

TikTok, Learning, and Spirituality: The Ambivalence of Social Media toward the Learning Effectiveness of Christian Religious Education Students

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ABSTRACT

This study is motivated by the increasing use of TikTok among adolescents, where the platform no longer functions merely as entertainment but also as a social, educational, and spiritual space. In the educational context, this condition raises an important question about how TikTok influences students' learning effectiveness, particularly in Christian Religious Education. This study aims to analyze the intensity of TikTok use, its impact on learning effectiveness, and the factors that encourage its use among Grade XI-12 students at SMA Negeri 1 Palangka Raya. This study employed a qualitative approach with a phenomenological design. The research subjects consisted of one Christian Religious Education teacher and thirteen students selected purposively. Data were collected through interviews, observation, and documentation, and were analyzed through data reduction, data display, and conclusion drawing. The findings reveal three main results: (1) TikTok has become part of students' digital routines, with a relatively high intensity of use; (2) TikTok has an ambivalent impact on learning effectiveness because it can support students' understanding of learning materials while also reducing concentration and learning discipline; and (3) students' use of TikTok is driven by complex motives, including entertainment, social interaction, self-expression, education, e-commerce, and spirituality. The finding on spirituality as one of the motives for TikTok use represents an important novelty of this study. This study concludes that TikTok needs to be understood as a multidimensional digital space that can serve as both an opportunity and a challenge in learning. Future research is recommended to expand the range of participants, employ a mixed-methods approach, and develop a more contextual digital literacy model.

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Introduction

The use of social media has become an inseparable part of Indonesian adolescents' lives, and TikTok has emerged as one of the most dominant platforms in their daily routines. Various reports show that Indonesian youth use the internet intensively for social media, while TikTok occupies an important position in both the global and national digital landscape (Muhamad, 2023; DataReportal, 2023; Databoks.katadata.co.id, 2024). Indonesia is even often referred to as one of the largest TikTok markets, indicating that the application is no longer merely a space for entertainment but has become a digital environment that shapes students' patterns of interaction, attention, and learning habits (Novina, 2024; Bohang & Wahyudi, 2018). In the school context, this situation becomes increasingly important because high TikTok use directly intersects with students' motivation, concentration, and understanding of learning materials. The field findings in this study also show that Grade XI-12 Christian Religious Education students have made TikTok part of their digital routines, whether for entertainment, social interaction, or searching for educational and spiritual content. Therefore, the TikTok phenomenon can no longer be viewed as a peripheral symptom, but rather as a real social fact within contemporary educational spaces.

A number of previous studies have shown that TikTok has two sides in the field of education. Aji (2018) emphasized that TikTok can be used as an engaging learning medium, particularly because of its concise, visual format and its closeness to the characteristics of the digital generation. This finding is reinforced by Budiman (2024) and Bujuri et al. (2023), who showed that the use of TikTok can increase students' motivation, creativity, knowledge, and understanding when directed toward educational content. At the same time, excessive use of social media can also trigger learning distractions, shifts in attention, and a reduction in academic time, as discussed by Montag et al. (2021) and Zhang and Lin (2022). In the context of Christian Religious Education, Leobisa et al. (2023) emphasized that social media not only influences students' digital behavior but can also shape how they understand values, ethics, and faith practices. Based on this position, this study is situated not only within the general issue of TikTok use in education, but more specifically in how TikTok shapes the learning effectiveness of Christian Religious Education students through its impact, intensity, and motives for use.

Although studies on TikTok and learning have developed, important research gaps remain. Most previous studies have discussed TikTok more as a general learning medium, entertainment medium, or part of adolescents' social media behavior, while few have examined it specifically in Christian Religious Education as a space for value, moral, and spiritual formation (Aji, 2018; Budiman, 2024; Leobisa et al., 2023). Previous studies have also more often highlighted learning motivation, creativity, or aspects of technology acceptance, but have not widely connected them with students' digital routines, the ambivalent impact on learning effectiveness, and the complexity of usage motives that include the dimension of spirituality (Venkatesh et al., 2012; Vaterlaus & Winter, 2021). In fact, the findings of this study show that spirituality emerged as one of the factors influencing TikTok use, a finding that has not been prominently emphasized in previous studies. In addition, there is a need to understand TikTok not only as a learning medium or entertainment medium, but as a digital ecosystem that simultaneously influences students' academic attention, social orientation, and search for religious meaning. Thus, the main gap in this study lies in the lack of contextual studies that connect the intensity of TikTok use, learning effectiveness, and spiritual motives in Christian Religious Education at the secondary school level.

Based on the background and research gap, this study is guided by three main questions. First, how does the intensity of TikTok use shape the digital routines of Grade XI-12 Christian Religious Education students at SMA Negeri 1 Palangka Raya? Second, how does TikTok use affect students' learning effectiveness, particularly in terms of motivation, concentration, and understanding of learning materials? Third, what factors influence students' use of TikTok, and to what extent do these factors move from entertainment toward self-expression, education, and spirituality? These three questions are designed to capture the TikTok phenomenon more

comprehensively, namely as students' lived experience that is not only related to duration of use but also to the purpose of use and the meanings they construct within it. With this framework, this study does not merely ask whether TikTok has a positive or negative impact, but rather how and why such impacts emerge in the context of Christian Religious Education learning.

Drawing from theoretical discussion and preliminary field findings, this study is built upon three tentative assumptions. The first assumption is that high-intensity TikTok use tends to make the platform a dominant digital routine that influences students' management of attention and study time, in line with the concepts of habit and performance expectancy proposed by Venkatesh et al. (2012). The second assumption is that TikTok's impact on learning effectiveness is ambivalent: it can increase motivation and understanding of learning materials when used for educational purposes, but it can also reduce concentration and learning discipline when accessed without control, as shown by Budiman (2024), Bujuri et al. (2023), Montag et al. (2021), and Zhang and Lin (2022). The third assumption is that students' motives for using TikTok do not stop at entertainment and social influence, but develop toward self-expression, education, and spirituality, in accordance with the framework of technology acceptance and social media use needs discussed by Venkatesh et al. (2012) and Vaterlaus and Winter (2021). These three assumptions also serve as the analytical foundation for understanding the findings, particularly that TikTok operates not as a single variable but as a digital space that shapes students' learning experiences multidimensionally. Thus, this study begins from the assumption that the relationship between TikTok and learning effectiveness is not simple, but is determined by intensity, usage orientation, and the surrounding value context.

Method

This study was based on the need to gain an in-depth understanding of the impact of TikTok use on students' learning effectiveness in a specific context, namely Christian Religious Education learning. Therefore, this study employed a qualitative approach with a phenomenological design, because its main focus was to capture the experiences, meanings, and phenomena actually experienced by the subjects in the field. The qualitative approach was selected because it is able to produce descriptive data in the form of statements, experiences, and observational findings, which are then systematically presented in written form. Meanwhile, the phenomenological design was used to describe the phenomenon of TikTok use as directly experienced by students and teachers, rather than to test statistical relationships among variables. This methodological choice is consistent with the purpose of the study, namely to describe the positive and negative impacts of TikTok and the factors influencing its use in the learning process. Thus, the research design was directed toward obtaining a rich, contextual, and interpretive understanding of the digital reality faced by students at school (Sujarweni, 2023).

This study was conducted at SMA Negeri 1 Palangka Raya, located on Jalan A. I. S. Nasution, Palangka Raya City, Central Kalimantan. The selection of this location was not arbitrary, but was based on the direct relevance between the school context, the Christian Religious Education subject, and the phenomenon of TikTok use that had previously been identified through preliminary observation. Before the main study was conducted, the researcher found indications that students used mobile phones during learning, while in certain situations the teacher had also used TikTok as a learning medium to increase students' interest. This condition shows that the school provides a strong empirical context for examining the relationship between TikTok and learning effectiveness. In addition, the research site was selected because it enabled the researcher to observe the phenomenon directly in a learning environment that was in close contact with students' digital culture. Thus, the selection of the research site was purposive and contextual, as it was aligned with the focus of the study, which aimed to explore the impacts and factors of TikTok use among Christian Religious Education students (Gerhard, 2025; Sujarweni, 2023).

The research subjects consisted of one Christian Religious Education teacher and thirteen Grade XI-12 students at SMA Negeri 1 Palangka Raya. This composition was selected because the teacher served as a key informant who understood the dynamics of learning, while the students served as the main informants who directly experienced TikTok use in their daily learning lives. The subjects were selected purposively, based on specific criteria established by the researcher. These criteria focused on informants who owned and actively used the TikTok application, so that the data obtained were truly relevant to the focus of the study. The use of purposive sampling in phenomenological research is important because not all students have the same experience of the phenomenon being studied. On this basis, the selected subjects were not intended to represent the population statistically, but to provide in-depth information according to the needs of qualitative analysis (Gerhard, 2025; Sujarweni, 2023).

The study was conducted in the even semester of the 2025 academic year, from February to June 2025, through a series of stages from preparation to the completion of the final results. The research activities included title submission, proposal writing and supervision, proposal revision, proposal seminar, research preparation, research implementation, data processing, thesis writing, and examination. These stages indicate that the study was not conducted spontaneously, but followed a systematic process that allowed for instrument refinement, data collection, and analytical reflection. In the context of this article, the process can be condensed into three major phases: the pre-field phase, the fieldwork phase, and the analysis-writing phase. The pre-field phase was used to map the problem and determine the informants; the fieldwork phase was used to collect the main data; and the final phase was directed toward data processing, interpretation, and conclusion drawing. In this way, the research process remained systematic, transparent, and academically accountable (Gerhard, 2025).

The research data were obtained through four main techniques, namely purposive sampling, interviews, observation, and document study. Interviews were used to explore the experiences, views, and explanations of teachers and students regarding the impact of TikTok on motivation, concentration, assignment delays, understanding of learning materials, and the factors influencing its use. Observation was used to obtain a real picture of TikTok-related behavior in the school environment, including how students interacted with mobile phones and how technology appeared in the learning atmosphere. Document study complemented the data through documentation materials such as photographs, videos, and other documents relevant to students' learning activities. In this study, the data sources were divided into primary data obtained from teachers and students, and secondary data obtained from notes, books, articles, photographs, and videos. The combination of these techniques enabled the researcher to obtain richer and complementary data, so that the research findings did not rely on only one type of evidence (Gerhard, 2025; Sujarweni, 2023).

The collected data were then processed and analyzed through three main steps: data reduction, data display, and conclusion drawing and verification. In the reduction stage, the researcher wrote the data in the form of detailed reports, then summarized, selected, and focused on information relevant to the research questions. The next stage was data display, in which the data were categorized based on the main issues so that patterns of relationships among findings could be more easily identified. After that, the researcher gradually drew conclusions while continuously verifying the findings through member checking, peer discussion, and triangulation of sources and methods. In article form, the results of the analysis were then presented narratively and descriptively by highlighting three main findings: the intensity of TikTok use, the ambivalence of its impact on learning effectiveness, and the complexity of motives for its use. Through this procedure, the data presentation was not only informative but also analytical, because each finding was developed through a repeated process of selecting, grouping, and interpreting the data until strong results were obtained (Gerhard, 2025; Sujarweni, 2023).

Results

Based on observations, interviews, and documentation involving one Christian Religious Education teacher and thirteen Grade XI-12 students, this study shows that TikTok use has become a real part of students' daily learning lives. The initial findings indicate that TikTok is no longer used merely as an entertainment medium, but has shifted into a social space, a space for self-expression, a space for digital consumption, and even a spiritual learning space for some students. In this context, the research findings point to three main results, namely the high intensity of TikTok use among students, the ambivalent impact of TikTok on learning effectiveness, and the complexity of the factors that encourage its use. These three findings show that the relationship between TikTok and learning effectiveness is not linear, but is strongly determined by the purpose of use, the type of content consumed, and students' ability to control the duration of access. Thus, the findings emphasize that the same digital platform can function both as a productive learning medium and as a serious source of distraction. These findings also reveal a shift in learning patterns toward a digital learning culture that is more visual, fast-paced, and connected to students' social media habits.

Intensity of TikTok Use as Students' Digital Routine

The first finding shows that the intensity of TikTok use among Grade XI-12 students is relatively high and has become part of their daily routine. Data from observations and interviews show that the duration of TikTok use ranges from 1 to 10 hours per day, with 3 students categorized as light users, 8 students as moderate users, and 2 students as heavy users. This finding is quite striking because most students fall into the moderate to heavy use categories, indicating that TikTok is no longer merely a leisure activity, but one of the dominant activities in their digital daily lives. This pattern indicates that students' attention, leisure time, and cognitive energy have largely been absorbed into the consumption of short-form digital video content. In the educational context, this condition is important because high access intensity has the potential to influence students' focus, learning discipline, and academic time management. On the other hand, this high intensity also indicates that TikTok has considerable potential to be integrated as a learning medium that is close to students' habits. The novelty of this finding lies in revealing that, in the context of Christian Religious Education, the intensity of TikTok use is not only related to entertainment, but also to the consumption of spiritual content, digital identity, and students' involvement in social media-based learning culture.

The Ambivalent Impact of TikTok on Learning Effectiveness

The second finding shows that TikTok has a dual impact on learning effectiveness, being both productive and destructive. On the negative side, uncontrolled use was found to reduce learning concentration, weaken motivation, delay assignment completion, and lead to symptoms of addiction that interfere with students' academic responsibilities. However, on the positive side, TikTok was also found to help some students understand learning materials through educational content, broaden their knowledge, and increase learning motivation when the accessed content was relevant to learning needs. This finding is important because it shows that the main issue does not lie solely in the application itself, but in patterns of access, duration of use, and orientation toward content consumption. In the context of Christian Religious Education, this finding becomes even more interesting because TikTok can also become a medium that connects subject matter with spiritual content that is close to students' digital world. The novelty of this study is strongly reflected here, namely in the finding that the same platform can simultaneously influence academic and spiritual learning effectiveness. In other words, TikTok in this study appears not merely as a popular social media platform, but as a new arena that simultaneously shapes learning behavior, religious practice, and students' orientation of attention.

The Complexity of TikTok Use Motives: Entertainment, Social Interaction, Education, and Spirituality

The third finding shows that students' use of TikTok is influenced by six main factors, namely entertainment, social interaction, e-commerce, self-expression and creativity, education, and spirituality. Entertainment emerged as the most dominant driving factor, indicating that students initially come to TikTok to seek pleasure, overcome boredom, and follow the flow of popular content. However, this study also found that social factors, such as peer influence, digital trends, and the desire to remain relevant in group conversations, also strengthen the intensity of platform use. Interestingly, students' use of TikTok does not stop at entertainment and social motives, but also extends to the need for self-expression, searching for learning information, following spiritual content, and even recognizing patterns of digital consumption through e-commerce features. This finding is relatively new because it shows that, in the context of Christian Religious Education students, TikTok forms an ecosystem of use that is far more complex than merely being a medium of adolescent entertainment. The most prominent novelty of this finding is the emergence of spirituality as one of the driving factors of use, something that is rarely emphasized in previous TikTok studies, which generally focus on entertainment, social interaction, and education. Therefore, this study expands the understanding that TikTok use in faith-based school environments cannot be read in a single way, but must be understood as the intersection of digital culture, adolescents' psychosocial needs, and the search for spiritual meaning in new media spaces.

Discussion

Intensity Of Tiktok Use As Students' Digital Routine

The findings of this study show that the intensity of TikTok use among Grade XI-12 students is relatively high and has become part of their daily digital routine. This result is in line with Montag et al. (2021), who explain that TikTok has strong psychological appeal through its algorithmic system and short-form content consumption patterns that encourage repeated engagement. In this study, the dominance of moderate to heavy use categories confirms that TikTok is no longer a supplementary medium, but a primary digital space that absorbs students' time, attention, and cognitive energy. This finding is also consistent with Zhang and Lin (2022), who show that social media habits can shift academic attention when they are not accompanied by good self-regulation. However, this study adds that, in the context of Christian Religious Education, the intensity of TikTok use is not only related to entertainment, but also to the search for spiritual content, digital identity, and students' social connectedness. Thus, the intensity of TikTok use needs to be understood not merely as the duration of access, but as an indicator of changes in adolescents' learning lifestyle in the digital era.

Compared with previous studies, the findings of this study broaden the meaning of the concept of usage intensity. Many previous studies tend to view access duration only as a risk factor for learning disruption, whereas in this study, usage intensity is also related to digital habits that have become integrated into students' daily lives. This finding can be read in line with the technology acceptance framework described by Venkatesh et al. (2012), in which habit and perceived usefulness can strengthen the continuous use of a platform. However, this study shows that high intensity does not always automatically lead to academic decline, because its influence is strongly shaped by students' motives for use and self-regulation abilities. At this point, the findings add a new perspective that the intensity of TikTok use should be understood simultaneously as a pedagogical, cultural, and psychosocial phenomenon. In other words, the main issue is not only how long students use TikTok, but how such intensity reshapes their attention, learning rhythm, and ways of interacting with learning materials.

The Ambivalent Impact of TikTok on Learning Effectiveness

The second finding shows that TikTok has an ambivalent impact on students' learning effectiveness, as it can both support and hinder the learning process. This result supports Aji (2018), who stated that TikTok can be used as an engaging learning medium because of its visual, concise, and student-friendly nature. This finding is also in line with Budiman (2024) and Bujuri et al. (2023), who show that TikTok can increase students' motivation, creativity, knowledge, and understanding when used educationally. However, on the other hand, the findings of this study also confirm the discussion by Montag et al. (2021) and Zhang and Lin (2022) that excessive use of social media can trigger distraction, reduce focus, and shift academic priorities. Thus, this study emphasizes that TikTok's impact is not singular, but strongly depends on the type of content, duration of use, and students' orientation when accessing the platform. The position of TikTok in learning is therefore better understood as dual in nature: productive when directed, but destructive when consumed without control.

Compared with previous studies, this study offers an important additional insight because the ambivalent impact of TikTok is found specifically in Christian Religious Education learning. In this study, TikTok does not only serve as a means of obtaining general information, but also becomes a bridge between learning materials and spiritual content that is closer to students' digital lives. This expands the findings of Leobisa et al. (2023), who highlighted that social media can influence Christian behavior and values, both negatively through the spread of inappropriate content and positively through the delivery of faith-based messages in digital spaces. This study adds that the impact of TikTok in religious learning is not only about learning disruption or assistance, but also about how students construct their understanding of faith through social media. In other words, TikTok in this context functions not only as a learning aid, but also as an arena for shaping spiritual attention and value orientation. This finding is important because few previous studies have specifically positioned TikTok at the intersection between learning effectiveness and the construction of students' religious meaning.

The Complexity of TikTok Use Motives: From Entertainment to Spirituality

The third finding shows that students' use of TikTok is shaped by complex motives, ranging from entertainment, social interaction, self-expression, education, and e-commerce to spirituality. This result is consistent with previous studies that view social media use as the result of interactions among various psychological and social needs, rather than merely as an entertainment habit. Vaterlaus and Winter (2021) show that young people use TikTok to build relationships, express themselves, seek entertainment, and fulfill personal and social needs. In this study, entertainment does appear to be the dominant motive, but it does not stand alone because it is intertwined with social needs, curiosity, creativity, and access to learning information. This finding adds to the explanation that students' behavior in using TikTok is far more layered than the common assumption that it is merely a form of digital entertainment addiction. Therefore, the understanding of TikTok use among students must move from a narrow perspective toward a more multidimensional reading.

The most striking part of this finding is the emergence of spirituality as one of the motives for TikTok use. This finding is relatively new because most previous studies have emphasized entertainment, creativity, learning motivation, or technology acceptance, as seen in Aji (2018), Budiman (2024), Bujuri et al. (2023), and Venkatesh et al. (2012). In the context of Christian Religious Education, the findings show that students do not only use TikTok to consume popular trends, but also to access spiritual content, faith reflections, and religious messages from Christian figures active on social media. This finding supports Leobisa et al. (2023), who state that social media can influence the practice of Christian values, but this study adds a new dimension by showing that spirituality on TikTok is also related to the search for meaning and religious identity in digital spaces. Thus, the novelty of this study lies in revealing that the motives for TikTok use

among Christian Religious Education students are multidimensional and have entered the domain of spiritual value formation. This contribution is important because it opens a new discussion that social media in religious education should not be understood only as a moral threat, but also as a space for faith learning that is being negotiated by young people.

More broadly, the findings of this study have important implications for education, especially in responding to the transformation of learning culture among the digital generation. These findings show that schools, teachers, and parents can no longer simply prohibit or restrict TikTok use, but need to develop more adaptive, critical, and contextual digital literacy strategies. On a broader scale, the findings are also relevant to global education because they show that social media can function simultaneously as a learning space, a distraction space, and a space for value formation (Montag et al., 2021; Zhang & Lin, 2022). Therefore, future research needs to expand the scope of participants, compare contexts across schools and subjects, and examine more deeply the relationship between TikTok use motives, learning outcomes, and students' character or spiritual formation. Future studies are also encouraged to use mixed-methods approaches to obtain a stronger understanding that combines students' subjective experiences with quantitative data tendencies. Through these steps, the research gap on TikTok use in religious education and its implications for digital learning culture can be addressed more comprehensively.

The limitations of this study lie in the limited scope of participants, as it involved only one teacher and thirteen students from one class in one school. This condition makes the findings more appropriately understood as an in-depth contextual description rather than a generalization for the entire population of secondary school students. In addition, the qualitative approach used in this study is strong in exploring experiences and meanings, but it does not allow for statistical measurement of relationships or effects as in correlational or experimental research. This study also relied on observation, interviews, and documentation, so it is not free from the possibility of informant subjectivity or researcher interpretation. Furthermore, the study focused only on TikTok and did not compare the influence of other digital platforms that may also contribute to students' learning effectiveness. Therefore, the findings should be read proportionally as important initial findings that still require strengthening through further studies with broader samples, comparative designs, and richer methodological triangulation.

Conclusion

This study concludes that TikTok use among Grade XI-12 students has a complex relationship with learning effectiveness, particularly in the context of Christian Religious Education learning. The findings show that TikTok has become part of students' digital routines with relatively high intensity of use, so the platform no longer functions only as an entertainment medium, but also as a social, educational, and spiritual space. The results and discussion reveal that TikTok's impact is ambivalent: on the one hand, it can support understanding of learning materials, broaden knowledge, and increase learning motivation, but on the other hand, it can also reduce concentration, encourage assignment delays, and weaken learning discipline. This study also found that TikTok use is driven by multidimensional motives, namely entertainment, social interaction, self-expression, e-commerce, education, and spirituality. The finding regarding the emergence of spirituality as one of the motives for use is an important contribution that expands the discussion of social media in religious education. Thus, this study emphasizes that TikTok should not be understood singularly as either a threat or an opportunity, but as a digital space continuously negotiated by students in the process of learning and value formation.

This study has several strengths that reinforce its contribution to educational and digital media studies. One of its strengths is its ability to describe students' real experiences contextually and in depth, allowing the relationship among TikTok, learning behavior, and religious education to be understood more comprehensively. This study also has novelty because it does not only discuss entertainment and educational aspects, but also reveals the dimension of spirituality as

part of students' motives for using TikTok. In addition, this study provides a conceptual contribution by showing that social media in religious education can become a space for shaping attention, meaning, and value orientation. Nevertheless, this study also has weaknesses that need to be considered. The limited number of participants and the focus on one class in one school mean that the findings cannot be widely generalized. In addition, the use of a qualitative approach makes this study strong in depth of meaning, but not yet able to explain the magnitude of influence statistically.

As a follow-up, future research needs to be developed with a wider range of participants in order to obtain a more representative picture of TikTok use in learning. Future studies are recommended to involve more schools, educational levels, and subject backgrounds so that comparisons across contexts can be conducted more comprehensively. Future research may also use a mixed-methods approach to combine the depth of qualitative data with the strength of quantitative data. In addition, instruments or evaluation models need to be developed specifically to measure the relationship between the intensity of TikTok use, learning quality, and students' character or spiritual formation. Further research can also be directed toward developing school-based digital literacy strategies that position TikTok as an object of critical learning, rather than merely as an entertainment medium that must be restricted. Through these steps, future research will not only enrich academic studies but also produce practical recommendations for teachers, schools, and parents in accompanying the digital generation.

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Research Ethics Statement

This study was conducted in accordance with the ethical principles of educational research. Data were collected through interviews, observation, and documentation for academic purposes related to TikTok use and students' learning effectiveness in Christian Religious Education. All participants were informed about the purpose of the study, and their participation was voluntary. The identities of the teacher and students were treated confidentially, and the data obtained were used only for academic and scientific publication purposes. Since this study was limited to a qualitative phenomenological inquiry and did not involve clinical intervention, experimental treatment, or procedures that posed physical or psychological risk, formal ethical approval was not required. Nevertheless, the research process was carried out responsibly by maintaining confidentiality, accuracy, voluntary participation, and respect for the dignity and rights of all participants involved.

Author Contributions

Jhonvitto Gerhard: conceptualization, methodology, data collection, data analysis, interpretation of findings, writing of the original draft, revision, and finalization of the manuscript.

Isabella Jeniva: academic supervision, methodological validation, research guidance, critical review, and manuscript editing.

Eva Inriani: academic supervision, data validation, substantive review, critical feedback, and manuscript editing.

All authors have read and approved the final version of the manuscript.

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Conflict of Interest

The authors declare that there is no conflict of interest regarding the research, authorship, and publication of this article.

Artificial Intelligence Use Statement

The authors declare that artificial intelligence, if used, was employed only as a technical support tool for language editing, grammar checking, translation assistance, and improving manuscript readability. All research processes, including research design, data collection, data analysis, interpretation of findings, discussion, arguments, and conclusions, remain the full responsibility of the authors.

Data Availability Statement

The data supporting the findings of this study consist of interview transcripts or summaries, observation notes, documentation records, and analytical interpretations related to TikTok use, learning effectiveness, and spirituality among Christian Religious Education students. The data are not publicly available to protect the confidentiality of the participating teacher, students, and school. Additional information regarding the data and analysis process may be obtained from the corresponding author upon reasonable request.

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