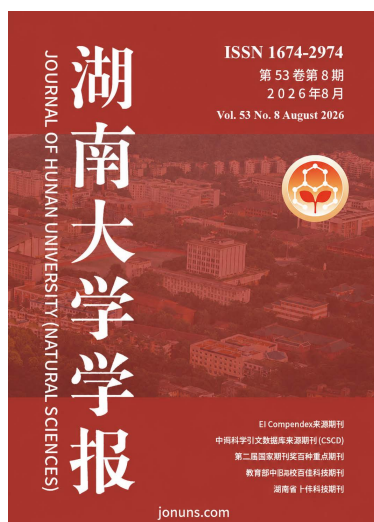




Journal of Hunan University (Natural Sciences)

Vol. 53 No. 8

August 2026

Available online at

<https://jonuns.com>



Open Access Article

 <https://doi.org/10.55463/issn.1674-2974.53.8.5>

Exploring Adolescents' Experiences with Adult Content on Instagram: A Phenomenological Study in Makassar

Nur Hikmah Indriani ^{1*}, Idrus ¹, Moehammad Iqbal Sultan ¹, Muliadi Mau ¹

¹ Communication Sciences, Hasanuddin University, Indonesia,

* Corresponding author: Indrianinh24e@student.unhas.ac.id

Article History:

Received: June 24, 2026

Revised: July 30, 2026

Accepted: August 12, 2026

Published: August 31, 2026

Abstract: The rapid growth of social media has made Instagram one of the most prominent platforms in adolescents' everyday lives. Although Instagram provides opportunities for self-expression and social interaction, it may also expose users to adult content, with potential implications for adolescents' psychological, social, and moral development. This study explored the lived experiences of adolescents in Makassar City who encountered adult content on Instagram. A qualitative phenomenological design was employed. Twelve adolescents aged 13–18 years were recruited using purposive sampling and participated in in-depth interviews. The data were analyzed using Interpretative Phenomenological Analysis (IPA). The analysis generated four main themes: (1) curiosity and initial exposure, (2) emotional and psychological responses, (3) coping strategies, and (4) the influence of cultural and religious values. Participants' accounts indicated that curiosity frequently contributed to initial exposure, which elicited varied emotional and psychological responses. Adolescents employed different coping strategies, while cultural and religious values shaped how they interpreted and managed their encounters with such content. The findings demonstrate that Indonesian adolescents are not merely passive recipients of digital content but actively negotiate their experiences within prevailing cultural and religious norms. This study extends understanding of adolescent digital experiences in Southeast Asia and may inform the development of culturally responsive digital literacy education and parental guidance strategies.

Keywords: Instagram; adolescents; adult content; digital literacy; coping strategies.



Copyright: © 2026 by the authors. Licensee JHU

This article is an open-access article distributed under the terms and conditions of the Creative Commons Attribution License (<http://creativecommons.org/licenses/by/4.0>)

青少年接触Instagram成人内容的体验：一项在望加锡开展的现象学研究

摘要：

社交媒体的迅速发展使Instagram成为青少年日常生活中最主要的平台之一。Instagram虽然为青少年提供了自我表达和社会交往的机会，但也可能使其接触成人内容，进而对青少年的心理、社会和道德发展产生潜在影响。本研究旨在探讨望加锡市青少年在Instagram上接触成人内容时的生活体验。研究采用质性现象学研究设计，通过目的抽样法招募了12名13至18岁的青少年，并对其进行了深度访谈。研究采用解释性现象学分析法（Interpretative Phenomenological Analysis, IPA）对数据进行分析。分析结果归纳出四个主要主题：（1）好奇心与初次接触；（2）情绪与心理反应；（3）应对策略；（4）文化和宗教价值观的影响。受访者的叙述表明，好奇心往往促使其最初接触此类内容，并引发不同的情绪和心理反应。青少年采取了多种应对策略，而文化和宗教价值观则影响着他们理解和处理此类经历的方式。研究结果表明，印度尼西亚青少年并非数字内容的被动接受者，而是会在既有文化和宗教规范的影响下主动理解和调适其数字体验。本研究拓展了对东南亚青少年数字体验的认识，并可为制定具有文化适应性的数字素养教育方案和家长指导策略提供参考。

关键词： Instagram；青少年；成人内容；数字素养；应对策略。

1. Introduction

Social media is now the main interaction space for teenagers in various parts of the world. Platforms such as Instagram not only function as a means of sharing photos and videos, but have also shaped the communication patterns, identities, and lifestyles of the younger generation [1]. This phenomenon marks a significant shift from the conventional social space to the digital space, where adolescents spend more time, build friendships, and express themselves [2], [3]. However, behind these positive opportunities, social media also presents serious challenges, one of which is related to exposure to adult content that is increasingly accessible.

At the global level, various studies have highlighted the impact of adult content exposure on adolescent psychological development and behavior [4], [5]. Studies in Western countries, especially in Europe and the United States, show that uncontrolled access to this kind of content can affect adolescents' perceptions of relationships, sexuality, and social values [6], [7]. Furthermore, open and algorithmic social media often strengthens exposure to such sensitive content. Even so, most existing studies tend to adopt a quantitative approach, focusing on the number of exposures, frequency, and correlation with risky behaviors [8].

In Indonesia, this problem has a more complex dimension [9]. As a country with a very large number of social media users, the majority of whom are from the young age group, adolescents face unique challenges related to regulations, cultural norms, and strong religious values [10], [11]. The city of Makassar as one of the urban centers in eastern Indonesia cannot be separated from this phenomenon [12]. Increasingly

widespread internet access, high smartphone penetration, and the intensity of Instagram use among adolescents make them very vulnerable to exposure to adult content [13]. In the socio-cultural context of Makassar, which still upholds the norms of politeness and religiosity, this issue presents a tension between digital reality and local values.

The main problem lies in the psychosocial risks that adolescents face due to exposure to adult content. Some of them include identity confusion, social pressure, normalization of risky behaviors, and disruptions in the process of moral and emotional formation [14]. On the other hand, the role of family, school, and local communities is not always able to keep up with the rapid flow of digital information [15], [16]. This raises an urgent need to understand how adolescents themselves interpret and manage their experiences in dealing with exposure to adult content on social media.

Although this issue is becoming more real, there are gaps in academic research, especially in Southeast Asia and Indonesia. Most studies place more emphasis on quantitative aspects and tend to see adolescents as passive objects that only receive impact. In fact, adolescents also have unique agency, strategies, and subjective experiences in responding to exposure to adult content [17], [18]. This gap in phenomenological studies is an important gap to be filled, because this approach can explore the meaning of experience in a more in-depth and contextual way, especially in the framework of local socio-cultural values.

Based on this background, this study aims to phenomenologically explore the experience of adolescents in Makassar in dealing with adult content on Instagram. By focusing on the voices, perspectives, and narratives of adolescents themselves, this research

is expected to make a new contribution to the development of academic literature and become the basis for the formulation of educational, regulatory, and social intervention strategies that are more relevant to the digital reality of Indonesian adolescents.

2. Literature Review

The phenomenon of adolescent exposure to adult content on social media, especially Instagram, is increasingly receiving global attention. *The Uses and Gratifications* theory explains that individuals use media to meet specific needs, such as entertainment, personal identity, social integration, and information seeking [19]. For adolescents, the need for identity exploration and social recognition often drives them to access risky content, including adult content [20]. This shows that the use of social media is not completely neutral, but is closely related to the psychosocial needs that arise in the critical development phase of adolescents [21].

In addition, *the Social Learning* theory from Bandura [22] is relevant for understanding this mechanism of exposure. Adolescents tend to learn through observation and imitation, so exposure to sexually explicit content on Instagram can affect the way they perceive social relationships, bodies, and sexuality [23]. In Indonesia, for example, there have been cases of teenagers imitating the style of dress and interaction patterns displayed by Instagram influencers, although this is often contrary to cultural and religious norms [24], [25]. This phenomenon shows that there is a tug-of-war between digital representation and the reality of adolescent social life.

From the perspective of psychosocial development, Erik Erikson emphasizes that adolescence is a stage of identity *vs. role confusion* [26], [27]. In the digital context, the identity search process interacts with social media algorithms which actually encourage exposure to sensitive content [19], [28]. Studies in a number of major cities in Indonesia report that adolescents often experience confusion between family and religious norms with the flow of adult content that is considered commonplace on digital platforms [29]. This condition can trigger internal conflicts, anxiety, and social pressure that affect the psychological well-being of adolescents.

A number of quantitative studies in the West confirm the negative impact of exposure to adult content, such as increased risky sexual behavior, distortion of body image, and normalization of permissive sexual behavior [30]. However, studies that are phenomenological in nature and focus on the subjective experiences of adolescents in Southeast Asia, particularly Indonesia, are still very limited [31]. In fact, actual cases in Indonesia such as the increasing rate of early marriage, the rise of sexually charged

cyberbullying, and the practice of *sexting* among teenagers show that this issue is increasingly complex and requires an understanding based on the local context.

Furthermore, the existing literature often ignores the very strong cultural and religious dimensions in Indonesia. In Makassar, for example, teenagers face a dilemma when interacting with sexual content on Instagram, while in the Bugis-Makassar culture there is a value of *siri'* (honor) that upholds morality and manners [3]. This tension between exposure to digital content and local cultural values underscores the need for phenomenological analysis that is able to capture adolescents' life experiences authentically, not just based on statistical numbers [32].

Thus, this literature review confirms the existence of a *research gap*. The majority of previous studies were quantitative and based on Western contexts, while qualitative research with a phenomenological approach in Indonesia was still rare. This study seeks to fill this gap by exploring the experiences of adolescents in Makassar in dealing with adult content on Instagram, as well as how they negotiate self-identity, cultural values, and the pressures of digital media. In addition to making theoretical contributions, this research also has practical implications for the development of digital literacy, parental assistance, and the formulation of adolescent protection policies in the digital space.

3. Methodology

3.1 Research Approach and Focus

This study uses a qualitative phenomenological approach, which aims to explore the subjective experiences of adolescents in Makassar when encountering adult content on Instagram [33], [34]. The phenomenological perspective allows the researcher to understand adolescents' personal meanings and perceptions in depth and to capture their lived experiences authentically. The focus is on the participants' narratives and viewpoints so that each experience can be interpreted within its social, cultural, and religious context [35].

3.2 Research Location and Participants

The study was conducted in Makassar City, South Sulawesi, Indonesia, involving 12 adolescents aged 13–18 years who were active Instagram users. Participants were selected using purposive sampling, which deliberately recruits individuals with direct and relevant experience of the phenomenon [36]. The number of participants was determined based on the principle of data saturation, meaning data collection was stopped once no new information emerged from the interviews.

3.3 Participant Selection Criteria

To ensure the relevance and depth of data, four selection criteria were established:

1. Adolescents aged 13–18 years, representing the stage most influenced by social media;
2. Active Instagram users for at least one year to ensure consistent exposure;
3. Individuals who had encountered adult content, either intentionally or accidentally;
4. Adolescents from varied educational backgrounds (public, private, and Islamic schools) to capture socio-cultural diversity.

These criteria ensured that participants could offer rich and meaningful insights into how adolescents perceive and respond to adult content on Instagram.

3.4 Data Collection and Analysis

Data were collected through semi-structured in-depth interviews, focusing on adolescents’ first exposure experiences, emotional and psychological responses, coping mechanisms, and the influence of cultural and religious norms. Non-verbal observations and field notes were also taken to support interpretation [37].

Data analysis combined Thematic Analysis and Interpretative Phenomenological Analysis (IPA) to identify and interpret key themes [38]. All interviews were transcribed verbatim, coded, and reviewed repeatedly to uncover patterns of meaning and connections between individual experiences and their social–cultural contexts [38].

3.5 Ethical Considerations

This study strictly followed ethical research principles. Informed consent was obtained from parents or guardians of participants under 18. Participant anonymity and confidentiality were maintained, and all respondents were informed about the purpose of the research and their right to withdraw at any stage without consequence.

4. Result

This study found four main themes related to adolescents' experiences in Makassar in dealing with adult content on Instagram: (1) curiosity and initial exposure experience, (2) emotional and psychological responses, (3) coping strategies, and (4) the influence of cultural and religious values.

Table 1. Main Themes and Core Meanings

No	Main Theme	Core Meaning
1	Curiosity and Initial Exposure	Exposure usually occurs accidentally, yet curiosity drives repeated viewing and exploration.
2	Emotional and Psychological Responses	Exposure triggers anxiety, guilt, and eventual normalization influenced by peer comparison.
3	Coping Strategies	Adolescents employ avoidance, self-control, and peer discussion to regulate exposure.
4	Cultural and Religious Influence	The values of <i>siri</i> ’ (honor) and religiosity shape adolescents’ moral awareness and restraint.

4.1 Curiosity and Early Experience Exposed

Most informants reported that their first experience of exposure to adult content occurred by accident, for example through feeds, algorithmic recommendations, or peer-shared links. Curiosity is the main motivator to keep watching the content, even though some teenagers feel uneasy or anxious. One of the informants said:

"At first I was just scrolling feed, suddenly a rather mature photo appeared. I'm curious, so I'm still looking at it even though I'm nervous." (Informant D, 15 years old) as well as (Informant R, 14 years old) said *"At first I just wanted to know, look at my friends' stories, eh suddenly a video appeared... adult. I was shocked but also curious"*.

This phenomenon shows how adolescents' curiosity and need for identity exploration affect their behavior on social media. According to the theory of Uses and Gratifications, individuals use media to meet specific psychosocial needs, including the exploration

of identity and social recognition. In the context of Makassar, peer pressure and the desire to adapt to digital trends reinforce the drive to explore adult content. This early exposure is often the starting point for more complex patterns of interaction, in which curiosity interacts with moral uncertainty and local norms. Curiosity here is not merely biological or impulsive; it reflects adolescents’ effort to understand adult meanings within the boundaries of cultural morality. This indicates the beginning of moral negotiation between individual desire and communal values.

4.2 Emotional and Psychological Responses

Exposure to adult content gives rise to complex and varied emotional reactions between individuals. Some teens reported feelings of anxiety, guilt, or shame, while others showed adaptations that led to the normalization of content. One participant explained:

"After seeing the content several times, at first I was uneasy and confused, but over time it became normal. Sometimes I feel like all my friends are seeing it too, so it feels normal." (Informant F, 17 years old)

Additionally, some teens describe the guilt that comes after watching adult content:

"I felt very guilty after seeing the video. At home, it's taught not like that, but on Instagram everything is normal. It's very difficult to control yourself." (Informant G, 16 years old)

Meanwhile, some teens reported more passive experiences of adaptation, in which they attempted to receive content without drastically changing their social behavior:

"Sometimes I see the content, I just scroll quickly. Don't think too much, because friends also talk about it a lot. So yes, I'm just going along with it." (Informant H, 15 years old)

This response reflects a psychosocial dilemma: adolescents realize that the content goes against family and religious norms, but algorithmic exposure and peer pressure affect their perception of what is considered "normal". This is in line with Erikson's perspective on *identity vs role confusion*, where adolescence is a phase of identity search and social experimentation. In the digital context, these experiences can cause internal conflicts, anxiety, and challenges in forming healthy morals and emotions. The emotional oscillation between guilt and normalization shows a moral struggle. Adolescents cognitively recognize wrongness yet socially perceive it as common. This duality highlights the need for cultural-based digital literacy emphasizing emotional self-regulation.

4.3 Strategi Coping

Teens develop a variety of strategies for dealing with adult content. These strategies include avoidance, limiting Instagram use, discussing with peers, and filtering down accounts that are followed.

"If I feel uneasy, I immediately block the account. Sometimes I also talk to an adult friend, ask for advice so that I don't get carried away." (Informant B, 16 years old)

In addition, some teens explained how to limit their exposure to content independently: *"If there is a post that I think is inappropriate, I immediately skip it or leave the app for a while. Sometimes I also set notifications so that they don't keep appearing."* (Informant D, 15 years old)

While others take advantage of discussions with peers to calm down and gain perspective: *"Sometimes we tell stories with close friends, we give each other tips on how to avoid accounts or content that makes us uncomfortable. It feels better if you're not alone."* (Informant E, 17 years old)

This coping strategy shows that teens are not just passive consumers, but active actors who negotiate meaning and organize their digital interactions. The use of these strategies differs between individuals, depending on the level of digital literacy, peer support, and awareness of religious or cultural values. This coping strategy is also important to prevent long-term negative psychological impacts, such as chronic anxiety or risky sexual behaviors.

Coping strategies function as adaptive responses shaped by moral reasoning. They transform passive media consumption into active moral learning. This supports Bandura's Social Learning Theory, where self-regulation and peer modeling influence behavioral adaptation

4.4 The Influence of Cultural and Religious Values

Cultural and religious values play an important role in shaping adolescents' responses to adult content. In Makassar, the value of *siri'* (honor) and religious norms encourage adolescents to control themselves, avoid content, or reprimand peers who spread inappropriate content.

"At home I was taught that seeing things like that could damage my heart and mind, so I tried to avoid or not follow my friends." (Informant C, 18 years old)

Some teenagers emphasized the influence of religion in controlling content exposure:

"If I scroll and such content appears, I immediately remember the advice of the ustadz at school and try to quickly move to other content." (Informant F, 14 years old)

Meanwhile, some teenagers emphasized the influence of social norms in their environment:

"In a group of close friends, we remind each other that someone shares inappropriate things. So even though Instagram is free, there are still limits that we follow." (Informant G, 17 years old)

This cultural influence shows that adolescents' digital experiences cannot be separated from the local context. Exposure to adult content on social media meets cultural and religious norms, so the learning and coping process is unique to each individual. These findings differ from quantitative studies in Western countries, where the influence of cultural or religious values is often not the main focus. Unlike in Western studies where moral reasoning is individualized, Makassar adolescents experience a *collective conscience* guided by culture and faith. Cultural morality thus acts as a protective layer against algorithmic exposure.

Table 2. Relationship between Themes and Theoretical Perspectives

Theme	Supporting Theory	Theoretical Insight
Curiosity and Initial Exposure	Uses & Gratifications Theory	Curiosity linked to psychosocial need for identity and belonging.
Emotional & Psychological Responses	Erikson’s Psychosocial Development	Exposure triggers identity vs. role confusion and moral anxiety.
Coping Strategies	Bandura’s Social Learning Theory	Adolescents learn avoidance and regulation via observation and peer modeling.
Cultural & Religious Values	Phenomenology & Cultural Psychology	Local values of <i>siri</i> ’ and religion mediate digital moral interpretation.

The results illustrate that adolescents are not passive consumers of adult content but active meaning-makers who negotiate between curiosity, moral emotion, and cultural constraint. Their responses represent a blend of personal agency and collective morality showing that exposure to adult content is deeply contextual rather than universal. These patterns highlight the importance of integrating moral-cultural literacy into digital education programs to strengthen adolescent resilience in online environments

5. Discussion

The findings indicate that adolescents’ experiences of encountering adult content on Instagram involve a complex interplay among curiosity, emotional responses, coping strategies, cultural values, and religiosity. These findings can be situated within the broader literature examining media effects and the relationship between social media use and adolescent mental health [39], [40]. However, much of the existing research has employed quantitative designs, focusing primarily on the frequency of exposure and its associations with potentially risky behaviors. In contrast, the present study examines adolescents’ subjective experiences and the ways in which they interpret and respond to adult content—an area that remains underexplored in the international literature.

A distinctive contribution of this study is its examination of how local cultural values and religiosity shape adolescents’ responses to adult content in Makassar. Participants’ accounts indicated that *siri*’—a local cultural value associated with honor and dignity—and religious norms influenced their responses to sensitive digital content. These responses included exercising self-restraint, avoiding such content, and seeking support from peers. The findings suggest that adolescents’ digital experiences are shaped not only by media content and platform dynamics but

also by the sociocultural contexts through which such experiences are interpreted. By incorporating cultural and religious dimensions, this study contributes to the phenomenological literature on adolescents’ digital experiences, particularly in Southeast Asia.

At the theoretical level, this study broadens the understanding of adolescents’ digital experiences by demonstrating their multidimensional nature, encompassing psychological, social, cultural, and religious dimensions. The findings portray adolescents not merely as passive consumers of digital content but as active agents who construct meaning, negotiate their identities, and develop strategies for coping with digital challenges. By foregrounding subjective experience and local context, the phenomenological approach complements quantitative research on adolescents’ digital behavior and provides insight into how they interpret and manage exposure to sensitive content.

The findings also have several practical implications. First, digital literacy education should help adolescents recognize the potential risks associated with adult content, manage unwanted exposure, and develop healthy coping strategies. Second, the findings highlight the importance of age-appropriate platform safeguards, including effective content-filtering mechanisms and policies designed to protect young users. Third, parents, schools, and local communities have important roles in supporting adolescents, fostering open communication, and promoting moral and religious values that are appropriate to the local cultural context.

Thus, this study not only builds on global evidence concerning the effects of exposure to adult content but also offers a context-specific perspective by identifying local cultural values and religiosity as important factors shaping adolescents’ experiences. These insights may inform the development of more effective, culturally responsive interventions aimed at

supporting adolescents' psychosocial well-being in the digital age.

6. Conclusion

6.1 Summary of the Main Findings

This study revealed that adolescents' experiences in Makassar when encountering adult content on Instagram are complex and multidimensional. Four major themes emerged: (1) curiosity and initial exposure, (2) emotional and psychological responses, (3) coping strategies, and (4) the influence of cultural and religious values. Exposure to adult content did not merely provoke immediate emotional reactions but also triggered moral reflection and adaptive processes. The local value of *siri'* (honor) and Islamic teachings functioned as protective factors, shaping how adolescents interpreted and responded to morally sensitive online materials.

6.2 Comparison with Previous Studies

The findings of this study expand upon earlier research primarily conducted in Western contexts such as those by Brown (2022) and Peter & Valkenburg (2023), which emphasized the link between exposure to sexualized media and the development of permissive sexual attitudes. However, in the Makassar context, a distinct pattern emerged: adolescents did not necessarily adopt permissive attitudes but instead experienced moral and cognitive conflict due to the tension between media influence and local values. Therefore, this study highlights the critical role of cultural and religious frameworks in shaping adolescents' moral interpretations of digital experiences.

6.3 Theoretical and Practical Implications

Theoretically, this research contributes to the enrichment of phenomenological approaches in communication and adolescent psychology. The findings demonstrate that adolescents' subjective experiences cannot be separated from their sociocultural environment. The study reinforces the notion that digital identity formation occurs through negotiation between individual desires and collective morality.

Practically, the results provide valuable insights for educators, parents, and policymakers to develop culturally grounded digital literacy programs. Such programs should focus on fostering moral awareness, emotional regulation, and responsible digital engagement, particularly in contexts where cultural and religious norms remain central to identity formation.

6.4 Recommendations for Future Research

This study was limited by its relatively small sample size and its focus on adolescents within Makassar City. Future research is recommended to broaden the geographic and demographic scope to capture more diverse experiences across different Indonesian cultural contexts. Employing quantitative or mixed-method approaches could also help measure relationships between religiosity, digital literacy, and coping mechanisms. Moreover, future studies should explore the roles of family, school, and community institutions in strengthening adolescents' moral resilience in digital environments.

Implication

Academically, this research fills the gap in phenomenological studies in Indonesia, especially in Makassar, by adding local cultural perspectives and religiosity as factors for moderating adolescents' digital experiences. Practically, the results of the study support the development of digital literacy, social media regulation that is sensitive to adult content, and the role of parents, schools, and communities in guiding adolescents. Further research recommendations include comparative studies in other cities, expanding age coverage and platforms, and exploring the effectiveness of digital literacy interventions based on cultural values and religiosity to protect adolescents' psychosocial well-being in the digital age.

References

- [1] B. Herlambang, U. F. Rezky, and M. Zaky, "Pengaruh Paparan Konten Kekerasan di Instagram Terhadap Perilaku Tawuran Remaja di Jakarta Selatan," *J. Ilmu Sos. Huk.*, vol. 3, pp. 2462–2470, 2025, [Online]. Available: <https://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/AlZyn>
- [2] W. R. Windarsari, "Teenagers' Interest In Property Ownership In Digital Age," *Manag. Econ. Trade, Account. J.*, vol. 2, no. 4, pp. 139–144, 2025.
- [3] M. Qadaruddin, W. Bakri, J. Md Shah, I. Cahyadi, and A. Sasriani, "Determinism of Media Technology and Distortion of Siri' Culture," *Commun. J. Ilmu Komun.*, vol. 7, no. 2, pp. 163–184, 2023, doi: 10.15575/cjik.v7i2.30458.
- [4] F. Yunga, C. A. T. Morquecho, P. Y. G. Riofrío, and J. E. F. Chamba, "The effect of technology on income inequality. Implications of the digital divide: Evidence for OECD country members," *Contaduría y Adm.*, vol. 68, no. 1, pp. 260–288, 2023, doi: 10.22201/fca.24488410e.2023.3308.
- [5] P. O. Vitalis, E. M. Aondover, O. Ogunbola, E. Onyejelem, and M. Ridwan, "Accessing Digital Divide and Implications in Nigeria: The Media Dimension," *Budapest Int. Res. Critics Institute-Journal*, vol. 8, no.

- 1, pp. 1–12, 2022, [Online]. Available: www.bircu-journal.com/index.php/birci
- [6] L. A. Amir, “Perspektif global kesehatan mental kaum pemuda (remaja, adolesen & dewasa awal) di Amerika Serikat, Eropa, negara Persemakmuran & Asia Tenggara tahun 2024: sebuah tinjauan pustaka sistematis,” *J. Ilmu Kesehat. Karya Bunda Husada*, vol. 10, no. 2, pp. 34–60, 2024.
- [7] Y. Apriliyana, N. Nasikhin, and ..., “The Relationship Between Philosophy and Technology in Influencing the Character of the Young Generation in the Era of Globalization,” *J. Gend. ...*, vol. 1, no. 2, pp. 81–92, 2024, [Online]. Available: <https://ejournal.aecindonesia.org/index.php/jgemd/article/view/250>
- [8] C. Challenges, S. Fatimah, U. Veteran, and B. Nusantara, “Transformasi Ruang Publik Digital: Tantangan Sosial dan Konstitusional dalam Demokrasi Era Media Baru,” vol. 19, no. 1, pp. 67–86, 2025.
- [9] F. F. Noorikhsan, H. Ramdhani, B. C. Sirait, and N. Khoerunisa, “Dinamika Internet, Media Sosial, dan Politik di Era Kontemporer: Tinjauan Relasi Negara-Masyarakat,” *J. Polit. Issues*, vol. 5, no. 1, pp. 95–109, 2023, doi: 10.33019/jpi.v5i1.131.
- [10] I. K. Idris, “Government social media in Indonesia: Just another information dissemination tool,” *J. Komun. Malaysian J. Commun.*, vol. 34, no. 4, pp. 337–356, 2018, doi: 10.17576/JKMJC-2018-3404-20.
- [11] Rasimin, A. B. Semma, Zakiyuddin, M. Ali, and M. I. Helmy, “Multi-dimensional challenges in the Indonesian social science information technology-based learning: A systematic literature review,” *Heliyon*, vol. 10, no. 7, p. e28706, 2024, doi: 10.1016/j.heliyon.2024.e28706.
- [12] R. Hidayat, E. Erniwati, and I. Ismail, “The Impact of Facebook Social Media Usage on the Social Relationships of Teenagers in Makassar City,” *J. Ilm. Mandala Educ.*, vol. 10, no. 1, p. 197, 2024, doi: 10.58258/jime.v10i1.6628.
- [13] A. Martiana, S. I. A. Dwiningrum, H. Retnawati, and C. Setiawan, “Which internet content is often used and influenced behavior? A phenomenology about students in senior high school,” *Informasi*, vol. 53, no. 2, pp. 309–320, 2024, doi: 10.21831/informasi.v53i2.67102.
- [14] S. P. Anjeli and K. Jamil, “Construction of Self-Identity of teenagers Using Instagram Social Media : Phenomenological Study at Islamic University of North Sumatera (UINSU),” *Int. J. Polit. Sociol. Res.*, vol. 12, no. 2, pp. 139–146, 2024, [Online]. Available: <https://ijobsor.pelnus.ac.id/index.php/ijopsor/article/view/260>
- [15] B. A. Zupti and M. Fathurrahman, “Peran Komunitas Rumah Internet dalam meningkatkan literasi informasi masyarakat di Desa 3T,” *Pustaka Karya J. Ilm. Ilmu Perpust. dan Inf.*, vol. 13, no. 1, pp. 2089–5216, 2025, [Online]. Available: <http://dx.doi.org/10.18592/pk.v13i1.16239Hal.159-171>
- [16] L. G. Asmara and S. Ridhawaty, “Peran Keluarga dalam Mendukung Pendidikan Anak di Era Digital,” pp. 1–5, 2024.
- [17] H. Fujimoto *et al.*, “What aspects of the pandemic had the greatest impact on adolescent mental health: duration of lockdown or subjective experience?,” *Child Adolesc. Psychiatry Ment. Health*, vol. 18, no. 1, pp. 1–16, 2024, doi: 10.1186/s13034-024-00759-3.
- [18] A. Danese and C. S. Widom, “Objective and subjective experiences of childhood maltreatment and their relationships with cognitive deficits: a cohort study in the USA,” *The Lancet Psychiatry*, vol. 11, no. 9, pp. 720–730, 2024, doi: 10.1016/S2215-0366(24)00224-4.
- [19] S. Du, N. Hashim, and S. Kamarudin, “Digital and Social Interaction: A Systematic Literature Review of TikTok’s Appeal via Uses and Gratifications Theory,” *Pakistan J. Life Soc. Sci.*, vol. 22, no. 2, pp. 8113–8129, 2024, doi: 10.57239/PJLSS-2024-22.2.00614.
- [20] S. Butler, “Young people on social media in a globalized world: self-optimization in highly competitive and achievement-oriented forms of life,” *Front. Psychol.*, vol. 15, no. July, pp. 1–16, 2024, doi: 10.3389/fpsyg.2024.1340605.
- [21] S. Soh, S. Talairfar, and G. M. Harari, “Identity development in the digital context,” *Soc. Personal. Psychol. Compass*, vol. 18, no. 2, pp. 1–22, 2024, doi: 10.1111/spc3.12940.
- [22] M. Fazli, H. Nirwana, and Neviyarni, “Membangun Disiplin Siswa Melalui Keteladanan dan Pembelajaran Sosial: Pendekatan Teori Sosial Kognitif di Sekolah,” *Socius J. Penelit. Ilmu-Ilmu Sos.*, vol. 02, no. 12, pp. 175–180, 2025, [Online]. Available: <https://doi.org/10.5281/zenodo.15642552>
- [23] L. Rajhvajn Bulat, S. Dželalija, A. Kurevija, K. Saliu, P. Sastić, and P. Svetec, “Challenge Accepted: Adolescents’ Perception of Motivation Behind Social Media Challenges,” *Drus. Istraz.*, vol. 34, no. 1, pp. 43–63, 2025, doi: 10.5559/di.34.1.03.
- [24] V. Pérez-Torres, “Social media: a digital social mirror for identity development during adolescence,” *Curr. Psychol.*, vol. 43, no. 26, pp. 22170–22180, 2024, doi: 10.1007/s12144-024-05980-z.
- [25] K. Nadrowski, “A New Flight from Womanhood? The Importance of Working Through Experiences Related to Exposure to Pornographic Content in Girls Affected by Gender Dysphoria,” *J. Sex Marital Ther.*, vol. 50, no. 3, pp. 293–302, 2024, doi: 10.1080/0092623X.2023.2276149.
- [26] N. jimatul Rizki, “Penerapan Teori

Perkembangan Sosial Dan Kepribadian Erikson Dalam Pendidikan: Pendekatan Psikososial Untuk Optimalisasi Pembelajaran,” *Epistemic J. Ilm. Pendidik.*, vol. 3, no. 3, pp. 462–481, 2024, doi: 10.70287/epistemic.v3i3.69.

[27] S. Masrifah *et al.*, “Peran Konseling Islam dalam Membantu Siswa Mengatasi Krisis Identitas Remaja di Sekolah Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi,” *J. Multidisiplin Ilmu Akad.*, vol. 2, no. 1, pp. 238–248, 2025, [Online]. Available: <https://doi.org/10.61722/jmia.v2i1.3236>.

[28] E. Aksoy and F. Z. Allahverdi, “Social Media Use Motives Explained by Uses and Gratifications Theory,” *Kültür ve İletişim*, vol. 28, no. 55, pp. 231–253, 2025, doi: 10.18691/kulturveiletisim.1596623.

[29] H. Littman-Ovadia and P. Russo-Netzer, “Exploring the lived experience and coping strategies of Fear of Missing Out (FoMO) among emerging adults,” *Curr. Psychol.*, vol. 43, no. 42, pp. 32665–32685, 2024, doi: 10.1007/s12144-024-06793-w.

[30] S. Yang, S. Yang, and V. Huang, “Down the rabbit hole of sexting: How sexting behavior in dating applications influences social avoidance of people with social appearance anxiety via body surveillance and self-disillusionment,” *Comput. Human Behav.*, vol. 173, no. August, p. 108773, 2025, doi: 10.1016/j.chb.2025.108773.

[31] L. Navarro-Mantas and A. Sáez-Lumbreras, *Sexuality Construction, Pornography, and Gender Violence: A Qualitative Study with Spanish Adolescents*, vol. 29, no. 3. Springer US, 2025. doi: 10.1007/s12119-025-10326-3.

[32] Q. Indah and P. Sari, “A Phenomenological Study of Exploring the Construction of Cultural Identity in Youth : Globalization and Local Traditions,” vol. 1, no. 4, pp. 138–145, 2025.

[33] M. Annells *et al.*, “Qualitative Research,” *Int. J.*, vol. 3, no. 1, pp. 1–26, 2004, [Online]. Available: <http://www.mendeley.com/research/phenomenological-research-design-illustrated/>

[34] T. Groenewald, “A Phenomenological Research Design Illustrated Thomas,” pp. 42–55, 2004.

[35] C. Duevel, *Research Methods*, vol. 19, no. 4. 2019. doi: 10.5260/chara.19.4.38.

[36] P. G. Subhaktiyasa, “Menentukan Populasi dan Sampel : Pendekatan Metodologi Penelitian Kuantitatif dan Kualitatif,” vol. 9, pp. 2721–2731, 2024.

[37] M. R. Fadli, “Memahami desain metode penelitian kualitatif,” *HUMANIKA*, vol. 21, no. 1, pp. 33–54, Apr. 2021, doi: 10.21831/hum.v21i1.38075.

[38] M. M. C. Umar Sidiq, *Metode Penelitian Kualitatif Di Bidang Pendidikan*. Ponorogo: penerbit CV. Nata Karya, 2019.

[39] P. M. Valkenburg, J. Peter, and J. B. Walther, “Media effects: Theory and research,” *Annu. Rev. Psychol.*, vol. 67, no. January, pp. 315–338, 2016, doi:

10.1146/annurev-psych-122414-033608.

[40] S. M. Coyne *et al.*, “Does time spent using social media impact mental health?: An eight year longitudinal study and additional Original Publication Citation Computers in Human Behavior longitudinal study,” *Comput. Human Behav.*, vol. 124, pp. 1–9, 2019.

参考文献

[1] B. Herlambang、U. F. Rezky 和 M. Zaky, “Instagram暴力内容曝光对雅加达南部青少年群殴行为的影响”, *J. Ilmu Sos. Huk.*, 第3卷, 第2462 -

2470页, 2025年。[在线]。获取地址: <https://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/AIZyn>

[2] W. R. Windarsari, “数字时代青少年对财产所有权的兴趣”, *Manag. Econ. Trade, Account. J.*, 第2卷, 第4期, 第139 - 144页, 2025年。

[3] M. Qadaruddin、W. Bakri、J. Md Shah、I. Cahyadi 和 A. Sasriani, “媒体技术决定论与Siri’文化的扭曲”, *Commun. J. Ilmu Komun.*, 第7卷, 第2期, 第163 - 184页, 2023年。doi: 10.15575/cjik.v7i2.30458。

[4] F. Yunga、C. A. T. Morquecho、P. Y. G. Riofrío 和 J. E. F. Chamba, “技术对收入不平等的影响: 数字鸿沟的影响——来自经合组织成员国的证据”, *Contaduria y Adm.*, 第68卷, 第1期, 第260 - 288页, 2023年。doi: 10.22201/fca.24488410e.2023.3308。

[5] P. O. Vitalis、E. M. Aondover、O. Ogunbola、E. Onyejelem 和 M. Ridwan, “审视数字鸿沟及其对尼日利亚的影响: 媒体维度”, *Budapest Int. Res. Critics Institute-Journal*, 第8卷, 第1期, 第1 - 12页, 2022年。[在线]。获取地址: www.bircu-journal.com/index.php/bircu

[6] L. A. Amir, “全球视角下的青年心理健康: 2024年美国、欧洲、英联邦国家和东南亚青少年、青春期人群及成年早期人群心理健康的系统性文献综述”, *J. Ilmu Kesehat. Karya Bunda Husada*, 第10卷, 第2期, 第34 - 60页, 2024年。

[7] Y. Apriliyana、N. Nasikhin 等, “全球化时代哲学与技术对影响年轻一代性格方面的关系”, *J. Gend. ...*, 第1卷, 第2期, 第81 - 92页, 2024年。[在线]。获取地址: <https://ejournal.aecindonesia.org/index.php/jgemd/article/view/250>

[8] C. Challenges、S. Fatimah、U. Veteran 和 B. Nusantara, “数字公共空间的转型: 新媒体时代民主面临的社会与宪政挑战”, 第19卷, 第1期, 第67 - 86页, 2025年。

- [9] F. F. Noorikhsan、H. Ramdhani、B. C. Sirait 和 N. Khoerunisa, “当代互联网、社交媒体与政治的动态：国家与社会关系述评”, *J. Polit. Issues*, 第5卷, 第1期, 第95 – 109页, 2023年。doi: 10.33019/jpi.v5i1.131。
- [10] I. K. Idris, “印度尼西亚政府社交媒体：仅仅是另一种信息传播工具”, *J. Komun. Malaysian J. Commun.*, 第34卷, 第4期, 第337 – 356页, 2018年。doi: 10.17576/JKMJC-2018-3404-20。
- [11] Rasimin、A. B. Semma、Zakiyuddin、M. Ali 和 M. I. Helmy, “印度尼西亚社会科学领域基于信息技术的学习所面临的多维挑战：系统性文献综述”, *Heliyon*, 第10卷, 第7期, 文章编号e28706, 2024年。doi: 10.1016/j.heliyon.2024.e28706。
- [12] R. Hidayat、E. Erniwati 和 I. Ismail, “Facebook社交媒体的使用对望加锡市青少年社会关系的影响”, *J. Ilm. Mandala Educ.*, 第10卷, 第1期, 第197页, 2024年。doi: 10.58258/jime.v10i1.6628。
- [13] A. Martiana、S. I. A. Dwiningrum、H. Retnawati 和 C. Setiawan, “哪些互联网内容经常被使用并影响行为？一项关于高中生的现象学研究”, *Informasi*, 第53卷, 第2期, 第309 – 320页, 2024年。doi: 10.21831/informasi.v53i2.67102。
- [14] S. P. Anjeli 和 K. Jamil, “青少年利用Instagram社交媒体建构自我认同：北苏门答腊伊斯兰大学 (UINSU) 的现象学研究”, *Int. J. Polit. Sociol. Res.*, 第12卷, 第2期, 第139 – 146页, 2024年。[在线]。获取地址：<https://i.jobsor.pe.lnus.ac.id/index.php/ijobsor/article/view/260>
- [15] B. A. Zupti 和 M. Fathurrahman, “Rumah Internet社区在提高3T村居民信息素养方面的作用”, *Pustaka Karya J. Ilm. Ilmu Perpust. dan Inf.*, 第13卷, 第1期, 第2089 – 5216页, 2025年。[在线]。获取地址：<http://dx.doi.org/10.18592/pk.v13i1.16239Hal.159-171>
- [16] L. G. Asmara 和 S. Ridhawaty, “家庭在支持数字时代儿童教育方面的作用”, 第1 – 5页, 2024年。
- [17] H. Fujimoto等, “疫情的哪些方面对青少年心理健康影响最大：封锁持续时间还是主观体验?”, *Child Adolesc. Psychiatry Ment. Health*, 第18卷, 第1期, 第1 – 16页, 2024年。doi: 10.1186/s13034-024-00759-3。
- [18] A. Danese 和 C. S. Widom, “童年虐待的客观与主观经历及其与认知缺陷的关系：一项美国队列研究”, *The Lancet Psychiatry*, 第11卷, 第9期, 第720 – 730页, 2024年。doi: 10.1016/S2215-0366(24)00224-4。
- [19] S. Du、N. Hashim 和 S. Kamarudin, “数字互动与社会互动：基于使用与满足理论对Tik Tok吸引力的系统性文献综述”, *Pakistan J. Life Soc. Sci.*, 第22卷, 第2期, 第8113 – 8129页, 2024年。doi: 10.57239/PJLSS-2024-22.2.00614。
- [20] S. Butler, “全球化世界中使用社交媒体的年轻人：高度竞争和成就导向生活方式中的自我优化”, *Front. Psychol.*, 第15卷, 7月号, 第1 – 16页, 2024年。doi: 10.3389/fpsyg.2024.1340605。
- [21] S. Soh、S. Talaifar 和 G. M. Harari, “数字环境中的身份认同发展”, *Soc. Personal. Psychol. Compass*, 第18卷, 第2期, 第1 – 22页, 2024年。doi: 10.1111/spc3.12940。
- [22] M. Fazli、H. Nirwana 和 Neviyarni, “通过榜样示范和社会学习培养学生纪律：学校社会认知理论视角”, *Socius J. Penelit. Ilmu-Ilmu Sos.*, 第02卷, 第12期, 第175 – 180页, 2025年。[在线]。获取地址：<https://doi.org/10.5281/zenodo.15642552>
- [23] L. Rajhvajn Bulat、S. Dželalija、A. Kurevija、K. Saliu、P. Sastić 和 P. Svetec, “接受挑战：青少年对参与社交媒体挑战之动机的看法”, *Drus. Istraz.*, 第34卷, 第1期, 第43 – 63页, 2025年。doi: 10.5559/di.34.1.03。
- [24] V. Pérez-Torres, “社交媒体：青少年身份认同发展的数字社会镜像”, *Curr. Psychol.*, 第43卷, 第26期, 第22170 – 22180页, 2024年。doi: 10.1007/s12144-024-05980-z。
- [25] K. Nadrowski, “逃离女性身份的新方式？处理受性别焦虑影响女孩接触色情内容相关经历的重要性”, *J. Sex Marital Ther.*, 第50卷, 第3期, 第293 – 302页, 2024年。doi: 10.1080/0092623X.2023.2276149。
- [26] N. Jimatul Rizki, “埃里克森社会与人格发展理论在教育中的应用：优化学习的心理社会方法”, *Epistemic J. Ilm. Pendidik.*, 第3卷, 第3期, 第462 – 481页, 2024年。doi: 10.70287/epistemic.v3i3.69。
- [27] S. Masrifah等, “伊斯兰辅导在帮助学生应对青少年身份危机方面的作用：武吉丁宜Sjech M. Djamil Djambek国立伊斯兰大学学校研究”, *J. Multidisiplin Ilmu Akad.*, 第2卷, 第1期, 第238 – 248页, 2025年。[在线]。获取地址：<https://doi.org/10.61722/jmia.v2i1.3236>
- [28] E. Aksoy 和 F. Z. Allahverdi, “使用与满足理论对社交媒体使用动机的解释”, *Kültür ve İletişim*, 第28卷, 第55期, 第231 – 253页, 2025年。doi: 10.18691/kulturveiletisim.1596623。
- [29] H. Littman-Ovadia 和 P. Russo-Netzer, “探究成年初期人群错失恐惧症 (FoMO) 的生活体验及应对策略”, *Curr.*

- Psychol.*, 第43卷, 第42期, 第32665 – 32685页, 2024年。doi: 10.1007/s12144-024-06793-w。
- [30] S. Yang、S. Yang 和 V. Huang, “跌入色情短信的兔子洞：约会应用程序中的色情短信行为如何通过身体监控和自我幻灭影响具有社交外貌焦虑者的社会回避”，*Comput. Human Behav.*, 第173卷, 8月号, 文章编号108773, 2025年。doi: 10.1016/j.chb.2025.108773。
- [31] L. Navarro-Mantas 和 A. Sáez-Lumbreras, 《性观念建构、色情内容与性别暴力：一项针对西班牙青少年的定性研究》，第29卷, 第3期。美国：Springer, 2025年。doi: 10.1007/s12119-025-10326-3。
- [32] Q. Indah 和 P. Sari, “青年文化身份建构的现象学研究：全球化与地方传统”，第1卷, 第4期, 第138 – 145页, 2025年。
- [33] M. Annells等, “定性研究”，*Int. J.*, 第3卷, 第1期, 第1 – 26页, 2004年。[在线]。获取地址：<http://www.mendeley.com/research/phenomenological-research-design-illustrated/>
- [34] T. Groenewald, “现象学研究设计图解”，第42 – 55页, 2004年。
- [35] C. Duevel, 《研究方法》，第19卷, 第4期, 2019年。doi: 10.5260/chara.19.4.38。
- [36] P. G. Subhaktiyasa, “总体与样本的确定：定量和定性研究的方法论路径”，第9卷, 第2721 – 2731页, 2024年。
- [37] M. R. Fadli, “理解定性研究方法的设计”，*HUMANIKA*, 第21卷, 第1期, 第33 – 54页, 2021年4月。doi: 10.21831/hum.v21i1.38075。
- [38] M. M. C. Umar Sidiq, 《教育领域的定性研究方法》。波诺罗戈：CV. Nata Karya 出版社, 2019年。
- [39] P. M. Valkenburg、J. Peter 和 J. B. Walther, “媒体效应：理论与研究”，*Annu. Rev. Psychol.*, 第67卷, 1月号, 第315 – 338页, 2016年。doi: 10.1146/annurev-psych-122414-033608。
- [40] S. M. Coyne等, “使用社交媒体所花费的时间会影响心理健康吗？一项为期八年的纵向研究及补充原始出版物引文《计算机与人类行为》纵向研究”，*Comput. Human Behav.*, 第124卷, 第1 – 9页, 2019年。

Manuscript Information

Word count: 8,371 words (excluding references).

Peer-Review Record

Fast-track status: Not fast-tracked.

First-round reviews received: 3 reports.

Revision cycles completed: 3 rounds.

Final version submitted: August 12, 2026

Disclaimer / Publisher's Note

The statements, opinions, and data contained in this article are solely those of the authors and do not necessarily represent the views of the **Journal of Hunan University (Natural Sciences)** or its editorial team. The journal and its editors disclaim any responsibility for injury to persons or property resulting from any ideas, methods, instructions, or products referred to in the content of this article.