

## Electronic Addiction and Its Impact on the Intellectual Fabric of Islamic Society (TikTok as a Model)

Dr. Wadhihah bint Sardi bin Luwayhiq Al-Shammari <sup>1</sup>, Prof. Dr. Nami bin Awad bin Ali Al-Sharif <sup>2</sup>

<sup>1,2</sup> Faculty of Sharia and Law; Department of Islamic Studies, University of Jouf,

---

**Received: 05/10/2025 ; Accepted: 02/11/2025 ; Published: 12-11-2025**

---

### Abstract

The two researchers in this study address the topic of “Electronic Addiction and Its Impact on the Intellectual Fabric of Islamic Society,” with a focus on the influence of the “TikTok” platform as one of the most prominent social media applications. The study aims to analyze the reasons for the widespread adoption of TikTok among Internet users and to explore the positive and negative effects of this platform on the intellectual orientation of Islamic society, particularly within Arab communities.

It also examines the factors that have contributed to TikTok’s extensive proliferation and its broader impact on public thought. Furthermore, the study discusses how TikTok serves as a vehicle for disseminating values and ideas—whether positive or negative—and the consequent threats these pose to the intellectual framework of Islamic society.

The research additionally reviews strategies for mitigating the negative effects, ranging from enhancing societal and intellectual awareness to the role of religious discourse in guiding youth. The researchers conclude their study with recommendations aimed at strengthening intellectual awareness and achieving a balance between leveraging social media platforms and preserving intellectual and religious values, thereby ensuring sustainable intellectual security.

**Keywords:** electronic addiction, intellectual fabric, Islamic society, TikTok.

### INTRODUCTION:

This study examines the phenomenon of electronic addiction and its impact on the intellectual fabric of Islamic society, with a particular focus on the influence of the “TikTok” application as one of the most prominent platforms contributing to this issue. Given the escalating proliferation of social media, it has become imperative to investigate the effects of these platforms on the intellectual orientation of individuals and communities within Islamic society.

#### Significance of the Research :

This topic holds profound importance in the contemporary era, as electronic addiction has emerged as a burgeoning phenomenon that threatens the intellectual security of Islamic society. TikTok exemplifies this trend, necessitating a thorough examination of its implications for thought and behavior.

#### Research Objectives:

1. To analyze the impact of TikTok on the intellectual fabric of Islamic society .
2. To investigate the factors driving the widespread adoption of the TikTok application among social media users .
3. To evaluate the positive and negative effects of the TikTok program .
4. To propose practical solutions for mitigating negative impacts and enhancing intellectual awareness within Islamic society.

#### Research Problem and Questions :

The core research problem revolves around how TikTok influences the intellectual fabric of Islamic society, particularly amid growing reliance on this platform by diverse user demographics. Does addiction to TikTok constitute a threat to the intellectual integrity of Islamic society? What are the most salient consequences? These issues were addressed through the following questions :

1. What factors have contributed to the proliferation of TikTok among social media users ?
2. What are the positive and negative effects of TikTok usage on the intellectual security of Islamic society ?
3. How can the negative effects stemming from TikTok be addressed ?
4. What foundations must be reinforced to enhance intellectual awareness within Islamic society among social media users?

**Scope of the Study :**

- The study focuses on TikTok as one of the leading social media platforms .
- It is limited to the impact of TikTok on young demographics in Arab societies .
- The analysis centers on TikTok's effects on the intellectual fabric of Islamic society, with references to psychological and social dimensions.

-

**Introduction**

Section 1: Concepts of Electronic Addiction and the Intellectual Fabric of Islamic Society

Electronic addiction refers to a state of intense and excessive attachment to various digital devices, such as smartphones, computers, and tablets, alongside continuous immersion in the Internet and the diverse content it offers through social media platforms, including electronic games. This addiction manifests in the individual's excessive reliance on these mediums in daily life, to the extent that digital tools become the primary focus of attention, adversely affecting behaviors, social interactions, concentration abilities, as well as psychological and mental well-being, potentially leading to isolation and detachment from surrounding reality (Gharbi, 2024, 4) .

**Definition of Electronic Addiction :**

The concept of electronic addiction emerged in the medical dictionary in 2004, where Marc Valleur and Dan Velea defined it as an individual's pursuit of a refuge or outlet to escape reality. The researchers posit that the tendency to withdraw from reality can become one of the primary motivators and drivers behind electronic addiction. In this context, the virtual world serves as a vital substitute for reality, with computers and the Internet acting as tools through which individuals vent their emotions and express distress and suffering. Consequently, the use of these electronic mediums may evolve into a mechanism for escaping daily life pressures, resulting in excessive dependence on them (Reziga, 2024, 613).

**The Intellectual Fabric of Islamic Society :**

It encompasses the aggregate of values and principles derived from Islamic Sharia that regulate relationships among people and between individuals and their Creator .

Islamic Sharia has addressed topics pertaining to the preservation of religion and intellect, underscoring its concern for safeguarding thought and creed from any threats that might undermine societal stability or jeopardize its religious and cultural values. Consequently, the concept of the "intellectual fabric of Islamic society" inherently reflects Sharia's vision for maintaining the intellectual identity of individuals and communities .

Its ideas interconnect with several other concepts that form an integrated system of thought, interlinking and overlapping in specific ways. Discussing the intellectual fabric of Islamic society entails protection against ideologies that could disrupt religious or ideological values, and it is linked to concepts such as "safeguarding religion" and "safeguarding intellect," which have always been central concerns in Islamic jurisprudence. These concepts constitute part of an

inseparable system of ideas, where each contributes to the necessity of protecting the Muslim society's foundational principles and its well-being .

Another branch of these concepts may have arisen from the interaction of civilizations and cultures across eras. Concepts such as “traditions and reliance” and “dialogue” emerge from this interplay between Islamic cultures and others. These ideas foster a contemporary understanding of the intellectual fabric of Islamic society by promoting critical thinking and constructive dialogue rather than blind imitation or dependence on preconceived notions, thereby reinforcing an intellectually secure and stable society. They nourish ideas such as (inter-civilizational relations), (openness), and (intellectual invasion), linking most of them to civilizational and cultural conflicts amid the current dominance of Western culture over Islamic culture .

Islamic Sharia, as interpreted from scriptural texts and the Sunnah, encompasses clear objectives that point to the concepts of this term, “the intellectual fabric of Islamic society ”.

Through Islamic Sharia, there are primary necessities that must be upheld: religion, life, intellect, wealth, and honor. It is axiomatic that these form the foundations of the intellectual fabric of Islamic society and means for preserving intellectual security. This necessitates examining Islamic Sharia and all its applications to dispel doubts and pave the way toward certainty grounded in an inductive study of related or proximate concepts. This appears to have been delayed for an extended period, as the concept remains under discussion, making it evident that in recent years, there has not been a robust framework distinctly delineating its Islamic character .

Of course, the contrary can be demonstrated, given that some researchers have specialized in studying (security) in general and (the intellectual fabric of Islamic society) in particular, arriving at varied definitions. Many trace back to the pursuit of Islamic intellectual security, which by its nature liberates numerous intellectual and mental rigidities rooted in erroneous or distorted intellectual foundations. Here are some definitions of intellectual security in general :

First: Dr. Al-Hayd Al-Wada'i affirms the definition of “intellectual security” as: “The soundness of human thought, intellect, and understanding from deviation and departure from moderation and balance in comprehending religious-political matters and conceptualizing the universe.” This definition reveals the extent of the importance of preserving mental and intellectual balance and avoiding extremist boundaries in understanding various topics .

Second: Muhammad Muhammad Nusayr defined “intellectual security” as: “The joint activities and measures between the state and society to avert the deviation of individuals and groups due to doctrinal, intellectual, or psychological obstacles in perceiving correctness, in addition to disabling the launch toward creativity” (Al-Amn wa al-Tanmiyah, 12) .

This definition indicates the importance of collaborative efforts between political authorities and society to protect ideas from extremism and the negatives that can cause harm to individuals and society .

Third: Dr. Abdul Hafiz Al-Maliki defined “intellectual security” as: “The soundness of human thought from deviation or departure from moderation in understanding religion, politics, and social matters, which disrupts public order and brings security, tranquility, and stability in political, social, economic, and other components of national security life” (Towards Building the National Strategy for Confronting Terrorism, p. 49) .

This definition focuses on explaining the close relationship between sound thought and societal stability and national security across all levels .

Undoubtedly, any concept has a boundary structure that distinguishes it from others, encompassing interrelated elements in terms of contribution—some complementary and others supportive of one another. The logical composition of elements in any concept proceeds, as previously mentioned, with the existence of a primary element reliant on others; thus, the process of splitting cannot be conceived without the presence of a body .

Therefore, there exist cinematic criteria and conditions for inferring the cinematic description to unravel any drawing from its embodied meanings in images to overlapping images of its meanings based on its main components, while examining its complex structure into its foundational elements for evidence-based deduction reliant on the vibration of criteria instead of their abstract existence and unraveling the threads of revelation (Ismail, 2008, 1:48, 49) .

Upon the induction and follow-up of the subsidiary texts related to the concept of intellectual security in Islamic society, we arrived at a set of pivotal directives that lead to preserving sound intellectual security for Islamic societies. Among these elements are :

- First Element: Clinging to the Rope of Allah, the Exalted .
- Second Element: Rooting in Truth .
- Third Element: Fortification Against Falsehood .
- Fourth Element: Interaction with Cultures and Civilizations .
- Fifth Element: Remediation (Addressing Misguidance).

First Element: Clinging to the Rope of Allah, the Exalted :The Islamic perspective links all mundane rulings to Almighty Allah as both source and ultimate goal. Human happiness cannot be achieved except by establishing a connection with their Lord and Creator and adhering to the teachings of the religion. Thus, Almighty Allah states: "*And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided*". [Al-‘Imran:103]

Thought is purified and rectified only through the servant’s connection to Almighty Allah which is evident in key aspects, including :

1. Directing the heart toward Allah in intention and purpose .
2. Taqwa (God-consciousness) of Almighty Allah .
3. Adhering to the community of Muslims .

Clinging to Almighty Allah is the path to salvation, and through it, the Muslim society remains on the correct course to achieve its security. Those who deviate do so only by opposing Allah and His Messenger—PBUH .

The dissipation and loss of thought are tied to people turning away from their Lord and Creator, Who knows what benefits them and is Most Kind to them: "*Does He who created not know, while He is the Subtle, the Aware?*" [Al-Mulk:14]

In light of human deviations, it can be asserted that their cause lies in turning away from Almighty Allah, directing hearts toward others, fragmenting into diverse paths, and submitting to whims and desires of the soul .

Second Element: Rooting in Truth : The observer of Islam’s methodology finds that Islam has established foundations for rooting people in truth, exemplified by two aspects :

- First: Rooting through controlling the source of reception .
- Second: Rooting through regulating the methodology of understanding .

Third Element: Fortification Against Falsehood : Islam has safeguarded all human interests, as its very purpose is to realize goodness for creation in this world and the Hereafter. It thus strives to provide complete immunity for humanity from all harms, both immaterial and material .

The Prophet’s call—PBUH—was to cling firmly to the strong rope of Allah, hold fast to his Sunnah, and the Sunnah of the Rightly Guided Caliphs after him. This is encapsulated in his statement—PBUH: “What I and my companions are upon” (Al-Tirmidhi, 1996, 4:381; Al-Lalika’i, 2003, 1:111; Al-Ajurri, 1999, 1:307), in the popular *ḥadīth al-iftirāq* (Abu Dawud, 2009, 7:5; Al-Tirmidhi, 1996, 4:381; Ibn Majah, 2009) .

His words “What I and my companions are upon” clarify that “the saved sect is the one characterized by his attributes—PBUH—and those of his companions” (Al-Shatibi, 1992, 2:759) .

To protect society from misguidance, Islamic Sharia has instituted measures, including :

1. Warning against sects opposing this true methodology .
2. Warning against the actions of people of misguidance, including extremism (*ghulw*) .
3. Recounting the histories of past nations to derive lessons from the causes of their deviation .
4. Warning against specific traits .
5. Warning against invented heresies and *bid'ah* .
6. Warning against tribulations (*fitan*) .
7. Warning against the Dajjal .
8. Warning against receiving from *Isra'iliyyat* (Judeo-Christian narrations) .
9. Warning against misleading leaders .

Fourth Element: Interaction with Cultures and Civilizations: The relationship between the Muslim nation and other nations is based on primary principles and rules, some reciprocal, the most important of which include :

1. Mutual acquaintance .
2. Cooperation .
3. Receiving wisdom and benefiting from truth found among others .
4. Tolerance .
5. Disavowal (*bara'ah*) .
6. Dialogue .
7. Da'wah (calling to Islam) .
8. Shared knowledge .

Fifth Element: Remediation (Addressing Misguidance): Islam calls to guidance, prohibits misguidance, and treats manifestations of intellectual deviation. Among the means it employs to achieve and succeed in da'wah are :

1. Sincere advice and beautiful exhortation .
2. Dialogue .
3. Refutation .
4. Punishment .

In conclusion, some researchers have indicated that conceptual integration from the Islamic perspective is evident across four levels :

- First: Integration within a single concept, its elements, and levels .
- Second: Integration of the concept with the broader system of other Islamic concepts .
- Third: The concept's suitability to express a subsystem of concepts .
- Fourth: The linkage of the entire conceptual system to a fundamental intent: (*Tawhid*) .

The concept of intellectual security in Islamic society—through examination of its aforementioned elements—is integrated in itself and with the broader system of Islamic concepts. It effectively expresses a subordinate conceptual subsystem and achieves a clear connection to the core of the religion: (*Tawhid*) .

It is well-known that the perfection of conceptual structures lies in formulating a definition based on this framework. Thus, a concise definition can be articulated based on the previously mentioned elements as follows: Intellectual security is “achieving tranquility regarding the soundness of thought and belief through clinging to Allah, deriving from authentic sources, fortifying against falsehood, engaging wisely with other cultures, and addressing manifestations of intellectual deviation in the self and society ”.

This clarifies that intellectual security ensures tranquility in the functioning, perception, inference, and contemplation of thought to attain truths .

This yields: Sound outcomes from such activity, ensuring that beliefs, principles, and perceptions are sound .

When these principles are sound, they produce knowledge of the paths of misguiders and extensive *ijtihad* to secure safety for humanity in: (its religion and creed) (Al-Luwayhiq, 2012, 109, 117).

## **Section 2: Factors Contributing to the Spread of the TikTok Application on Social Media Concept of the TikTok Program**

### **Origin :**

Historians differ in pinpointing the exact timeframe for the public launch of the TikTok application. This view is supported by Hugh Ziu and Tongjio Wang, who stated that the launch occurred in 2016. Li Zu concurs with them, as noted in (Xu et al., Op. Cit., p. 59). However, inquiries by Xinjiang and colleagues (Zhu et al., Op. Cit., p. 2) indicate that the launch was in 2017 .

The issue lies in the fact that TikTok began as an independent application. It was launched on its own in May 2017 (Milestones of ByteDance), and subsequently merged with the Musical.ly application in August 2018; both are subsidiaries of the Chinese technology company ByteDance .

According to the company's official website, the primary objective of the merger was to combine two of the world's largest and fastest-growing short-video platforms while providing a robust and unified service to users. As a result of the merger, interactive features were introduced into the new application (Writers, musical.ly and TikTok Unite, 2020) .

### **Nature of the Application and Its Evolution :**

TikTok is regarded as one of the most significant modern social media platforms, specializing in short videos. It enables anyone to create innovative, novel, and rapid content without requiring extensive techniques or setups, taking mere seconds to publish to a vast audience of users (Zhu and Xu, Op. Cit., p. 2) .

Users employ the application to generate diverse forms of content, such as reenactments of movie and drama clips, dance, singing, music, and other formats that appeal to organized institutions, including media and news content .

Upon logging into TikTok, users are directed to their personalized page and immediately encounter recommended video clips curated by the application. Users can seamlessly navigate through videos by swiping upward on the screen .

TikTok expanded rapidly, becoming available in 150 countries and regions worldwide. It dominates app stores in over 40 countries/regions. By December 2018, it reported 250 million daily active users, 500 million monthly active users, and 250 million monthly active users in China alone, cementing its place in global pop culture (Zhuo et al., p. 1) .

TikTok's demographics are predominantly younger; research indicates that 68.97% of users are under 24 years old, and 73.69% are under 30 (Yang, p. 341). The application has been downloaded more than 500 million times from the Google Play Store (Younis and Abdul Ghaffar, 2020, 1623, 1624) .

The TikTok program is a social networking site available on iOS and Android devices, allowing users to create and share short video clips with rapid dissemination among subscribers to the program or application .

Douyin was launched in China in September 2016. In 2017, ByteDance also extended the application to markets outside China as TikTok (Nouriya, 2024, 115) .

TikTok Application: The researcher procedurally defines it as "a short-video application developed by the Chinese company ByteDance, enabling users to easily integrate images, audio, and text. TikTok, or 'Douyin' in Chinese, was launched in 2016 and subsequently developed and updated to become one of the best, fastest, and most widely disseminated social media platforms" (Adawi, 2023, 6) .

It features global offices in Los Angeles, New York, London, Paris, Berlin, Dubai, Mumbai, Singapore, Jakarta, Seoul, and Tokyo. Among its greatest advantages is facilitating users' rapid creation of diverse quick content—from video clips and music to dramatic scenarios—with ease and speed in publishing amid numerous users worldwide.

### **Section Two: Reasons for the Expansion of TikTok**

1- Ease of Use: The application is extremely popular due to its user-friendly interface. Any user can easily start recording and uploading videos. This makes the platform appealing to people, even those without experience in content production or using video editing programs for cutting, pasting, and similar tasks .

Like any other social media platform, TikTok impacts the psychological behavior of adolescents. For instance, it gives youth a false sense of “fame” with the press of a single button. They can access windows offering unobstructed views of the world, with millions of people at their fingertips—all without needing advanced skills, inventions, or preparations. A simple video can go viral and garner millions of views .

2- Short and Fast Videos: In this context, the primary consumers are youth, accustomed to unreflective mental consumption of rapid content. On TikTok, short videos [typically ranging from 15 to 60 seconds] are highly entertaining, reducing the time required for recreational activities .

3- Personalized Algorithms: TikTok possesses a powerful proprietary algorithm that curates customized content based on user preferences. This algorithm focuses on user interactions with specific video types, delivering more of what interests the user. This enhances the platform's appeal and increases the time users spend on it .

4- Rapid Reach: Unlike other platforms, TikTok users can reach a vast audience within minutes, provided their content is engaging. This perception that success is attainable is what draws most youth to obsess over the application and become addicted to browsing it .

5- TikTok features a unified interface accommodating all categories and age groups, tailored to their tastes and interests with diverse, dazzling, and attractive content. This is particularly evident among youth, who can enjoy entertainment mediums such as dance, music, acting, and humor, in addition to political, social, and cultural discussions. They converge around a unified, effective, and engaging center of interest .

6- Sense of Belonging: The application assists individuals in easily participating, interacting, and achieving high views and trends, generating a sense of belonging. We all know how an application with such a concept provides the younger generation with ease in contributing to any activity, exerting a clear and effective influence in attracting greater societal empathy, strong attachment to it, and an intense feeling of belonging .

7- The TikTok application is distinguished by preparing audio and musical clips blended with natural images and captivating realistic scenes, making viewers feel a degree of spiritual harmony and psychological comfort. They enjoy short, attractive, and entertaining content without technical restrictions or the need for professional techniques .

8- Instant Fame: TikTok creates a false sense of immediate popularity among youth without showcasing any talent or creativity. All it requires is creating and uploading a TikTok video online; some magic ensues, and it grows into a massive, unconventional video. Numerous views are unsurprising, as the program targets youth who passionately pursue wealth and fame .

9- Rapid Evolution of Visual Content: TikTok transcends traditional boundaries of video content creation by incorporating myriad ideas through filters, effects, and the like. This fosters interaction among youth, with some believing they need most of these enjoyable connections, which they find through actions such as comments and direct messages. The most critical point in capturing the attention of the vast majority of users is the emphasis on garnering numerous views for movements, music, dances, and challenges that utterly lack intelligence. These naturally

transfer to us as they are, without adhering to aesthetic standards suitable for the age groups using the application .

10- Additionally, one of the most significant reasons for TikTok's proliferation is the diversity of technology through increasing applications and techniques .

- Implementing specific strategies for deployment in a particular manner .
- Employing specific algorithmic techniques for the given user .
- Providing extensive permissions for building and editing video clips.

## **Positive and Negative Effects of TikTok in Relation to the Intellectual Security of Islamic Society**

### **Positive Effects of the TikTok Program**

If the term "ease" is apt in describing one aspect of the TikTok application, our discussion here would highlight that the application is free, requiring no fees for download on Apple or Android devices. It is also characterized by overall ease of use, featuring video editing tools that can be utilized even by young adolescents with limited technical capabilities (Jackman, 2020, p. 117) .

TikTok's distinctive feature lies in its multi-participation and user-friendly appearance. It presents the service to viewers in a way that allows them to intervene as performers in videos or vice versa. Youth can rapidly build highly cohesive friendship networks and align opinions on specific matters. It emphasizes services across various modern phone systems regardless of design differences in these views. Once published videos flourish, the user's expression shifts to focus on the practical aspect (Anderson, 2020, p. 2) .

The TikTok platform relies on artificial intelligence technologies to distribute videos in turn and position them according to users' interests, with these videos compiled based on the highest view and like achievements. This technology provides users with ease in accessing various accounts and facilitates straightforward exchange of views and follows .

These studies—Bogle and Edraki (2019), Price (2019), Lorenz (2020)—have investigated issues concerning and affecting youth, whether political or otherwise, where youth express their opinions by presenting them through this platform .

For example, youth create comedic sketches alongside other creative endeavors on TikTok to support their views and ideas on diverse social, political, and cultural issues. Similarly, young activists can establish massive and diverse follower networks in the shortest possible time via TikTok, enabling mutual support. The algorithmic mechanism in TikTok grants users opportunities to reach numerous vulnerable identities. Additionally, these youth can experiment and evaluate what aligns with their identity and values .

In general, the TikTok application attracts users, especially youth, as they spend their leisure time watching various challenges, songs, and dances. It continually introduces ideas for producing new movements from their imagination, which they can add later using the application .

It is possible to consider glorification as a measure of the sense of importance felt by all those present on the network in a space where they can promote themselves .

Participation via this social network can be described as an extremely easy component. This is because the point this program offers is that everyone can participate as both viewers and presenters of content, in addition to each user selecting, to a certain extent, with whom they wish to collaborate. This helps users maintain, through social technological categories, means of formation and preservation of social relationship networks .

Communication via TikTok is more flexible, with interactions occurring based on each user's specific interests through the videos they focus on. Videos also boast numerous impressive features, including music, images, and selfies. Lip-sync clips, widely used by many users, are created with freedom and boldness in expression (Abdul Salam, 2024, 1035, 1036) .



In this paragraph, we shall focus on a somewhat different point. Unlike many applications or social media platforms that provide limited services to their users—merely granting the ability to view subscribed content—TikTok differs by opening the field for users to receive all their suggestions and interests .

There are numerous reasons supporting this application's uniqueness compared to other social networking sites, including its possession of effective marketing elements and promotional strategies from positive data, in addition to employing advanced technologies such as algorithms tailored to users' needs and aspirations (Xu et al., 2019, pp. 59–63).

### **Negative Effects of the TikTok Program**

1-Potential for Self-Harm Through Application Usage: There is discussion surrounding psychological issues, some of which may constitute clear mental disorders, and these are among the things circulating on TikTok. While there are some benefits to this, it can expose certain concepts to easily influenced audiences. Herein lies the problem and self-harm when an adolescent turns to another emotionally immature adolescent who does not know how to handle their feelings, lacks prior experience in overcoming obstacles, and possesses numerous quick solutions that are extremely dangerous .

2-Children Encountering Shocking Content via the Application: The best part of this application is the unlimited flow of suggested video clips. These clips are originally harmless, but their flow can lead to highly undesirable places as the application probes what viewers want and prefer. For example, if an adolescent finds videos about the military or hunting and starts watching them, TikTok's algorithm can quickly direct them toward combat- or hunting-related videos, potentially surrounding the user with content about serial killers, terrifying murderers, or horror films, leaving a type of psychological and moral disorder in them. The psychological impact resulting from viewing disturbing images or even hearing globally shocking events can challenge some individuals, especially children or adolescents .

3-Negative Impact on Academic Performance: It is well-known that using this application tends to provoke addiction, as many students appear to enjoy the application that satisfies some of their instincts. Nevertheless, it consumes many hours of their lives, harming studies and class attendance, devouring their time, and potentially causing them to stay up late, significantly reducing their academic responsibilities .

With limited time, the problem begins to emerge and dominate the situation, clashing with homework, studies, and class attendance. Continuous distractions from social media and unlimited content consumption can lead to procrastination, ultimately resulting in declining academic performance. This can contribute to a stressful and anxious cycle of falling behind in school, requiring an ongoing struggle to get back on track .

4-Impact on Sleep Patterns: The nature of TikTok consumption often pushes adolescents who are trying to learn self-discipline and control to remain glued to their screens late into the night watching their favorite video clips. This, combined with the blue light emitted from screens, can interfere with melatonin production, the hormone that regulates sleep. Undoubtedly, sleep deprivation can lead to fatigue and poor concentration during the day. Over time, chronic sleep deprivation can have severe consequences for an individual's mental and physical health .

5-Encouraging Unrealistic Beauty Standards: Beauty and skincare advertisements significantly influence viewers, regardless of the content they post. These clips can sometimes instill unrealistic beauty standards in viewers' minds, especially among youth. Additionally, adolescents can be easily manipulated into attempting to achieve the ideal appearance creatable using filters and editing tools .

This can lead to body image dissatisfaction, lowered self-esteem, and the emergence of eating disorders. Continuous comparison to idealized images also leads to conflicting desires, in addition

to thinking about unrealistic needs that adolescents require, making them feel insufficient in their reality, which may negatively affect their mental health .

6- Illusion of Surpassing Role Models Based on Childish Thinking and Tarnishing Their Reputation: This model requires inventing malicious trivialities firmly connected to role models, which are saturated achievements and primitive trivialities inspired by a naive segment that publishes strange and wondrous things on their pages in pursuit of fame. Unfortunately, we see generations that do not love patience in progressing toward true glory through perseverance and endurance but rather desire to reach glory at super speed, even if that glory is fake .

7- Superficial Value as a Substitute for True Value: TikTok prominently features content that promotes superficial values of exaggerated beauty, rarely addressing the dissemination of content with authentic values aligned with correct societal customs and traditions, and consistent with Islamic religious teachings .

8- Lack of Adherence to Behavioral and Social Standards Among Many TikTok Users, creating a society with disintegrated values and distorted concepts, unbound by limits or constraints. This is certain to encourage socially unacceptable behaviors .

Initial attempts investigating the social impact of the social communication application “TikTok” indicate in their results the image in which social values may dissolve due to rapid consumption of digital communication (Sha’ban, n.d., article link: <http://iswy.co/e2geic>).

In the social framework, other negative indicators can be found, such as addiction manifested in excessive TikTok use, which in turn may lead to inherently psychological health problems like declining attention, weakened task completion ability, and reduced learning quality—these can be considered negative indicators related to addiction. On another hand, this new accelerated usage pace has imposed a decline in quality of life and social well-being among this population segment, in addition to the spread of social functional inefficiency (Anderson, 2020, p. 7) .

Some new applications in social media, such as the TikTok application, represent an evolution in disseminating misleading information and fake news, thanks to modern applications that facilitate implanting such rumors without close scrutiny. TikTok’s internal technologies can alter faces and create videos with fake faces, enabling the promotion of lies while concealing the identity of the originator (Fathi, 2021, 393; Bergman et al., 2020, p. 5) .

- Decline in community service levels in addition to contracting numerous diseases .
- Noticeable decline in operational efficiency and social commitments .
- Societal impact becomes more complex as a result of social values, with youth downloading the TikTok application, which in turn affects culture. Social values such as social responsibility are no longer present due to heavy preoccupation with TikTok, in addition to the absence of tolerance and weakened cooperation among people .
- Does not function properly on weak internet .
- This application poses a clear source of danger to general behavior, such as pornography, which in turn causes serious and destructive mental disorders for users, with the most threatened category being male adolescents (Abdul Salam, 2024, 1036).

### **Addressing the Negative Effects of the TikTok Application**

#### **Societal Awareness and Its Relation to Religious Constants in Countering TikTok Risks**

##### **-Strengthening Islamic Identity:**

Islamic identity is built upon three fundamental pillars: the Islamic religion, the Arabic language, and Islamic cultural heritage. These integrate with one another to form the entity of Islamic society, distinguishing it from other societies. The following elucidates these pillars :

Islamic Religion: Isa (2020, 46) indicated that Islamic identity is rooted in the religion of Islam, with its reference being the ethical values of Islam. The Islamic society belongs to it and lives in accordance with it. He continued by stating that religion is one of the primary categories of identity, as it regulates the individual’s life, thoughts, beliefs, and orientations, and is one of the

foundational pillars of identity (Isa, 2020, 215). Accordingly, Al-Nafiei (2022, 43) views the essential impact of Islamic ethics in life as inherently Islamic, being the core and foundation of the known data of Islamic identity. It organizes the Muslim's personality in accordance with their religion, which provides a comprehensive program for building a firmly rooted Islamic character in the soul, refining interactions. For this reason, Islamic societies remain strong, present, and cohesive among the world's nations .

Al-Raddadi (2019, 9) considers the Arabic language one of the important components shaping Islamic identity. It is not merely a medium specialized in one aspect over others for communication and conveying ideas and emotions among people; it is regarded as an essential part of the Islamic religion, being the language of the Noble Qur'an and the Prophetic Hadith. Bin Allam and Bannan add (2021, 304): "A single gesture between two, an expression of the encompassing hand that the Arabic language performs, as it frames and represents the profound cultural, intellectual, and subjective vessel for Islamic identity, its beliefs, principles, ethical values, literary and scientific intellectual heritage, and civilizational history—all of which preserve it from dispersion and loss." From this attribution, Al-Raddadi (2019, 9) clarifies that the Arabic language remains in the pursuit of defending and strengthening its presence, representing stability, steadfastness, and courage for Islamic society in confronting malicious methods to dismantle the trinity of Islamic identity and melt its uniqueness .

### **Cultural Heritage :**

Rahma (2022, 69) mentioned that cultural heritage is part of Islamic identity and contributes to its construction, being the subjective Arab-Islamic ideological tool based on the lexicon of honor and dignity concepts. The most important components of Islamic identity are existential construction, achieving steadfastness in its ethics and creed, restoring its ideas and nationalities, reclaiming its works, and preserving the diversity of its cultural arts .

Awaj and Al-Arabi (2022, 51) explain that cultural heritage includes fixed elements, such as artifacts, historical sites, and religious landmarks, as well as dynamic elements like oral expression patterns, skills, knowledge, and new aspects such as prevailing social values in society. Therefore, the composite angle of Islamic identity consists of religious, cultural, political, social, and Islamic heritage. The loss of any of these causes leads to the loss of a part of Islamic identity. As Al-Nafiei indicates (2022, 47), it is difficult to separate Islam as a whole from Islamic cultural heritage, while Islamic civilization emulates the past, studies the present, and anticipates the future (Al-Nafiei, 2023, 179) .

### **-Community :**

Social media suffers from dissolution in global problems, and this issue creates professional difficulties for every family, not just from communication contagion. This indicates that the battle against it must fill the hours and exhaust efforts. At first glance, one might feel that confronting this epidemic is difficult due to cultural conditions on one hand and preoccupation with crowded life on the other .

We must realize that there are scholars, athletes, artists, and public figures... These models must make everyone feel they have a role to play in addressing this matter, confronting it, as well as in school and national anthems, and in schools .

Short video clips and expressive tweets have a significant impact on the new generation, requiring schools to form a mature culture for dealing with social media through parent councils and extracurricular activities (Bakkar, 2017, 75, 76) .

### **-Discipline:**

The essential cause of the problem affecting adults and children alike is the disorder in utilizing modern achievements. The method of integrating treatment for deviant behavior—addiction—lies in self-discipline. To achieve balance between duties, responsibilities, and needs, the following measures must be taken :

- Smartphone users must realize, as a means of acquiring information, that they do so for enjoyable personal time, and that using social media sites is one of the means to exercise the mind, how to organize time with the mobile phone, and utilize it precisely .
- During non-study periods, allow smartphone use for 2 to 3 hours; during study time, do not permit students to fully engage with social media in a way that conflicts with classes and academic achievement .
- Remind them of the importance of daily research, explaining the value of allocating a book, preparing it, and setting specific time to discuss its key points and ideas, developing their research aptitude and activating their intellectual horizons .
- Set a schedule for giving your children smartphones, try to adhere to it, and obligate them to review the fixed and necessary daily task schedule .
- Ensure learners can study independently from high-quality, secure educational sites .
- Understand available parental control options .
- Parents should be aware of programs that log visited website addresses daily for easy review . Important: There are programs that can be installed directly on computer systems, enabling a father or mother to monitor every visited site and everything typed on the keyboard .
- Know who your children constantly communicate with online .
- Monitor by checking the stored address list and opening the memory area containing the list of visited sites to know the sites children visit for better oversight .
- Educate children: To develop children's awareness and teach them sensitivity to inappropriate content correctly. Without parental consent, children must not disclose any personal details such as full name, phone number, address, email, or other identifying information .
- Set Time: Agree on a specific daily time for internet use without exceeding it, adhering to all required guidelines. Additionally, encourage using the computer as an educational tool for children in limited times .
- Define Purpose: Clearly specify the purpose of internet access .
- Participate with Them: Parents join children, young and old, in browsing websites, ensuring your children use age-appropriate browsing filters .
- Place Any Computer in a Central Home Location: The device should be placed in a spot allowing others to enter and glance at what is displayed, with the screen facing the entrance .
- Restrict internet use to a location where adults in the home can monitor activities conducted behind the computer (Noon, 2013, 61, 63).

### **Intellectual Awareness in Addressing the Effects of TikTok**

#### **Dissemination of Values:**

Among the most important means of protecting thought from deviation and preserving awareness resistant to all forms of intellectual regression is the emphasis on disseminating values within Muslim society. Islamic values form the foundation for every moral action; they are broader in connotation than the mere issue of ethics (Malluh, 2014, 52) .

Islamic values are: a set of rulings and standards arising from Islam's perceptions of the universe, the Divine, humanity, and life. They are formed through the interaction of the individual and society with diverse life experiences and situations, enabling the individual to determine their goals and orientations, which manifest in their practical behavior either directly or indirectly (Bin Humaid, 2019, 1:79) .

Focusing on Islamic values in general, and those influencing thought in particular, is considered one of the most integral tasks of those calling to Allah, the Exalted. It is a fundamental principle of da'wah to Allah, the Exalted. If preachers instill in the minds of the recipients of the da'wah discourse values such as moderation, tolerance, truthfulness, justice, patience, purification,

trustworthiness, mercy, benevolence, and others; this would impact the recipient's mode of thinking regarding every incoming idea (Al-Shahrani, 2024, 321).

### **Pillars and Foundations for Reinforcing Intellectual Awareness**

#### **The Importance of Enhancing Islamic Intellectual Awareness Among Social Media Users**

Intellectual awareness has become a requisite in the last decade and an essential need for the Muslim nation. Through it, the unique identity of the Islamic religion emerges as a tangible and distinctive feature that does not focus solely on the collective. Cognitive awareness protects the Islamic religion in the world and forms the backbone of the nation by invoking advanced metaphors, validation, and development for renaissance. It also provides coordination in unity of thought and dialogue while confronting calamities and disturbances .

Amid the strongest influences of extravagant wealth and rapid advancement in social transportation means, concern arises in contemporary culture, where interactions and liberal ideas accelerate, enhancing distrust and unprecedented openness. This is considered part of overcoming the negation of understanding among individuals .

The contagious factor always points to the alleged multicultural complexity stemming from distrust and interaction among people and cultures, especially if deviant thinking—deliberately constructed—is spread at a time when the world desperately needs scholars and experts to comprehend the power of rational thinking prevalent in the fragility of the social structure of weak Muslims. Neglect and wide gaps in foundations fall victim to deviant standards and irrational thinking resulting from social myths. However, it differs in civilization, which grows rapidly like mushrooms with weak expertise standards, standing far from evidence-based logic, erasing independent doubt, and facilitating control over us; every ignorant person confuses truth with falsehood .

Islamic Sharia has given supreme attention to the intellect and its preservation, to the extent that safeguarding it is counted among the objectives of legislation. The intellect is the locus of accountability, so the noble Islamic Sharia has urged its preservation and soundness by securing wholesome inputs for the human intellect that align with the teachings of the pure Islamic Sharia. It has also commanded protecting the intellect from everything that affects it and hinders its function. Among the matters of our knowledge is the communal obligation (*fard kifayah*), which Islam has called for, as in His statement: "*Recite in the name of your Lord who created \* Created man from a clinging substance \* Recite, and your Lord is the most Generous \* Who taught by the pen \* aught man that which he knew not.*" (Surah Al-Alaq, Verses 1–5). Islam has also called for the necessity of employing the human intellect in thinking, observation, and contemplation of realities to achieve servitude to Allah, the Mighty and Majestic, and the cultivation of the earth in which Allah has made him a vicegerent. Allah, the Exalted, said: "*He gives wisdom[108] to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.*" (Surah Al-Baqarah, Verse 269) .

Among the most important aids in presenting the Islamic intellect is the capacity of awareness to shape thought .

-Awareness of the Danger of Extremism and Rigidity: The texts of the two revelations alert us to a series of issues related to excess (*ghulum*), rigidity, and overzealousness in the religion of Allah. It is a path of deception, evil, and destruction. Allah, the Exalted, indicated it, saying: "*Allah intends for you ease and does not intend for you hardship*" (Surah Al-Baqarah, Verse 185). This general injunction is also a basis for warnings: "These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers [i.e., the unjust]." (Surah Al-Baqarah, Verse 229). He also said: "Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful". (Surah Al-Ma'idah, Verse 6). Nor did He overlook this profound commentary: "So remain on a

right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do". (Surah Hud, Verse 112). It is narrated from the Noble Prophet, PBUH, that he said: "Make things easy and do not make them difficult; give glad tidings and do not repel people" (Al-Bukhari, 1993, 1:38; Muslim, 1955, 3:1358). Regarding extremism, he said: "Beware of excess in religion, for those before you were destroyed only by excess in religion" (Ibn Majah, 2009, 4:228; Al-Nasa'i, 2018, 5:474) .

-Encouraging Moderation and Balance: Our just Islamic Sharia is built upon moderation, facilitation, and ease. Undoubtedly, these foundations serve as a protective shield that safeguards the individual from excess and deviation while ensuring appropriate intellectual and cognitive awareness. Allah, the Exalted, said: "And thus We have made you a middle nation..." Shaykh Al-Sa'di interprets this verse as: "That is, a just and chosen nation for you. Anything exceeding the middle is in danger on all sides. Allah has made this nation, in every aspect of religion, a middle nation—in everything: among the prophets, between those who exaggerated in praising them like the Christians, and those who denied them like the Jews; those blessed ones believed in them. In legislation, neither the severity of the Jews and what they prohibited, nor the leniency of the Christians " .

The Prophet, PBUH, said: "Perished are the extremists; perished are the extremists; perished are the extremists" (Muslim, 1955, 1:2055) .

-Attention to Social Upbringing: The religion of Islam accords great care to social upbringing, considering the acquisition of correct Islamic awareness for thought and action. Social upbringing in Islamic societies differs from others in means, goals, and ends. There is a complete set of educational methods shaped by Islam regarding how to anticipate human commitment to Allah's instructions while fully interacting with existence. This is deliberate social upbringing. For example, Islam's attempt to form a complete family system starting from the relationship between husband and wife, where Allah says: "*And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy.*" (Surah Ar-Rum, Verse 21), and finally, how to protect children from everything that could cause them harm and damage, Allah, the Exalted, said: "*O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones*" (Surah At-Tahrim, Verse 6).

### **The Role of Religious Discourse in Reinforcing Islamic Intellectual Awareness**

Religious discourse is considered one of the most important components and means for reinforcing Islamic intellectual awareness. Therefore, da'wah plans and religious educational programs must be formulated to encompass the teachings and laws of Islam, disseminating and spreading them among the various segments of Muslim societies. Official religious institutions and entities in Muslim lands should undertake this responsibility, as safeguarding beliefs, ideas, foundations, and religious constants in the minds of Muslims—individually and collectively—is their duty. Scholars, preachers, and students of knowledge must contribute positively to spreading these values, principles, and Islamic laws among people, elevating religious discourse to align and keep pace with technological advancements prevalent on social media platforms. They should avoid rigid adherence to outdated traditional methods for disseminating intellectual awareness among people. These scholars and students of knowledge working in official and unofficial institutions are the ones who provide spiritual and intellectual leadership to Muslims. They form the great line of defense protecting youth from calls to sedition and deviation, revolving around fortifying minds, correcting faith-based concepts, and linking them to the sources of Islamic legislation: the Qur'an and Sunnah .

There are certain places and institutions that play a significant role in preserving religious identity and Islamic values, including :

1-The Mosque: Imams, preachers, and exhortors of mosques have a tremendous role in simplifying doctrinal, ethical, and Islamic value concepts, adding explanatory clarifications

through sermons, lectures, and religious seminars in mosques, and organizing motivational competitions to elevate the da'wah level and the mosque's social role among Muslims .

2-Sharia Colleges: Sharia colleges should teach specialized courses critically analyzing Westernization, Orientalism, and other destructive calls through analytical studies to expose the corruption and fragility of these ideas by comparing them to the call of truth in the Qur'an and Sunnah. They should also confront atheistic calls with rational and textual criticism and refutation, highlighting their weakness, while establishing websites for these colleges on social media to facilitate disseminating these enlightening studies and research among people .

3-Ministry of Islamic Affairs, Endowments, Da'wah, and Guidance:

This great official religious institution plays a tremendous role in protecting Islamic societies from destructive ideas characterized by extremism or negligence, closing the door to extremist and deviant groups that threaten national and religious security in Muslim lands, and safeguarding enlightened moderate Islamic thought from infiltration by impurities and doubts clung to by these deviant groups. This trusted religious institution has a tremendous role in entrenching Islamic values in people's hearts and preserving sound creed among them. It also disseminates lessons, fatwas, and lectures covering numerous contemporary religious issues and novelties that deviants distort on media and social media platforms. Studies from the Islamic Affairs departments have contributed to raising and enlightening societal awareness about the danger of takfir (declaring Muslims apostates), bid'ah (innovation), belittling, and misguiding Muslims, as well as the scale of the illusory Islamic society connected via the internet, which has long fueled doubts about interpretation, atheism, and distortive Islamic fabrications. Similarly, Islamic Sharia administrations organize seminars and lectures aimed at setting anxious axes to reinforce awareness and ijtihad toward Islamic moderation among individuals, society, and the balanced family .

Social media represents an available opportunity for religious institutions, allowing them to promote Islam and call to it locally and internationally, thereby enhancing Muslims' religious affiliation. The major effects in Islamic society appear to reflect an inverse balance in faith and legal commitment, strengthening societal systems and pushing differences to become an identity card for citizenship in advanced modern societies .

We call upon jurists, scholars, religious experts, and mosque supervisors to preserve innovative images and diverse communication methods, encompassing people without confining to teaching circles alone. Rather, they must plunge into the purposeful intellectual war aimed at educating Islamic society, protecting it from distortions, producing, and avoiding misleading deviant ideas through intensive creation of such electronic pages in multiple languages to facilitate spreading Islamic moderation. These pages should form a broad base for Islam, establishing its dominance and liberating European civilization from the prevailing pattern of hegemony over Islam. The twentieth century, through theories, causes a great recognized Islamic file, and a logical political state system revives a memorable, rational, and aware one. Shocking societies may reflect numerous intermediary truths that unveil the depth of thought in revelation through rhetorical intelligence that shocked contemporary society. Islamic laws appear reinforced, easily predicting how to address gender-related issues, serving as absolute shields against whims, and activating various state systems to solve problems (Al-Balawi, 2022, 273, 277).

## METHODOLOGY OF THE STUDY

The study will follow an analytical, critical, and descriptive methodology .

### **Conclusion**

In conclusion, and encompassing the most important findings and prominent recommendations, as follows :

In concluding this study, it becomes evident that electronic addiction to applications like “TikTok” has a significant impact on the intellectual security of Islamic society, whether positive or negative. The study has shown that “TikTok” can contribute to spreading creative and awareness-raising ideas, yet at the same time, it carries risks related to disseminating content that may harm the values and intellectual beliefs of societies, particularly among youth .

### **First: The Most Important Research Findings**

The research encompassed results, including :

1. The spread of the “TikTok” application is attributed to multiple factors, including entertainment, ease of use, and the ability to access diverse content .
2. The positive effects of “TikTok” are embodied in disseminating culture and positive thought, while negative effects appear in threatening the intellectual security of Islamic society through spreading misleading or violent ideas .
3. Statistics indicate that “TikTok” dominates the attention of a broad segment of youth, necessitating measures to protect societal thought .

### **Second: The Most Prominent Recommendations**

1. Work to disseminate an intellectual culture based on enlightened criticism and analysis among social media users to highlight the harms and negatives related to addiction to social networking sites .
2. Activate religious discourse in a manner that aligns and harmonizes with the requirements of the era and modern technological renaissance .
3. Contribute numerous scientific, literary, and intellectual theses that demonstrate the ease of harmony between technological developments in social media and the foundational da’wah principles of the Islamic religion, while spreading religious culture among people .
4. Work to establish mechanisms, rules, and electronic programs for monitoring content published on social media applications like TikTok and others .
5. Provide effective solutions and prepare programs with fruitful, beneficial, and attractive content to direct users toward useful and advantageous materials, contributing to reinforcing the thought of Islamic society. Religious discourse must be more interactive with the demands of the era, offering intellectual guidance suited to contemporary challenges .
6. Preachers should intensify effective da’wah programs on social media platforms to preserve Islamic identity in the face of secular and atheistic tendencies and calls.

### **References**

1. (al-abbasi 2008) al-abbasi, Salah. 2008. Tawdhih al-Mafahim: Darurah Marifiyyah (Clarifying Concepts: An Epistemological Necessity). In Bina al-Mafahim: Dirasah Marifiyyah wa-Namadhij Tatbiqiyyah, 1:48–49.
2. (al-arabi 2022) al-arabi, Muhammad ibn Umar. 2022. Al-Alaqah al-Tabaduliyyah bayna Mumarasat al-Ilam al-Jadid wa-al-Hifaz ala al-Turath al-Thaqafi bi-al-Jazair (The Reciprocal Relationship Between New Media Practices and Preserving Cultural Heritage in Algeria). Mediterranean Thought Journal.
3. (al-ajurri 1999) al-ajurri. 1999. Al-Sharia (The Sharia). 2nd ed. Riyadh: Homeland Publishing House.
4. (al-balawi 2022) al-balawi, Musa ibn Abd Allah. 2022. Al-Way al-Fikri fi al-Taaumul maa Wasail al-Tawasul al-Ijtimai (Intellectual Awareness in Dealing with Social Media). Literature Journal, Dhamar University.
5. (al-fathi 2021) al-fathi, Maha Muhammad. 2021. Tathir Taarrud al-Shabab li-Fidiyuhah al-Tik Tuk abra Hawatifihim al-Dhakiyyah ala Idrakihi lil-Qiyam al-Ijtimaiyyah fi al-Mujtama (The Impact of Youth Exposure to TikTok Videos via Their Smartphones on Their Perception of



- Social Values in Society). Egyptian Journal of Public Opinion Research, Cairo University, Faculty of Mass Communication, Public Opinion Research Center.
6. (al-gharbi 2024) al-gharbi, Ablah. 2024. Al-Idman al-Iliktruni wa-Atharuhu ala al-Murahiql (Electronic Addiction and Its Effects on Adolescents). Wisdom Journal for Philosophical Studies 12 (3).
  7. (al-hamid n.d.) al-hamid, Salih ibn Abd Allah ibn Hamid. n.d. Nadrat al-Naim fi Makarim Akhlaql al-Rasul al-Karim salla Allah alayhi wa-sallam (A Glance at the Paradise in the Noble Morals of the Noble Messenger, Peace Be Upon Him). 4th ed. Means Publishing and Distribution House.
  8. (al-lakai 2003) al-lakai. 2003. Sharh Usul Itiqad Ahl al-Sunnah wa al-Jamaah (Explanation of the Fundamentals of the Creed of Ahl al-Sunnah wa al-Jamaah). 8th ed. Saudi Arabia: Taybah House.
  9. (al-luwayhiql 1433) al-luwayhiql, Abd al-Rahman ibn Muala. 1433. Al-Amn al-Fikri fi Daw al-Sunnah al-Nabawiyyah: Dirasah Ilmiyyah li-Bina al-Nazariyyah al-Islamiyyah lil-Amn al-Fikri (Intellectual Security in Light of the Prophetic Sunnah: A Scientific Study for Building the Islamic Theory of Intellectual Security). 6th ed. King Abdulaziz International Prize for Sunnah Studies.
  10. (al-maliki 2006) al-maliki, Abd al-Hafiz ibn Abd Allah ibn Ahmad. 2006. Nahwa Bina Istratijiyyah Wataniyyah li-Tahqiq al-Amn al-Fikri fi Muwajahah al-Irhab (Towards Building a National Strategy to Achieve Intellectual Security in Confronting Terrorism). PhD diss.
  11. (al-malluh 2014) al-malluh, Abd al-Rahman. 2014. Al-Hayah al-Imaniyyah fi Daw Alaqlat al-Ibtala wa-al-Nafs al-Insaniyyah (Faithful Life in Light of the Relationship Between Trial and the Human Soul). 1st ed.
  12. (al-nafii 2022) al-nafii, Iman Husayn Hasin. 2022. Inikasad Mawaaqi al-Tawasul al-Ijtimai ala al-Huwiyyah al-Thaqafiyyah al-Islamiyyah lada al-Shabab min Wijhat Nazar Ada Hayat al-Tadris bi-Jamiat Umm al-Qura (Reflections of Social Media Sites on the Islamic Cultural Identity Among Youth from the Perspective of Faculty Members at Umm al-Qura University). Master's thesis, Faculty of Education, Umm al-Qura University, Kingdom of Saudi Arabia.
  13. (al-nafii 2023) al-nafii, Iman Husayn Hasin. 2023. Tathir Tatbiql al-Tik Tuk ala al-Huwiyyah al-Islamiyyah lada al-Shabab min Wijhat Nazar Ada Hayat al-Tadris bi-Jamiat Umm al-Qura (The Impact of the TikTok Application on Islamic Identity Among Youth from the Perspective of Faculty Members at Umm al-Qura University). Youth Researchers Journal in Educational Sciences, Faculty of Education, Sohag University.
  14. (al-naysaburi 1955) al-naysaburi, Muslim ibn al-Hajjaj. 1955. Sahih Muslim (Authentic Muslim). Edited by Muhammad Fuad Abd al-Baqi. Cairo: Isa al-Babi al-Halabi Printing House and Partners.
  15. (al-naysaburi 1990) al-naysaburi, al-Hakim. 1990. Al-Mustadrak ala al-Sahihayn (The Supplement to the Two Authentics). 1st ed. Beirut: Scientific Books House.
  16. (al-qazwini 2009) al-qazwini. 2009. Sunan Ibn Majah. 1st ed. Beirut: Global Message House.
  17. (al-raddadi 2019) al-raddadi, Raniyah bint Nasir Hamid. 2019. Waqi Dawr Muallimi al-Dirasat al-Ijtimaiyyah fi Taziz al-Huwiyyah al-Arabiyyah al-Islamiyyah lada Tullab al-Marhalah al-Thanauiyyah min Wijhat Nazarahim fi Daw Bad al-Mutaghayyirat (The Reality of the Role of Social Studies Teachers in Reinforcing Arab-Islamic Identity Among Secondary School Students from Their Perspective in Light of Some Variables). Scientific Research Journal in Education.
  18. (al-rahmah 2022) al-rahmah, Afaf Abd al-Hafiz Muhammad. 2022. Tahaddiyat Sawan wa-Tawzif al-Turath al-Thaqafi Ghayr al-Maddi (Challenges of Preserving and Employing Intangible Cultural Heritage). Anthropology Journal.
  19. (al-sadi 2002) al-sadi. 2002. Taysir al-Karim al-Rahman fi Tafsir Kalam al-Mannan (Facilitating the Most Merciful in Interpreting the Words of the Bestower). Riyadh: Peace Publishing House.
  20. (al-shatibi 1992) al-shatibi. 1992. Al-Itisam (Clinging). Riyadh: Ibn al-Jawzi House.

21. (al-shahrani 2024) al-shahrani, Muhammad ibn Sad Buqnah. 2024. Dawr al-Duah ila Allah fi Bina al-Way al-Fikri wa-Himayatih: Dirasah Tasiliyyah Tahliliyyah (The Role of Preachers to Allah in Building and Protecting Intellectual Awareness: A Foundational Analytical Study). Pen Journal, Pen University for Human and Applied Sciences.
22. (al-shaykh 2020) al-shaykh, Ridwan. 2020. Mabadi al-Huwiyyah al-Hadariyyah al-Akhlaqiyyah wa-al-Thaqafiyyah (Principles of Ethical and Cultural Civilizational Identity). Moroccan Journal of Social and Human Sciences.
23. (al-shuban 2020) al-shuban, Rasha. 2020. Tik Tuk: al-Khatar al-Haqiqi (TikTok: The Real Danger). Article on Path of Islam website. <http://iswy.co/e2geie>.
24. (al-shuban n.d.) al-shuban, Rasha. n.d. Minsat Tik Tuk al-Raqmiyyah wa-Dawruha fi al-Tawjih al-Thaqafi: Dirasah Tahliliyyah (The Digital TikTok Platform and Its Role in Cultural Guidance: An Analytical Study). Article on Path of Islam website. <http://iswy.co/e2geie>.
25. (al-abbasi 2008) al-abbasi, Abd al-Aziz. 2008. Taqwim Juhud Wizarat al-Shuun al-Islamiyyah wa-al-Awqaf wa-al-Dawah wa-al-Irshad fi Taziz al-Amn al-Fikri (Evaluating the Efforts of the Ministry of Islamic Affairs, Endowments, Dawah, and Guidance in Reinforcing Intellectual Security). Naif Arab University for Security Sciences.
26. (al-adawi n.d.) al-adawi, Abd Allah Mahmud. n.d. Minsat Tik Tuk al-Raqmiyyah wa-Dawruha fi al-Tawjih al-Thaqafi: Dirasah Tahliliyyah (The Digital TikTok Platform and Its Role in Cultural Guidance: An Analytical Study). International Journal of Mass Media and Communication (IJMMC) 5 (2).
27. (al-isa 2020) al-isa, Hamidi. 2020. Athar Istikhdam al-Tiknuluja al-Hadithah ala al-Huwiyyah al-Thaqafiyyah lada al-Talabah al-Jamiyyin: Dirasah Maydaniyyah ala Aynah min Mustakhdimi Mawaaqi al-Tawasul al-Ijtimai (The Impact of Using Modern Technology on the Cultural Identity of University Students: A Field Study on a Sample of Social Media Users). Master's memo, Faculty of Human and Social Sciences, Msila University, Algeria.
28. (al-isa 2024) al-isa, Nuriyyah. 2024. Mustawayat al-Tawil li-Mustakhdimi Tik Tuk (Levels of Interpretation for TikTok Users). Cultural Dialogue Journal 13 (1).
29. (al-wadaii 1998) al-wadaii, Said ibn Musfir. 1998. Al-Amn al-Fikri al-Islami: Ahamiyyatuhu wa-Awamil Binaihi (Islamic Intellectual Security: Its Importance and Factors of Construction). Security and Life, no. 187. Naif Arab University for Security Sciences.
30. (al-yunus 2020) al-yunus, Muhammad Fathi Abd al-Ghaffar Abd al-Ghaffar. 2020. Simat al-Muhtawa al-Ialami li-Tatbiq Tik Tuk: Dirasah Muqaranah bayna al-Minsat al-Arabiyyah wa-al-Ajnabiyyah (Characteristics of the Media Content of the TikTok Application: A Comparative Study Between Arab and Foreign Platforms). Media Research Journal, Faculty of Mass Communication, Al-Azhar University, no. 54, part 3.
31. (bannan and bin allam 2014) bannan, Karima, and Smahan bin Allam. 2014. Tathir Tiknuluja al-Ilam wa-al-Ittisal ala Mustaqbal al-Huwiyyah al-Thaqafiyyah: al-Huwiyyah al-Arabiyyah al-Islamiyyah Anmudhajan (The Impact of Media and Communication Technology on the Future of Cultural Identity: The Arab-Islamic Identity as a Model). Algerian Journal of Social and Human Sciences.
32. (nassar 2022) nassar, Sali. 2022. Al-Tathirat al-Nafsiyyah wa-al-Ijtimaiyyah li-Tatbiqat al-Hawatif al-Dhakiyyah: Tik Tuk Namudhajan (Psychological and Social Impacts of Smartphone Applications: TikTok as a Model). Egyptian Journal of Media Research.
33. (riziqah 2024) riziqah, Shanawi. 2024. Inikasat al-Idman al-Iliktruni lil-Ummahat ala al-Alaqah al-Tafauliyyah Um-Tifl (Reflections of Mothers' Electronic Addiction on the Mother-Child Interactive Relationship). Horizons Journal for Research and Studies 7(2).
34. (abd al-salam 2024) abd al-salam, Hasnaa Ahmad Abd al-Badii. 2024. Istikhdam al-Murahiqa li-Tatbiq Tik Tuk wa-al-Ishbaat al-Mutahaqqaqah minhu (Adolescents' Use of the TikTok Application and the Gratifications Obtained from It). Research Journal in Specific Education Fields, Faculty of Specific Education, Minya University.