life at 11,98%; Receh 27,74%; Edukasi 2,98%; Lainnya 4,28%. Kedua, Perilaku perilaku dominan yang dilakukan oleh mahasiswa UIN pada konten tiktok adalah sebagai berikut; perilaku narsis dengan video close-up; bergoyang mengikuti irama music; perilaku menirukan suara/sound yang viral; perilaku agresif ketika menjawab QnA; perilaku menertawakan orang atau sesuatu di sekitar yang dianggap lucu; perilaku interaksi dengan lawan jenis; curhat di Tiktok; perilaku tenang dan lugas; perilaku membuka aurat; berpose; perilaku ghibah; perilaku pamer. Ketiga, perbandingan antara akun dengan konten menyimpang, dan sesuai dengan perilaku islami Ahmad Baradja adalah 31% dan 69%. Mayoritas penyimpangan itu berupa aurat yang terlihat, interaksi dengan lawan jenis, hilangnya rasa malu, riya', serta mengucapkan kata yang tidak pantas. Menariknya adalah, tidak ada video pada satu hingga tiga unggahan pertama yang memiliki konten menyimpang. Artinya, konten menyimpang ditemukan paling awal di konten keempat. Penyimpangan ini kemudian dilakukan secara berulang pada unggahan-unggahan selanjutnya.

Keyword: Tiktok, Mahasiswa UIN Malang, Perilaku Islami

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Abstract

Tiktok is a widely-used application in Indonesia; its users reach 22.2 million at present. Some problems have arisen due to FYP-purpose, including dancing in public, actions that lead to immorality, and many other inappropriate behaviors against Islam and decency values in Indonesia. This study used qualitative research using a content analysis design. The number of accounts being studied was 105, with 7730 videos. The study results are: first, the Tiktok content typology of UIN Malang students is: daily activity (5,2%); TikTok hits 21,28571; a day in the life of 2,6 %; telling stories, 2,05%; hashtag challenges, 4,03%; dance challenges, 17.9 %; life at 11,98%; frivolous, 27,74%; education, 2,98%; others, 4,28%. Secondly, dominant behaviours of UIN students in their TikTok content include narcissism by making close-up videos, dancing to music, imitating viral sounds, aggressive behaviours in answering QnA, laughing at other people or an event considered funny, interacting with different gender, sharing sessions, calm and direct behavior, exposing body parts forbidden according to Islam, posing in specific styles, talking about other people, and flexing. Third, accounts with content against Islam are 31%, while those with content not against Islam are 69%. Most violations involve exposing body parts forbidden in Islam, interaction with different gender, the absence of shame, *riya'* (pretending virtuousness) and expressing bad words. An interesting finding reveals that none of the first three contents has violated Islamic rule. Only in the fourth content did that violation start to appear. This violation then occurred multiple times in the following contents.

Keyword: Tiktok, Students of UIN Malang, Islamic behaviour

INTRODUCTION

The Prime Minister of Japan stated that Era 5.0 is a response to Industrial Revolution 4.0, which emphasizes more on machinery and is considered responsible for human degradation. Society 5.0 makes humans engage more with virtual life. The world has started using AI to make human life more manageable, whereas, in Society 5.0, the human becomes its main component.¹

One of the impacts of eras 4.0 and 5.0 is the emergence of many startups and online applications, including transportation facilities such as

¹ Bina Nusantara University, 'Mengenal Lebih Jauh Tentang Society 5.0', BINUS Online Learning (blog), 19 April 2021, <http://onlinelearning.binus.ac.id/2021/04/19/mengenal-lebih-jauh-tentang-society-5-0/>.

Gojek, online shopping sites such as Tokopedia, and ticketing services such as Traveloka. In Indonesia, 2,100 startups and applications have emerged, putting the country in fifth place in the world's ranking.²

TikTok only needed four years to gain 5 million users among many existing applications.³ This ByteDance video application has made Indonesia the world's second-largest market. There are currently 22.2 million monthly active users in Indonesia.⁴ These users vary from elementary school students to the elderly, including university students.

TikTok contents are in video and dominated by users dancing to the songs played. Some issues start to arise when people are willing to do many things just to reach FYP (For Your Page), a feature similar to Explore in Instagram. People would dance in public, even when their dance tended to be immoral, and do many other activities that were also considered against the norms and Indonesian culture.

For example, there are posts from @riweuhmom, an account run by a 25-year-old woman who always wears a hijab while posting. In July 2021, her account became viral for the dancing activities she performed in public places full of people. She would dance at a table in a Padang restaurant, on the wedding stage at other people's wedding parties, and even on the street.⁵

In July 2022, the police arrested three middle-aged women wearing yellow outfits and leopard motif hijab for dancing on the bridge of Suramadu. Their action was against the law, prohibiting anyone from stopping by the bridge. Netizens criticize these women for doing that. Apart

² Liputan6.com, 'Hebat, Indonesia Duduki Peringkat 5 Jumlah Startup Terbanyak di Dunia', liputan6.com, 21 May 2021, sec. News, <https://www.liputan6.com/bisnis/read/4563154/hebat-indonesia-duduki-peringkat-5-jumlah-startup-terbanyak-di-dunia>.

³ Cindy Mutia Annur, 'TikTok Telah Diunduh Lebih Dari 2 Miliar Kali Di Dunia | Databoks', Databoks, 21 September 2020, <https://databoks.katadata.co.id/datapublish/2020/09/21/tiktok-telah-diunduh-lebih-dari-2-miliar-kali-di-dunia>.

⁴ Cindy Mutia Annur, 'Indonesia Jadi Pasar Kedua Terbesar TikTok di Dunia pada 2020 | Databoks', databoks, 29 September 2020, <https://databoks.katadata.co.id/datapublish/2021/09/29/indonesia-jadi-pasar-kedua-terbesar-tiktok-di-dunia-pada-2020>.

⁵ Muhammad Naufal Falah, 'Dihujat Usai Konten Joget di Depan Tentara Viral, Seleb Tiktok Ngeluh, Video Sudah Dihapus Ada Lagi', Tribunsumsel.com, 16 July 2021, sec. seleb, <https://sumsel.tribunnews.com/2021/07/16/dihujat-usai-konten-joget-di-depan-tentara-viral-seleb-tiktok-ngeluh-video-sudah-dihapus-ada-lagi>.

from violating the law, their actions, including dancing and exposing their body parts by wearing tight clothes, which are considered unethical.⁶

This happens to middle-aged women, school-aged children, and even more so to college students, who are the agent of change. @rhaviadrimuzaqhi_, for example, a young lady who danced in front of the class during the class while the lecturer was there. Unfortunately, her action was followed by her classmates, leaving the lecturer speechless.⁷

When a particular deed becomes normalized, it will be common and not taboo. If students consider dancing in front of their lecturer during class a great and fun activity, the courtesy between teacher and students, shame, and self-worth become biased, and eventually, these actions would be considered acceptable.

Nevertheless, some contents on TikTok have positive value. There are some positive contents with educational value. On the other hand, dancing in front of a camera and uploading it to the internet is against Islamic values. Therefore, educators, especially in Islamic universities, are responsible for re-implementing Islamic values within their students.

According to Islamic values on behavior, there are three terms: *muru'ah*, *adab*, and *izzah*. These three terms are found in Syaikh Ahmad Baradja's well-known book "akhlaq li al-baniin." In his book, Syaikh Ahmad Baradja stated the things a person needs to become an *insan Kamil* based on the Qur'an and Hadith.

Ahmad Baradja's ideas were chosen for this research based on the fact that he never studied outside Indonesia. The researcher assumed that all of his actions mirrored Indonesian Islamic behavior. Therefore, it is suitable to analyze Indonesian students' behavior.

⁶ Dusep Malik, 'Polisi Amankan 3 Emak-emak Joget TikTok di Jembatan Suramadu | Halaman 2', *PT VIVA MEDIA BARU-Viva News*, 5 July 2020, sec. Polisi Amankan 3 Emak-emak Joget TikTok di Jembatan Suramadu, <https://www.viva.co.id/berita/nasional/1226396-polisi-amankan-3-emak-emak-joget-tiktok-di-jembatan-suramadu>.

⁷ Vilda Rizki Ananda, 'Viral! Mahasiswi Cantik Asyik Joget TikTok Depan Kelas, Reaksi Dosen Tak Terduga : Okezone Edukasi', *Okezone*, 30 November 2021, sec. News, <https://edukasi.okezone.com/read/2021/11/30/65/2509837/viral-mahasiswi-cantik-asyik-joget-tiktok-depan-kelas-reaksi-dosen-tak-terduga>.

DISCUSSION

TikTok as Youtube's Competitor

In September 2016, ByteDance, a China-based company, released its video lip sync application Douyin and named it TikTok for the foreign market.⁸ On November 2017, ByteDance bought Musical.ly for \$1 billion, and in 2018, it changed the application's merger to TikTok for the global market. Instead of redownloading the TikTok application for Musical.ly users, they can access their data in the new application as it is automatically transferred from the existing platform to the latest.⁹

Despite being on different platforms, TikTok is more similar to Vine than Instagram, Facebook, and Twitter regarding creativity and experiment facilities. In a cinematography study on TikTok, Bresnick described TikTok as a virtual playground and more as creative media than social media. He further stated that "TikTok liberate the youth to play despite the past time visual, narrative and online culture." The researcher expressed that the audiovisual option and effect provide safety for TikTok users who want to escape boredom.¹⁰

In short, TikTok identifies itself as a community-based global cellular platform with content that allows people to express themselves creatively and become famous. TikTok, in general, is an application to make and share entertaining short videos. The social aspects of TikTok features include like, duets (a feature to make a video with people from other parts of the world through the application) and viral challenges. The feed feature on TikTok enables users to watch videos continuously using artificial intelligence that provides videos based on the viewer's algorithm. Another advantage that makes TikTok becomes popular is that all its features are free to download and applicable.¹¹

⁸ Katie Elson Anderson, 'Getting Acquainted with Social Networks and Apps: It Is Time to Talk about TikTok', Library Hi Tech News 37, no. 4 (May 2020): 7.

⁹ Jacqueline M. Beutell, 'Children's Rights and Social Media: An Analysis of TikTok's Terms of Service through the Lens of a Young User' (University of Illinois Global Education Symposium 2019, Office of International Programs. College of Education. University of Illinois at Urbana-Champaign., 2020), 4, <https://www.ideals.illinois.edu/handle/2142/106069>.

¹⁰ Anderson, 'Getting Acquainted with Social Networks and Apps', 7-8.

¹¹ Beutell, 'Children's Rights and Social Media', 4.

With more than 176 million downloads in the third quarter of 2019, TikTok became Android's second most-downloaded application and the fifth-most downloaded application through the Apple store.¹² 40% of its users' age is below 24.¹³

TikTok is available in 34 languages and is the most preferred application in North America, Europe, and Asia. One of the most controversial issues related to TikTok is that the daily average duration spent by its users reaches 52 minutes, equal to watching 200 short videos. Whenever a user seems to not engage with the application for 24 hours, there is an automatic pop-up message with exciting information that will lead the user to access the application.¹⁴

Islamic Behavior Indicators of Ahmad Baradja

According to Ahmad Baradja, some Islamic behavior indicators include morality and manners, known as *akhlak*, to Allah. One of the aspects of this manner, according to Ahmad Baradja, is covering women's body parts. Some literature mention that Ahmad Baradja is very concerned about women's *aurat* (body parts that must be covered).¹⁵ Another aspect of the Islamic manner, according to Ahmad Baradja, is obedience to Allah. When one is obedient, he will read the Qur'an on a routine basis, study well, pray five times a day and stay away from sins.¹⁶

The following manner is towards other humans. Some significant behaviours in this sense are: *first*, not taking a seat or standing next to a man. Ahmad Baradja is very strict about this. He does not allow a mixed class between females and males in his class.¹⁷ *The second* is to be devoted to his parents. Umar Baradja affirmed that, in this sense, people must prioritize their mothers first. He even detailed the to-do and not-to-do deeds toward mothers.¹⁸ After treating mothers well, the next is to be devoted to their

¹² Anderson, 'Getting Acquainted with Social Networks and Apps', 7.

¹³ Beutell, 'Children's Rights and Social Media', 4.

¹⁴ Beutell, 4-5.

¹⁵ Abd Adim, 'Pemikiran Akhlak Menurut Syaikh Umar Bin Ahmad Baradja', *Jurnal Studia Insania* 4, no. 2 (2016): 127-36.

¹⁶ Umar Ibn Ahmad Baradja, *Al-Akhlāq Li al-Banīn* (Surabaya: Maktabah Muhammad Ibnu Ahmad Na Han Wa Aulādihi, 1992), 7.

¹⁷ Adim, 'Pemikiran Akhlak Menurut Syaikh Umar Bin Ahmad Baradja', 133.

¹⁸ Ibn Ahmad Baradja, *Al-Akhlāq Li al-Banīn*, I, 6.

fathers. Ahmad Baradja explained deeds to gain the father's blessings.¹⁹ *The third manner* is respecting and obeying teachers; additionally, Baradja explained the actions respecting and being dutiful to teachers.²⁰ *The fourth* is to care for siblings, which can also become the way to gain parents' blessing. Moreover, Baradja also suggested minimizing being playful to avoid hatred and envy.²¹ *The fifth* is being polite. One has to treat anyone politely despite their age and social status.²² It is also forbidden for a Muslim to overhear other people's private conversations, gossip, interrupt other people's talk, and ask people to do something without saying please.²³ The sixth manner is to visit people who are sick,²⁴ console a family who has lost the loved one, and help with the deceased's preparation for burial²⁵.

The next is manner toward oneself that includes: first, being modest. Ahmad Baradja always emphasizes the urge to live a humble life instead of an excessive one. Do not buy unnecessary items.²⁶ *The second factor* is trustworthiness. This characteristic keeps an individual to be trusted and the man of his word. Besides, a good Muslim cannot use other people's belongings without a permit.²⁷ *The third factor* in this manner is responsibility. Baradja explained the examples of being responsible, such as keeping the table/ desk at school clean, maintaining the learning facility, and not playing around with it, such as playing the school bell.²⁸ The fourth factor is generosity. Parents must teach their children to be generous. Therefore, the children will empathize with others as they grow up and become beneficial to their surroundings.²⁹ *The fifth factor* is being a humble person. A good Muslim should be arrogant as their closeness with Allah will prevent them from such characteristics. A good Muslim also does not insult other people.³⁰ *The sixth factor* is discipline. Children must manage their time well

¹⁹ Ibn Ahmad Baradja, I, 13.

²⁰ Ibn Ahmad Baradja, 25.

²¹ Ibn Ahmad Baradja, I, 15–16.

²² Ibn Ahmad Baradja, 18–19.

²³ Ibn Ahmad Baradja, 52–55.

²⁴ Ibn Ahmad Baradja, III, 69.

²⁵ Ibn Ahmad Baradja, 73.

²⁶ Adim, 'Pemikiran Akhlak Menurut Syaikh Umar Bin Ahmad Baradja', 133.

²⁷ Ibn Ahmad Baradja, *Al-Akhlāq Li al-Banīn*, Jilid I, 6.

²⁸ Ibn Ahmad Baradja, I, 25.

²⁹ Ibn Ahmad Baradja, 27.

³⁰ Ibn Ahmad Baradja, I, 27.

and use it with valuable activities. They must be on time for every activity, such as attending school, studying, sleeping, and attending an invitation.³¹ *The seventh* is having good manners in laughing. A Muslim should follow the prophet's examples, including laughing, an action which the prophet never did exaggeratedly. *The eighth* is avoiding profanity.³² The ninth factor is putting forward shame. A Muslim is not supposed to be the center of attraction in public. Some actions against it are standing profoundly in the middle of the street, singing while walking in public places, making inappropriate gestures, joking around while walking in public areas, being nosy and tricking people, and talking too loud.³³ *The tenth factor* is maintaining our health by maintaining cleanliness, no nail biting, nose picking³⁴, procrastinating in trimming hair and nail, bathing regularly, wearing clean clothes, and pilling dirty laundry³⁵.

Manner towards the environment. Baradja emphasizes the importance of this deed in the forms of no spitting, no spitting snot onto the floor, no littering, no scribbling on public facilities,³⁶ no trees damaging activities, and a Muslim should take good care of his/ her pets.³⁷

Object Description

This study uses a snowball sampling technique so that the number of accounts is not limited. The object of this study is the video on the Tiktok account of UIN Malang students. The number of accounts is 105, and the number of videos is 7,730. Based on these 105 accounts, it can be identified that 92 people are female, 12 account owners are male, and one account is genderless because it is an official account from DEMA UIN Malang. The data distribution is as follows:

³¹ Ibn Ahmad Baradja, I, 7.

³² Ibn Ahmad Baradja, 6.

³³ Ibn Ahmad Baradja, I, 39.

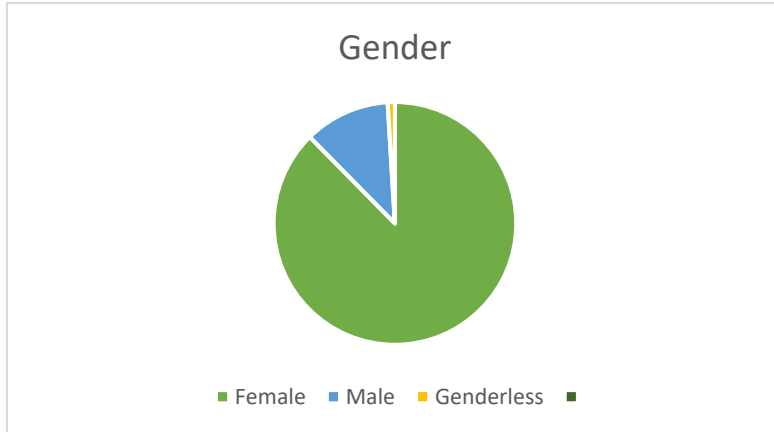
³⁴ Ibn Ahmad Baradja, III, 13.

³⁵ Ibn Ahmad Baradja, 49–50.

³⁶ Ibn Ahmad Baradja, I, 25.

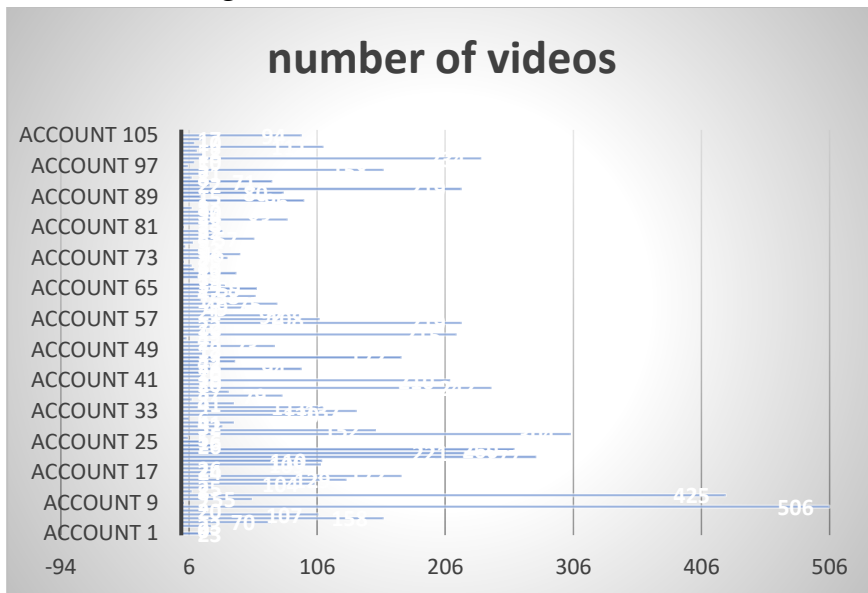
³⁷ Ibn Ahmad Baradja, I, 9.

figure I: gender of the Tiktokers account owner



A total of 105 accounts were observed, each with a different number of videos. Based on the data obtained, the highest number of videos per account is 506. The least number of videos per account is 1. The average number of videos per account is 74. The following is the graph.

Figure II: number of Tiktok account videos



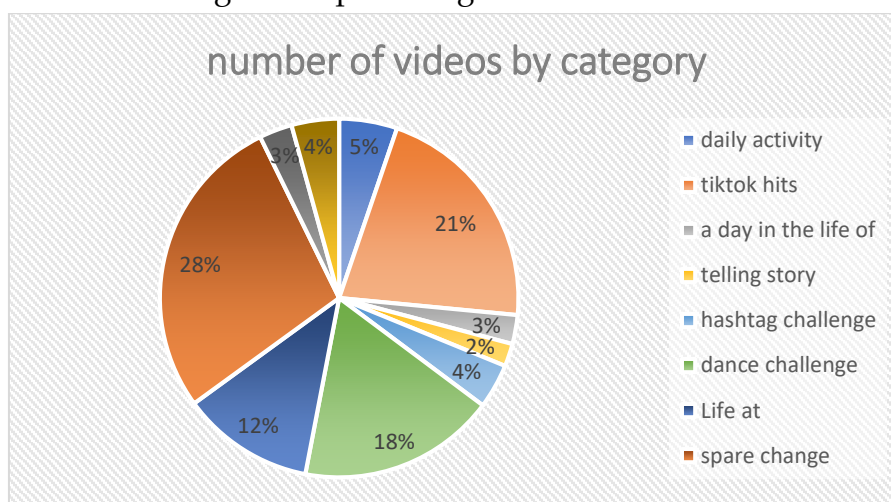
The number of followers indicates the account's popularity on Tiktok. In total, the total number of followers is 157,935 followers. The account with 51,300 followers is the account with the most followers. At the same time, the account with the least number of followers is the account with only six followers. Averagely, the number of followers per account is 1504.

Content Typology

The content in Tiktok has different styles and colours, depending on the character and mood of the account owner. These contents have their categories and topics. An account may have more than one category, personality, and different topics.

There are various types of Tiktok content, but the majority of UIN student content is a daily activity, Tiktok hits, a day in the life of, telling stories, hashtag challenges, dance challenges, life at, spare change, and education. We can see the percentage of each video for these types of content in the following graph:

Figure III: percentage of video content



Based on the above graph, most UIN students have light and entertaining Tiktok content. Judging from the number of types of change, Tiktok Hits and Dance Challenge occupy the first, second and third places. This finding is unfortunate because students are predicted to act as agents of change and power. With Tiktok able to reach so many people, videos made by students can significantly impact audiences.

TikTok Behavior of UIN Malang Students

Based on content typology, UIN students prefer light and entertaining content. This finding also means that the behaviour of the UIN students in the video describes their daily lives and is included as relaxed behaviour.

However, several dominant student behaviours appear on their Tiktok accounts for categorization. These dominant behaviours include, first, Narcissistic behaviour with close-up videos. One of the behaviours in UIN

student Tiktok videos is close-up videos of faces from various angles. Both men and women do this activity. In most videos, the account owner will record a close-up face using the front camera, followed by the music rhythm provided by the application. Usually, videos are added with certain filters that make the video looks attractive.

Second, dancing to the music. It is common knowledge that Tiktok is synonymous with body movements that follow the rhythm of the music, which is characteristic of Tiktok videos. The dance also varies depending on the music or challenge that has become viral. People can perform this anywhere: on the street, at home, in restaurants, on campus, and even in houses of worship. Thus, UIN students having a TikTok account is no longer surprising; consequently, many of them make video content with the account owner dancing to the song.

Third, the behaviour of imitating viral sounds. Often on TikTok, there are sounds in the form of sayings, slogans, snippets of dialogue, or certain viral music or song. Students then imitate this sound with certain expressions or body movements. Fourth, aggressive behaviour when answering Q&A. Upon offending netizen questions, students behaved aggressively to express their emotions and provide intervention to the questioner.

The fifth behaviour is laughing at considered-funny people or things around them. This video type is usually made public where an object is considered funny so people can laugh with friends or alone. The sixth behaviour is interaction with the opposite sex. The interaction is in direct physical contact between men and women, either in the form of handshakes or other physical interactions.

The seventh behaviour is venting on social media. This behaviour has become customary, including on and Tiktok is no exception. Content creators express their hearts with various expressions and intonations and provide various things related to their hearts' content.

Eighth, calm and straightforward behaviour. This type of behaviour usually appears in educational content or product review content. Calmly, clearly and straightforwardly, content creators provide explanations to viewers. The ninth behaviour is exposing the forbidden body part according to Islam. This action usually exposes bare forearms, ankles, visible hair or curves that appear due to tight or transparent clothes.

The tenth behaviour is a posing photo. Most TikTok accounts have photo poses contents collaged or arranged into a reel – eleventh, backbiting behaviour. Often TikTok accounts have content that talks about friends, a person, or a public figure by talking about the badness of that person. Twelfth, showing off/ flexing. Just as celebrities often show off their hedonism on their social media accounts, UIN students also have content when they show off their new iPhone, new MacBook, or the amount of pocket money they receive each month.

Impact Analysis on UIN Students' Islamic behavior on their TikTok Contents According to Ahmad Baradja's behavioural theory

Deviant-behaviour contents are those in which the behaviour of UIN students is considered inconsistent with the indicators of Islamic behaviour mentioned by Ahmad Baradja. According to Ahmad Baradja, some Islamic behavior indicators include morality and manners, known as *akhlak*, to Allah. One of the aspects of this manner, according to Ahmad Baradja, is covering women's body parts. Some literature mention that Ahmad Baradja is very concerned about women's *aurat* (body parts that must be covered).³⁸ Another aspect of the Islamic manner, according to Ahmad Baradja, is obedience to Allah. When one is obedient, he will read the Qur'an on a routine basis, study well, pray five times a day and stay away from sins.³⁹

The following manner is towards other humans. Some significant behaviours in this sense are: not taking a seat or standing next to a man, to be devoted to his parents, respecting and obeying teachers, to care for siblings, being polite. One has to treat anyone politely despite their age and social status, to visit people who are sick. The next is manner toward oneself that includes: being modest, trustworthiness, responsibility, generosity, being a humble person, discipline, having good manners in laughing, avoiding profanity, putting forward shame, maintaining our health by maintaining cleanliness, no nail biting, nose picking, procrastinating in trimming hair and nail, bathing regularly, wearing clean clothes, and pilling dirty laundry.

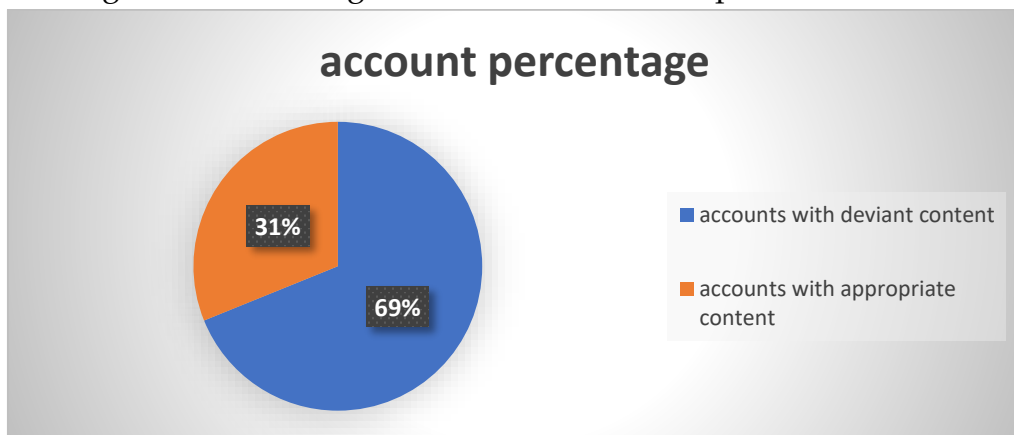
³⁸ Adim, 'Pemikiran Akhlak Menurut Syaikh Umar Bin Ahmad Baradja'.

³⁹ Ibn Ahmad Baradja, *Al-Akhlāq Li al-Banīn*, 7.

Manner towards the environment. Baradja emphasizes the importance of this deed in the forms of no spitting, no spitting snot onto the floor, no littering, no scribbling on public facilities,⁴⁰ no trees damaging activities, and a Muslim should take good care of his/ her pets.⁴¹

Based on the data obtained from 106 accounts, there were 33 accounts whose overall content followed Ahmad Baradja's Islamic behaviour indicators. This finding shows that 73 accounts have content with behaviour that deviates from the indicators of Ahmad Baradja's Islamic behavioural theory. Most of these deviations are exposing the forbidden body part according to Islam, interactions with the opposite sex, loss of shame, *riya'*, and uttering inappropriate words. In percentage, the comparison between accounts that have deviant content and accounts that have content following Ahmad Baradja's Islamic behaviour is shown in the following graph:

Figure IV: Percentage of account content comparison deviates



Interestingly, none of the videos in the first one to three uploads has deviating content. That finding shows that deviant content is found at the earliest in the fourth content. This deviation is then repeated in subsequent uploads. In response to this, the researchers assumed that the account owner in the first upload was still a Tiktok Newbie user who had yet to be influenced by the culture hits popularized by Tiktok. This fact concludes that deviant behaviour on the TikTok account was found after the account owner uploaded the fourth video. Thus, Tiktok impacts the Islamic behaviour of UIN Malang students.

⁴⁰ Ibn Ahmad Baradja, I, 25.

⁴¹ Ibn Ahmad Baradja, I, 9.

CONCLUSION

Based on the study, there are several conclusions to be drawn as follow:

1. The typology of the Tiktok context for UIN Malang students is as follows: daily activity with a total of 403 videos (5.2%); TikTok hits with a total of 1639 videos (21.28571); a day in the life of with a total of 201 videos (2.6%); telling stories with a total of 158 videos (of 2.05%); hashtag challenge with a total of 310 videos (4.03%); dance challenge with a total of 1372 videos (17.9%); Life at with a total of 922 videos (11.98%); Change with a total of 2136 videos (27.74%); Education with a total of 229 videos (2.98%); Others with a total of 330 videos (4.28%). Consequently, most UIN students' TikTok contents are light and entertaining. Judging from the number of types of change, Tiktok Hits and Dance Challenge occupy first, second, and third places. This finding is unfortunate because students are predicted to be agents of change and power. As TikTok can reach so many people, videos made by students can significantly impact audiences.
2. The dominant behaviours carried out by UIN students on TikTok content are as follows: Narcissistic behaviour with close-up videos. Second, sway to the rhythm of the music. Third, the behaviour of imitating viral sounds. Fourth, aggressive behaviour when answering Q&A. Fifth, the behaviour of laughing at people or things around them that are considered funny. Sixth, interaction behaviour with the opposite sex. Seventh, vent on Tiktok. Eighth, calm and straightforward behaviour. The Ninth behaviour is exposing forbidden body parts according to Islam. The tenth behaviour is photo poses. The eleventh behaviour is backbiting. The twelfth is showing off behaviour.
3. Based on the data, there are 33 accounts whose entire content complied with Ahmad Baradja's Islamic behaviour indicators out of 106 accounts. This finding shows that 73 accounts have content with behaviour that deviates from the indicators of Ahmad Baradja's Islamic behavioural theory. Most of these deviations are exposing forbidden body parts according to Islam, interactions with the opposite sex, loss of shame, *riya'*, and uttering inappropriate words. The comparison between accounts with deviating content and accounts following Ahmad Baradja's Islamic behaviour is 31% and 69% consecutively. Interestingly,

none of the videos in the first three uploads has distorted content. That is, deviant content is found at the earliest in the fourth content. This deviation is then repeated in subsequent uploads. In response to this, the researchers assumed that the account owner in the first upload was still a Tiktok Newbie user who had yet to be influenced by the culture hits popularized by Tiktok. This fact concludes that deviant behaviour on the TikTok account was found after the account owner uploaded the fourth video. Thus, Tiktok impacts the Islamic behaviour of UIN Malang students.

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