

Islamic perspectives on TikTok: examining its position and relationship with the concept of *hifz al-'aql*

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ABSTRACT

The rapid advancement of digital technology has catalyzed transformative changes in contemporary society, significantly influencing the domain of Islamic *da'wah*. Among these platforms, TikTok has emerged as a prominent medium that reshapes traditional methods of religious dissemination through creative short-form video content. This study examines the position of TikTok within the framework of *Maqasid al-Shariah*, with a primary focus on *Hifz al-'Aql* or the preservation of intellect. While the general ruling (*hukm*) concerning TikTok usage is originally permissible, the Office of the Mufti of the Federal Territory categorizes its application into three classifications: discouraged, prohibited, and permissible with encouragement, depending on its impact on the user's conduct and spiritual integrity. By analyzing TikTok's distinctive features such as live-streaming and TikTok Shop, this research investigates how these elements can be effectively utilized to convey Islamic messages while mitigating potential risks to cognitive clarity. The discussion is grounded in the classification of *Maqasid al-Shariah* into *al-daruriyyat*, *al-hajiyyat*, and *al-tahsiniyyat*, as elucidated by Imam al-Ghazali, Dr. Ahmad al-Raysouni, and Shaykh Muhammad al-Tahir Ibn Ashur. Within this hierarchy, particular emphasis is placed on *Hifz al-'Aql*, situated under *al-daruriyyat*, to analyze the correlation between digital consumption and intellectual preservation. The findings suggest that while TikTok fosters creativity and provides alternative learning spaces, it inherently poses potential risks such as exposure to misinformation and diminished attention spans which may adversely affect a user's cognitive well-being. Consequently, this study concludes that a discerning and responsible approach to TikTok is essential to ensure the platform serves as a tool for intellectual growth and religious outreach, ultimately upholding the principles of *Hifz al-'Aql* in an evolving digital landscape.

Keywords: TikTok, *Hifz al-'Aql*, *al-daruriyyat*, correlation, *da'wah*, *Maqasid al-Shariah*.

INTRODUCTION

In the contemporary era marked by the rapid advancement of information technology, sophisticated digital innovations have significantly accelerated the global dissemination of information. Technology functions as a critical facilitator that enables seamless connectivity among individuals and institutions. Central to this technological progress is the Internet, which

has become a foundational component in the development of information technology. As a vital channel within the global communication network, the Internet has transcended geographical boundaries, comparable to the transformative influence once exerted by television.

The widespread accessibility of the Internet has generated substantial benefits for society, particularly through unrestricted access to information. This digital environment has encouraged the emergence of numerous application developers who have introduced innovative platforms that are now integral to everyday life. Prominent examples include Shopee as an e-commerce platform and RedBus for public transportation ticketing services. Concurrently, the expansion of social media platforms has established shared digital spaces where individuals from diverse backgrounds can converge and actively engage in global events. While initially designed as a medium for sharing personal life moments, social media has evolved into a multifaceted tool with broader social, economic, and spiritual functions. Users increasingly employ social media for spiritual enrichment through *da'wah*-oriented accounts that disseminate daily religious knowledge, motivational content, and guidance on acts of worship.

Within the contemporary social media ecosystem, TikTok has emerged as a prominent and influential platform. Sovano (2023) describes TikTok as a social networking application that employs audiographic media through short-form videos, often accompanied by music. As noted by Nur Bella et al. (2021), TikTok provides users with opportunities to express creativity through diverse content styles and formats. The global influence of TikTok is evident, with more than two billion users worldwide as reported by Sovano (2023). In the Malaysian context, the digital landscape has reached a near-universal level of connectivity. According to the Department of Statistics Malaysia (DOSM, 2024), internet usage among individuals has surged to 98.0%, with an overwhelming 99.7% of these users actively participating in social networking platforms. With Malaysia's total population estimated at 34.2 million by 2025, the pervasive influence of these digital spaces on most of the citizenry is undeniable.

This study examines the relationship between TikTok and the Islamic concept of *'Aql*. The Arabic term *'aqala*, derived from *'Aql*, conveys meanings associated with restraint, control, and prevention. In Islam, the utilization of *'Aql* is encouraged within the framework of *Shariah* and divine guidance. Preserving and exercising *'Aql* responsibly is emphasized in Islamic teachings, particularly through the prohibition of actions that impair the intellect. Within Islamic philosophy, *'Aql* is regarded as a divine endowment that underpins ethical reasoning, enabling individuals to differentiate between right and wrong. Accordingly, this research aims to explore the relationship between TikTok and *Maqasid al-Shariah*, with particular emphasis on *Hifz al-'Aql* in the contemporary context. It is essential to assess TikTok's implications through the lens of Islamic principles to determine its alignment with the objectives of *Shariah*.

LITERATURE REVIEW

The term *da'wah*, as mentioned in the Qur'an, encompasses various contexts, with one significant aspect being the "calling of people to the way of Allah". The comprehensive nature of *da'wah* extends to the fulfillment of worship and service to God, aligning with the purpose of human existence in this world and is synonymous with Islam as a complete way of life (Abdul Salam, 2021). As articulated by Shaykh Yusuf al-Qaradawi and synthesized by Sahlan (2020), *da'wah* is characterized as the exertion to guide others toward embracing Islam, encouraging them to follow religious guidance and implement all the decrees of Allah SWT on earth. This involves dedicating oneself to various forms of servitude, supplication and obedience to Allah alone; liberating oneself from servitude to entities other than Allah (*taghut*); adhering to the rights defined by Allah SWT; rejecting rights denied by Allah SWT; advocating goodness; preventing evil; and actively striving in His way (Sahlan, 2020).

The concept of *da'wah* is ingrained in the collective responsibility of every Muslim to uphold truth and repel evil within society according to their individual capacities. As articulated by Zaini (2013), the fundamental aim of *da'wah* is to establish happiness and well-being in both worldly life and the hereafter, ultimately seeking the pleasure of Allah SWT. This involves conveying values that contribute to joy and well-being in ways aligned with Allah's pleasure, each within their respective spheres of influence. In essence, *da'wah* seeks to uphold the concept of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*, encouraging Muslims to enjoin what is right and forbid what is wrong, thereby attaining the pleasure of Allah SWT. This perspective is further supported by Sahlan et al. (2020), who emphasize that the central objective of *da'wah* is to invite individuals toward the well-being and pleasure of Allah SWT. The Qur'anic endorsement of this principle is evident in Surah Ali 'Imran, verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

“You are the best community ever raised for humanity—you encourage good, forbid evil and believe in Allah. Had the People of the Book believed, it would have been better for them. Some of them are faithful, but most are rebellious”.

The essence conveyed in the verse underscores the concept of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*. This directive explicitly calls upon every Muslim to actively promote goodness and discourage wrongdoing within the community. Furthermore, other Qur'anic verses reinforce the obligation for Muslims to encourage fellow believers to engage in virtuous deeds and to deter them from wrongdoing. This perspective is reflected in Surah Luqman, verse 17, which states:

وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ ۗ عَلَىٰ مَا أَصَابَكَ

“Encourage what is good and forbid what is evil and endure patiently whatever befalls you.”

In addition, a *hadith* that emphasizes enjoining good and forbidding evil is narrated by Abu Sa'id al-Khudri (RA), who reported that the Prophet (SAW) said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيَعِزَّهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعفُ الْإِيمَانِ

“Whoever among you sees an evil must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart—and that is the weakest form of faith” (Narrated by Muslim, *Sahih Muslim*, Vol. 1, p. 50, Hadith No. 49).

This *hadith* unequivocally instructs believers to advocate goodness and discourage harmful actions. It emphasizes that, without a clear call to preach, individuals may remain in ignorance, unable to distinguish between beneficial and detrimental choices. Understanding this *hadith* highlights that *da'wah* extends beyond traditional public lectures and may manifest through creative expressions. This includes leveraging influential positions, utilizing individual talents, or employing engaging digital content such as infographics and short videos on platforms like TikTok. Social media influencers who possess the ability to convey authentic Islamic knowledge therefore bear a significant responsibility in fulfilling this duty, contributing to the dissemination of positive values and guidance through innovative means.

METHODOLOGY

This qualitative study employs documentation and observation as its research design. The data collection instrument consists of document analysis. The types of documents used as sources for the study include theses, books, conference papers, journals and relevant scholarly articles, accessed in both physical and digital formats. The collected data were subsequently organized and systematically evaluated in order to arrive at meaningful conclusions.

RESULT AND DISCUSSION

Tiktok As A Da'wah Platform

The rapid growth of technology has led to the emergence of social media applications that connect people online, presenting a significant opportunity for *da'wah* as a means of conveying the commands of Allah SWT and His Messenger. In its early stages, platforms such as Facebook served as the primary medium for contemporary *da'wah*. However, findings from this study indicate that TikTok has emerged as one of the most influential social media platforms for *da'wah*, capable of attracting a large number of viewers within a short period.

The pervasive influence of TikTok in Malaysia is supported by recent national statistics. According to the Department of Statistics Malaysia (DOSM, 2024), internet usage among individuals has reached 98.0%, with an overwhelming 99.7% of these users actively participating in social networking platforms. With Malaysia's total population estimated at 34.2 million by 2025, these statistics illustrate the substantial reach of digital platforms, highlighting TikTok's potential as an effective tool for disseminating Islamic knowledge to various segments of society.

The findings further reveal that TikTok's captivating features significantly enhance the appeal of *da'wah* activities. One notable feature is its support for infographics and short videos with durations of up to 10 minutes. Content creators can produce infographic-based posts consisting of multiple images, which is particularly effective for narrating historical Islamic events, such as episodes from the life of Prophet Muhammad SAW.

An example identified in this study is the official TikTok account of the Department of Islamic Development Malaysia, operating under the username @myjakim. A post dated July 19, 2023, presented an infographic titled "*The Story of the Hijrah of Rasulullah SAW*". Despite its duration of 4 minutes and 25 seconds, the content was delivered clearly and engagingly, attracting positive engagement in the comment section, which indicates the effectiveness of infographics as a medium for *da'wah* on TikTok (Jabatan Kemajuan Islam Malaysia, 2023).

In addition to infographics, TikTok is widely used for religious outreach through video recordings of sermons. A prominent example is the account managed by Ustaz Wadi Anuar (@ustazwadiannuarofficial), which has accumulated approximately 3.2 million followers as of early 2026. His video entitled "*The Most Noble on the Side of Allah SWT*" received approximately 1.6 million views, demonstrating the platform's effectiveness in disseminating religious messages that resonate with a wide audience. Similarly, the account @makhlukihijrah0 shares recorded lectures by well-known speakers, such as Ustaz Abdul Somad, whose video on perseverance garnered approximately 1.7 million views, supported by a quotation from Surah Yunus, verse 62:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Unquestionably, for the allies of Allah there will be no fear concerning them, nor will they grieve."

Another significant finding relates to the use of TikTok's "Live" feature. This function enables real-time interaction between speakers and viewers, creating an experience similar to attending a physical religious lecture. A notable example is Ustaz Azhar Idrus (@ustaz.azhar.idrus), who frequently conducts live sessions to discuss *fiqh* issues, allowing followers from various regions to participate and benefit from his teachings despite geographical constraints.

Furthermore, the study finds that TikTok extends its role through the TikTok Shop feature. Some users indirectly promote Islamic teachings by selling religious books and educational materials. However, this finding emphasizes the importance of user awareness and discernment (*Hifz al-'Aql*) in ensuring that the materials purchased align with authentic Islamic teachings, particularly in matters related to *Tawhid*, *Ibadah*, and *Akhlak*.

Overall, TikTok serves as a multifaceted platform for *da'wah*. Its features enable religious content to reach individuals with limited time due to work and daily commitments. These findings highlight TikTok's potential as an effective tool for religious outreach when utilized responsibly and in accordance with Islamic principles.

Hukm of TikTok in Islam

The original ruling (*hukm*) regarding the use of the TikTok application is deemed permissible (*mubah*), with its jurisprudential basis derived from the legal maxim cited in *Jurisprudential Rules and Their Applications in the Four Schools of Thought* by Muhammad Mustafa al-Zuhaili:

الأصل في الأشياء الإباحة حتى يدل الدليل على التحريم

"Originally, a matter is considered permissible until there is evidence indicating its prohibition."

This jurisprudential principle is agreed upon by the four major schools of Islamic jurisprudence: *Shafi'i*, *Maliki*, *Hanbali*, and *Hanafi*. Consequently, an action is regarded as permissible in Islamic law unless there is clear evidence of its prohibition in the Qur'an or the *Sunnah*. Users, therefore, bear the responsibility of managing TikTok wisely by directing its usage toward beneficial purposes. It is important to recognize that the legal ruling concerning TikTok is dynamic; it may shift depending on the nature of the content and the user's intent, highlighting the influence of individual behavior on the ethical and legal evaluation of the platform.

The Office of the Mufti of the Federal Territory further states that the ruling on TikTok varies according to the purpose of its usage, based on the general jurisprudential principle:

الحكم على الشيء فرع عن تصوره

"The ruling on a matter is contingent upon its proper understanding."

This principle signifies that a legal judgment is based on the extent of a person's awareness and familiarity with the subject. Accordingly, the ruling on TikTok is divided into three categories: discouraged (*makruh*), prohibited (*haram*), and permissible with encouragement (*mandub/mustahabb*).

1. Discouraged (*Makruh*)

The designation of "discouraged" applies when TikTok usage involves entertainment that lacks constructive value or consists of frivolous activities (*laghw*). An illustrative example is a male user

performing dance routines solely for entertainment without any educational or societal benefit. Such actions are discouraged due to their minimal positive impact on the individual's spiritual and intellectual well-being.

2. Prohibited (*Haram*)

TikTok becomes impermissible when it causes harm (*darar*) to individuals or society and contradicts *Shariah* principles. A clear example is when an influencer fails to properly cover their *awrah* or disseminates content that violates modesty (*hayā*). The obligation for modesty is explicitly stated in Surah al-A'raf, verse 26:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۗ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ
يَذَكَّرُونَ

“O children of Adam! We have provided you with clothing to cover your nakedness and as an adornment. However, the best clothing is righteousness. This is among Allah’s signs, so that you may be mindful.”

3. Permissible with Encouragement (*Mandub*)

This classification applies when the content shared produces positive effects and aligns with *Shariah* objectives, as outlined in *Fiqh al-Manhaji* (Yaqin, 2020). An exemplary model is the influencer and preacher Adnin Roslan (@adminroslan). With approximately 2.8 million followers as of 2026, he strategically adopts contemporary trends to disseminate authentic Islamic teachings. His presence plays a significant role in guiding the younger generation toward Islamic values and moral awareness, especially for those who are often influenced by entertainment-driven content.

In conclusion, while the original ruling on TikTok is permissibility, it is a "double-edged sword." Adherence to *Shariah* principles, including safeguarding personal dignity and preserving the intellect (*Hifz al-Aql*), is paramount. Responsibility does not lie solely with content creators; audiences also play a crucial role by protecting their gaze (*ghadd al-basar*) and avoiding content that violates moral standards.

Definition of *Maqasid al-Shariah*

Linguistically, *Maqasid al-Shariah* is derived from two Arabic words: *maqasid* and *shariah*. The term *maqasid* is the plural form of *maqсад*, which originates from the root word *qasada*, meaning to intend or to aim. Thus, it conveys the notion of intended objectives or purposes. Meanwhile, *shariah* is derived from the Arabic expression *al-ma' alladhi yansab ilayh al-nas*, which refers to “the path leading to a source of water” (al-Fayruzabadi, 2005). It may also be understood as a path leading to the source of life (Anwar et al., 2021). Accordingly, *Maqasid al-Shariah* refers to the intended objectives and wisdom underlying Islamic law.

Recent *maqasid*-oriented institutional research further demonstrates that the operationalization of *Maqasid al-Shariah* requires a structured prioritization of the five essential protections (*al-daruriyyat al-khams*) to ensure coherence between normative objectives and contemporary governance (Ab Rahman et al., 2025). This structured approach reinforces the need to assess modern phenomena within a systematic *maqasid* hierarchy rather than through

fragmented legal reasoning. According to Islamic scholars, *Maqasid al-Shariah* has been defined and elaborated from various perspectives, as outlined below.

Dr. Ahmad al-Raysouni identifies a period referred to as the “era of the revival of *Maqasid*” (*al-sahwah al-maqasidiyyah*), during which discourse on *Maqasid al-Shariah* experienced significant expansion. This discussion extended beyond traditional scholarly circles to include scientists, politicians, and national policymakers. Furthermore, *Maqasid al-Shariah* gained prominence in public discourse, reflecting its increasing relevance and applicability across multiple spheres of contemporary society (Luqman, 2019).

Renowned Islamic scholar Shaykh Muhammad al-Tahir Ibn Ashur conceptualized the *Maqasid* of Islamic law as the underlying objectives and purposes of *Shariah* rulings. He emphasized that an understanding of *Maqasid al-Shariah* is essential for *mujtahids*, as it enables them not only to comprehend and interpret *Shariah* texts but also to derive appropriate solutions to contemporary challenges faced by Muslims. According to Ibn Ashur, *Maqasid al-Shariah* functions as a guiding framework for the process of *ijtihad*, facilitating the resolution of issues in a manner that aligns human interests with divine intent.

Division of Maqasid al-Shariah

In his seminal work *Al-Mustasfa*, Imam al-Ghazali classified *Maqasid al-Shariah* into three hierarchical levels: *al-daruriyyat* (the essentials), *al-hajiyyat* (the needs), and *at-tahsiniyyat* (the embellishments).

Al-Daruriyyat

Imam al-Ghazali broadly defines *al-daruriyyat* as essential objectives that must be preserved to ensure the welfare and survival of human life, both in this world and in the hereafter. Failure to uphold these necessities would result in instability and significant harm to human existence within the framework of *Shariah*. Imam al-Ghazali further categorizes *al-daruriyyat* into five fundamental protections:

1. Protection of Faith (*din*)

The protection of faith represents a moral obligation that necessitates active efforts to safeguard Islam. This responsibility is metaphorically likened to a spiritual struggle, emphasizing the seriousness of preserving Islamic beliefs and principles. Failure to defend faith, whether ideologically or physically, may lead to the erosion of religious integrity. This highlights the urgency of upholding Islam through proactive measures to ensure the continuity of its values (al-Ghazali, 1997).

2. Protection of Life (*nafs*)

The preservation of life is a paramount necessity in Islamic jurisprudence. It involves implementing preventive strategies that reduce harm and promote collective well-being. This principle underscores the importance of proactive intervention and communal responsibility in maintaining human life and preventing its destruction.

3. Protection of Lineage (*nasl*)

The protection of lineage involves safeguarding family structures, dignity, and honor. By deterring immoral conduct, society seeks to preserve social stability and reinforce moral values.

This approach emphasizes the importance of protecting both individual and communal integrity to ensure a healthy lineage for future generations.

4. Protection of Intellect (*aql*)

Preserving intellect entails shielding the human mind from elements that may impair rational thinking. Intellect requires intentional cultivation through exposure to ethical values and beneficial knowledge. It is therefore essential to create an environment that nurtures sound reasoning. This protection also involves preventing influences such as intoxicants and harmful media, including detrimental digital content, that threaten cognitive clarity and rational judgment. Such measures are crucial to ensuring the continuous growth of intellectual capacity (al-Ghazali, 1997).

5. Protection of Property (*mal*)

Protection of property involves safeguarding wealth from destruction, injustice, and unlawful acquisition. This includes preventing oppression, usury, fraud, corruption, and violations of ownership. Governments bear the responsibility of enforcing regulations that promote economic justice, ensuring that property is managed and distributed in a manner that benefits society.

Al-Hajjiyyat

Imam al-Ghazali defines *al-hajjiyyat* as objectives that are not essential for survival but are necessary to alleviate hardship and difficulty faced by individuals (*mukallaf*). Although their absence does not threaten the foundations of human life, fulfilling these needs facilitates ease, comfort, and social harmony. Addressing *al-hajjiyyat* is therefore crucial in promoting welfare and reducing burdens within the framework of *Shariah*.

At-Tahsiniyyat

According to Imam al-Ghazali, *at-tahsiniyyat* refers to objectives that emphasize refinement, beautification, and moral excellence. These aims seek to enhance the quality of life by promoting ethical conduct and dignified social interactions. Beyond fulfilling basic needs, *at-tahsiniyyat* encourages excellence in personal behavior and societal practices, fostering a higher standard of moral refinement.

The Correlation Between TikTok and Hifz al-'Aql

The pervasive use of TikTok has generated nuanced discussions regarding its multifaceted impact on *Hifz al-Aql*, or the preservation of intellect. A closer examination reveals that TikTok possesses several positive attributes, particularly in terms of creativity and information dissemination. As a result, TikTok has the potential to cultivate individuals with proficiency in information and communication technology, as its competitive environment fosters creativity and may contribute to enhanced intellectual capabilities.

Educational content, artistic endeavors, and a wide range of information are readily accessible to users, thereby fostering a dynamic space for learning and self-expression. In this regard, the issue of a society characterized by so-called "third-class thinking" may be mitigated through the educational opportunities facilitated by the platform. Nevertheless, users must exercise prudence in critically evaluating information, particularly in distinguishing between accurate and misleading content. This highlights the importance of discernment to ensure that the knowledge acquired contributes positively to intellectual development and societal well-

being. Furthermore, TikTok functions as a medium for short and engaging videos that not only entertain but also convey positive messages, inspire users, and enrich their perspectives.

For artists and content creators, TikTok provides a global stage to showcase talents, thereby fostering a sense of community and social connection. Consequently, individuals may experience improvements in mental well-being, especially amid increasing life pressures following the global COVID-19 pandemic. By leveraging TikTok as a career platform, users may not only generate income but also develop meaningful vocational opportunities. The platform offers users the potential to support their daily lives through earnings generated from TikTok, contingent upon the production of engaging content that resonates with a wide audience.

Despite these benefits, the negative repercussions associated with TikTok usage warrant careful examination. Content that is inappropriate, violent, or morally objectionable poses a significant threat to intellectual clarity and ethical values. This concern is supported by Qasrina et al. (2022), who report that a substantial proportion of TikTok users are under the age of 18. This raises serious concerns regarding the cognitive development of younger users, as they may lack the maturity required to discern beneficial content from harmful material. The risk is further exacerbated by the algorithmic promotion of viral content, which may influence users' thoughts, emotions, and behaviors.

For example, certain trends may blur the boundaries between acceptable and unacceptable behavior from an Islamic perspective, particularly for users who readily conform to prevailing social media norms. Over time, the normalization of such content may contribute to shifting moral standards within society, potentially fostering liberal interpretations that conflict with Islamic values. Moreover, excessive consumption of short videos may negatively affect productivity, attention span, and focus, thereby raising concerns about cognitive well-being. This phenomenon can lead to diminished awareness of one's immediate surroundings, as observed when children become overly absorbed in TikTok and neglect interactions with family members.

In addition, the competitive nature of the platform and exposure to unrealistic body standards create a complex environment that may adversely affect self-perception and mental health. Numerous studies have established a correlation between social media use and mental health issues such as anxiety and depression. This assertion is supported by Rizky et al. (2020), who identify a link between social media usage and depression. Furthermore, cyberbullying has been recognized as a contributing factor to mental health problems, as highlighted by Qasrina et al. (2022) and corroborated by a report from the United Nations Children's Fund (UNICEF). According to the UNICEF report, Malaysia ranked second in Asia for youth cyberbullying in 2020, underscoring the severity of this issue.

In navigating the complex relationship between TikTok usage and *Hifz al-Aql*, a deliberate and discerning approach is essential. Users are encouraged to consciously curate their content consumption by selecting materials that align with positive values and promote intellectual growth. Effective time management is equally crucial to ensure that TikTok serves as a beneficial tool rather than a distraction from daily responsibilities. Contemporary *maqasid*-based analyses also emphasize that institutional and social mechanisms must be structured to safeguard the essential protections of *Shariah* within evolving societal contexts (Al-Bohari et al., 2025). When applied to digital environments, this perspective suggests that platforms such as TikTok should be evaluated according to their capacity to preserve intellectual integrity (*hifz al-aql*) while preventing cognitive and moral harm.

Ultimately, the evolving digital landscape necessitates a continuous effort to balance TikTok's positive attributes against its potential detrimental effects. Achieving such equilibrium is vital for upholding the principles of *Hifz al-Aql*, which emphasize the preservation and enhancement of intellectual faculties while promoting overall user well-being. A conscious and

judicious approach to TikTok usage is therefore essential to harness its benefits while mitigating risks to cognitive health and ethical integrity.

CONCLUSION

The findings of this study indicate that TikTok can function as an effective platform for disseminating Islamic teachings (*da'wah*) among Muslims, provided that its use remains in accordance with the principles of Islamic *Shariah*. The utilization of TikTok for *da'wah* purposes is deemed permissible and, in certain contexts, encouraged, as affirmed by the fatwa issued by the Office of the Mufti of the Federal Territory. This position highlights the potential benefits of TikTok as a contemporary medium for outreach, enabling the dissemination of religious knowledge within the boundaries of *Shariah hukm*.

The strategic use of TikTok for *da'wah* offers significant advantages, particularly in reaching broader audiences and engaging younger generations who are highly active on digital platforms. However, effective engagement requires careful content curation, accuracy in religious messaging, and adherence to Islamic ethical standards to ensure that messages are conveyed respectfully and responsibly. This underscores the importance of adapting traditional methods of *da'wah* to contemporary technological platforms to enhance understanding, relevance, and engagement.

Several key considerations emerge regarding the use of TikTok as a *da'wah* platform. First, TikTok's extensive accessibility and global reach allow Islamic teachings to transcend geographical and cultural boundaries. Second, the platform's emphasis on short, creative, and engaging content presents opportunities to deliver *da'wah* in innovative formats that resonate with younger audiences. Third, TikTok's popularity among youth enables targeted engagement with contemporary issues relevant to this demographic, thereby increasing the relatability of Islamic teachings. Nevertheless, challenges persist, including the risk of misinformation, inappropriate content, and ethical misrepresentation, all of which necessitate vigilance to preserve the integrity of *da'wah*. The use of TikTok for *da'wah* thus reflects an adaptive approach to technological change, demonstrating a willingness to employ familiar digital mediums to convey enduring Islamic values.

This study further highlights both the positive and negative implications of TikTok usage in relation to *Hifz al-Aql* (the preservation of intellect). On the positive side, TikTok fosters creativity, facilitates information sharing, and enhances technological literacy. Educational and artistic content can contribute to intellectual development, provide alternative learning spaces, and offer economic opportunities through digital careers. The platform may also support mental well-being by fostering community connection and enabling the dissemination of positive and motivational messages.

Conversely, the study identifies notable risks associated with TikTok usage. Exposure to inappropriate or misleading content may threaten intellectual clarity and ethical values, particularly among underage users. Excessive consumption of TikTok content can negatively affect productivity, attention span, and cognitive well-being. Furthermore, competitive digital environments, unrealistic body standards, and cyberbullying have been linked to adverse mental health outcomes such as anxiety and depression. In the Malaysian context, the prevalence of youth cyberbullying further underscores the urgency of addressing these concerns.

Considering these findings, users are encouraged to engage with TikTok consciously and responsibly by curating content aligned with positive values, managing screen time effectively, and exercising critical judgment in content consumption. Striking a balance between TikTok's

benefits and its potential harms is essential to ensure alignment with the objectives of *Hifz al-Aql* and broader societal well-being.

In conclusion, while TikTok offers substantial potential as a tool for creativity, education, economic opportunity, and Islamic outreach, its pervasive influence necessitates a balanced and discerning approach. Users must navigate the platform with ethical awareness and intellectual responsibility to ensure that its use contributes positively to religious objectives, preserves intellectual faculties, and upholds moral principles in an evolving digital landscape.

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