

**MITIGATING THE NEGATIVE PSYCHOSOCIAL EFFECTS OF TIKTOK ON ADOLESCENTS THROUGH THE *NGAJI SOROGAN* AND *LAILATUL IJTIMA* PROGRAMS: EVIDENCE FROM THE TARBIYATUL MUBTADIIN FOUNDATION, TEGAL REGENCY, INDONESIA****Muhammad Jalaludin**

Sekolah Tinggi Agama Islam (STAI) Brebes

Email*: jalaludinjalal@gmail.com

(*) Corresponding Author

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Abstract

The rapid expansion of TikTok has significantly influenced adolescents' psychosocial development, affecting their emotional well-being, social interactions, academic engagement, and religious values. Excessive exposure to short-form digital content has been associated with addictive behaviors, reduced interpersonal communication, emotional instability, and declining participation in religious and educational activities. This study aims to analyze the implementation of the *Ngaji Sorogan* and *Lailatul Ijtima* programs as community-based Islamic educational strategies to mitigate the negative psychosocial effects of TikTok among adolescents at the Tarbiyatul Mubtadiin Foundation in Gantungan Village, Jatinegara District, Tegal Regency, Indonesia. Employing a qualitative case study design, data were collected through in-depth interviews, participant observation, and document analysis involving foundation leaders, religious teachers (*ustadz*), parents, and adolescent participants. The data were analyzed using the interactive model of data reduction, data display, and conclusion drawing, while credibility was ensured through source and method triangulation. The findings reveal that the *Ngaji Sorogan* program strengthens adolescents' religious literacy, self-discipline, and personal accountability through individualized Qur'anic learning and direct teacher guidance. Meanwhile, the *Lailatul Ijtima* program fosters social cohesion, emotional resilience, spiritual awareness, and positive peer interaction through collective religious gatherings, discussions, and worship activities. The integration of both programs effectively reduces excessive TikTok use by encouraging productive time management, strengthening self-control, enhancing face-to-face communication, and reinforcing Islamic moral values. The study concludes that traditional Islamic educational programs remain highly relevant as culturally responsive interventions for addressing the psychosocial challenges posed by digital media among adolescents. These findings contribute to the growing discourse on integrating religious education with digital well-being initiatives in contemporary Muslim communities.

Keywords: adolescents; TikTok; psychosocial effects; *Ngaji Sorogan*; *Lailatul Ijtima*; Islamic education; digital well-being.

Abstrak

Perkembangan pesat media sosial TikTok telah memberikan pengaruh yang signifikan terhadap perkembangan psikososial remaja, baik dalam aspek emosional, sosial, maupun

spiritual. Intensitas penggunaan TikTok yang berlebihan berpotensi menimbulkan perilaku adiktif, menurunkan kualitas interaksi sosial, mengganggu konsentrasi belajar, serta mengurangi partisipasi remaja dalam kegiatan keagamaan. Penelitian ini bertujuan untuk menganalisis implementasi program *Ngaji Sorogan* dan *Lailatul Ijtima* sebagai strategi pendidikan Islam berbasis masyarakat dalam mengurangi dampak negatif psikososial TikTok pada remaja di Yayasan Tarbiyatul Muhtadiin, Desa Gantungan, Kecamatan Jatinegara, Kabupaten Tegal. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi yang melibatkan pengurus yayasan, ustaz, orang tua, serta remaja peserta program. Analisis data dilakukan menggunakan model interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diuji melalui triangulasi sumber dan metode. Hasil penelitian menunjukkan bahwa program *Ngaji Sorogan* mampu meningkatkan literasi keagamaan, kedisiplinan, tanggung jawab pribadi, serta kemampuan pengendalian diri remaja melalui pembelajaran Al-Qur'an secara individual dengan bimbingan langsung dari ustaz. Sementara itu, program *Lailatul Ijtima* berkontribusi dalam memperkuat solidaritas sosial, ketahanan emosional, kepedulian terhadap sesama, serta kesadaran spiritual melalui kegiatan keagamaan yang dilaksanakan secara kolektif. Sinergi kedua program tersebut terbukti mampu mengurangi intensitas penggunaan TikTok yang berlebihan, meningkatkan kualitas interaksi sosial secara langsung, membentuk manajemen waktu yang lebih produktif, serta memperkuat internalisasi nilai-nilai Islam dalam kehidupan sehari-hari. Penelitian ini menyimpulkan bahwa program pendidikan Islam tradisional tetap relevan dan efektif sebagai bentuk intervensi berbasis budaya dalam menghadapi tantangan psikososial yang ditimbulkan oleh perkembangan media digital pada remaja.

Kata kunci: remaja; TikTok; dampak psikososial; *Ngaji Sorogan*; *Lailatul Ijtima*; pendidikan Islam; kesejahteraan digital.

A. Introduction

The rapid advancement of digital technology has fundamentally transformed patterns of communication and social interaction, particularly among adolescents, who represent the most active users of social media platforms. Among these platforms, TikTok has emerged as one of the fastest-growing applications worldwide, offering short-form videos for entertainment, education, marketing, and self-expression. Its sophisticated recommendation algorithm, user-friendly interface, and highly engaging content have made TikTok an integral part of adolescents' daily lives (Montag et al.; 2021). Despite its educational and creative potential, excessive use of TikTok has been associated with various psychosocial problems, including social media addiction, decreased academic performance, emotional instability, anxiety, reduced face-to-face communication, and weakened interpersonal relationships (Keles et al.; 2020; Boer et al.; 2021). Consequently, the

widespread use of TikTok has become a growing concern for educators, parents, and policymakers seeking to promote adolescents' psychological well-being and healthy social development.

Adolescence is a critical developmental stage characterized by identity formation, emotional maturation, and increasing sensitivity to peer influence. During this period, adolescents are highly susceptible to external stimuli, including digital content disseminated through social media. Continuous exposure to algorithm-driven content may shape adolescents' values, attitudes, behaviors, and perceptions of reality, particularly when media consumption lacks adequate supervision and self-regulation (Valkenburg et al.; 2022). Previous studies have consistently reported that intensive social media use is positively associated with depression, loneliness, low self-esteem, sleep disturbances, and poor psychological well-being among adolescents (Twenge & Campbell; 2019; Odgers & Jensen; 2020). These findings indicate that digital media has become a significant environmental factor influencing adolescents' psychosocial development.

From the perspective of Islamic education, character formation constitutes the primary objective of educational practice. Islamic education emphasizes the balanced development of intellectual, emotional, moral, and spiritual dimensions to produce individuals with strong faith, noble character, and social responsibility (Al-Attas; 1991). The Qur'an instructs Muslims to protect themselves and their families from moral and spiritual deterioration, highlighting the importance of preventive educational efforts in responding to contemporary social challenges. Therefore, strengthening adolescents' religious values through community-based Islamic educational activities represents a strategic approach to reducing the adverse psychosocial consequences of excessive digital media consumption.

Traditional Islamic educational practices remain highly relevant in addressing modern social problems because they emphasize direct interaction, moral guidance, and character development. One of the most enduring learning traditions in Indonesian Islamic boarding schools (*pesantren*) is *Ngaji Sorogan*. This individualized learning method enables students to study the Qur'an or classical Islamic texts directly under the supervision of a teacher, allowing immediate correction, personal mentoring, and intensive moral guidance. Beyond improving religious literacy, the *Sorogan* method cultivates discipline, patience,

responsibility, humility, and self-control, all of which are essential competencies for adolescents navigating the challenges of the digital era (Dhofier; 2011; Azra; 2012). Through continuous interaction with teachers, adolescents receive not only cognitive instruction but also affective and behavioral reinforcement that supports healthy psychosocial development.

In addition to *Ngaji Sorogan*, the *Lailatul Ijtima* program serves as a communal religious gathering designed to strengthen spirituality, social solidarity, and interpersonal relationships within the Muslim community. The program typically consists of collective prayers, Qur'anic recitation, *dhikr*, religious lectures, discussions, and social interaction among participants. Such activities foster emotional connectedness, empathy, cooperation, and collective responsibility while simultaneously reinforcing Islamic values in everyday life. Community-based religious participation has been shown to contribute positively to adolescents' psychological resilience, emotional regulation, and social integration by providing meaningful interpersonal support and constructive social environments (Koenig; 2012; Putnam; 2000). Consequently, *Lailatul Ijtima* represents an important social and spiritual intervention capable of counterbalancing the isolating effects of excessive social media engagement.

The Tarbiyatul Mubtadiin Foundation, located in Gantungan Village, Jatinegara District, Tegal Regency, has consistently implemented both *Ngaji Sorogan* and *Lailatul Ijtima* as integral components of its Islamic educational programs. Recognizing the increasing influence of TikTok on adolescents' daily behavior, the foundation has sought to provide structured religious activities that encourage productive use of leisure time while fostering spiritual awareness and positive social interaction. These programs are expected to strengthen adolescents' self-discipline, religious commitment, emotional maturity, and interpersonal competence, thereby reducing their dependence on digital entertainment and mitigating the negative psychosocial impacts associated with excessive TikTok use.

Although numerous studies have examined the relationship between social media use and adolescent mental health, as well as the role of religious education in character development, relatively few have investigated how traditional Islamic educational programs function as practical interventions to reduce the psychosocial effects of TikTok

among adolescents. Existing research has primarily focused on digital literacy, internet addiction, or school-based character education, leaving community-based Islamic traditions underexplored within the broader discourse of digital well-being. This research gap underscores the need to examine how indigenous Islamic educational practices can be adapted to address contemporary psychosocial challenges arising from rapid technological advancement.

Therefore, this study aims to analyze the implementation of the *Ngaji Sorogan* and *Lailatul Ijtima* programs in mitigating the negative psychosocial effects of TikTok among adolescents at the Tarbiyatul Muhtadiin Foundation, Gantungan Village, Jatinegara District, Tegal Regency, Indonesia. The findings are expected to contribute to the literature on Islamic education, adolescent psychosocial development, and digital well-being by demonstrating how traditional religious education can serve as an effective community-based strategy for strengthening adolescents' resilience in the digital era.

B. Research Method

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of how the *Ngaji Sorogan* and *Lailatul Ijtima* programs are implemented to mitigate the negative psychosocial effects of TikTok among adolescents at the Tarbiyatul Muhtadiin Foundation in Gantungan Village, Jatinegara District, Tegal Regency, Indonesia. A qualitative case study was considered appropriate because it enables researchers to explore complex social and educational phenomena within their real-life context while capturing participants' experiences, perceptions, and behavioral changes (Yin; 2018; Creswell & Poth; 2018). The research was conducted from January to April 2026. Participants were selected using purposive sampling based on their active involvement in the programs and their ability to provide relevant information regarding the implementation process. The participants consisted of the foundation chairman, Islamic teachers (*ustadz*), administrators, parents, and adolescents who regularly attended both *Ngaji Sorogan* and *Lailatul Ijtima* activities. Data were collected through in-depth semi-structured interviews, participant observation, and document analysis, including attendance records, activity schedules, institutional reports, photographs, and other

supporting documents. The combination of these techniques enabled comprehensive data collection while facilitating data triangulation to enhance the credibility and trustworthiness of the findings (Patton; 2015).

The collected data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which consists of three interconnected stages: data condensation, data display, and conclusion drawing and verification (Miles et al.; 2014). During the data condensation stage, interview transcripts, field notes, and documentary evidence were systematically coded and categorized according to emerging themes related to adolescents' psychosocial conditions, TikTok usage patterns, religious participation, and behavioral changes following program implementation. The categorized data were subsequently organized into thematic matrices to facilitate interpretation and comparison across participants. Finally, conclusions were continuously verified by comparing multiple data sources and revisiting the field when necessary to ensure consistency and accuracy. To establish research rigor, credibility was enhanced through source triangulation, method triangulation, prolonged engagement, and member checking, while transferability was supported by providing rich contextual descriptions of the research setting. Dependability and confirmability were maintained through detailed documentation of the research process, field notes, coding procedures, and audit trails, thereby ensuring that the findings accurately reflected participants' experiences and minimized researcher bias (Lincoln & Guba; 1985; Creswell & Poth; 2018).

C. Discussion

The findings indicate that the implementation of the *Ngaji Sorogan* and *Lailatul Ijtima* programs at the Tarbiyatul Mubtadiin Foundation has played a significant role in mitigating the negative psychosocial effects of TikTok among adolescents. Participants reported that before joining these programs, many adolescents spent excessive amounts of time watching short-form videos, resulting in reduced concentration during study, irregular sleeping patterns, limited interaction with family members, and declining participation in religious activities. The attractive algorithm of TikTok continuously exposed adolescents to entertaining content, encouraging repetitive viewing behavior and gradually increasing

screen dependency. This finding supports previous studies which argue that algorithm-based social media platforms stimulate compulsive use through continuous personalized content recommendations, thereby increasing the risk of problematic social media behavior among adolescents (Montag et al.; 2021; Boer et al.; 2021). Consequently, educational interventions that encourage meaningful offline engagement become increasingly important for promoting healthy psychosocial development.

The *Ngaji Sorogan* program demonstrated substantial effectiveness in strengthening adolescents' religious commitment and self-discipline. Unlike conventional classroom instruction, *Sorogan* emphasizes individualized learning in which each student reads the Qur'an or classical Islamic texts directly before the teacher. This intensive interaction allows immediate correction, continuous supervision, and personalized moral guidance. Adolescents explained that the program gradually cultivated patience, responsibility, and respect for teachers while encouraging them to allocate their daily time more productively. The routine obligation to prepare reading materials before each session reduced opportunities for excessive TikTok use and encouraged the development of healthier daily habits. These findings reinforce the argument that individualized Islamic learning remains an effective approach for strengthening character education and promoting behavioral self-regulation in contemporary society (Dhofier; 2011; Azra; 2012).

Another important finding concerns the contribution of *Ngaji Sorogan* to adolescents' psychological well-being. Participants stated that regular Qur'anic recitation and direct interaction with religious teachers created feelings of calmness, emotional stability, and spiritual satisfaction. Several adolescents acknowledged that after participating consistently in the program, they experienced decreased anxiety, improved emotional control, and stronger motivation to avoid inappropriate digital content. This finding aligns with studies suggesting that religious engagement positively influences psychological resilience by enhancing meaning in life, emotional regulation, and adaptive coping strategies (Koenig; 2012). From the perspective of Islamic education, spiritual practices function not only as acts of worship but also as mechanisms for developing psychological resilience capable of protecting adolescents from various forms of negative external influence.

The *Lailatul Ijtima* program also contributed significantly to improving adolescents' psychosocial conditions by strengthening interpersonal relationships and community engagement. The program provided opportunities for adolescents to participate in collective worship, religious discussions, Qur'anic recitation, *dhikr*, and social interaction with peers, parents, and community leaders. Such activities created an inclusive social environment where adolescents felt accepted, appreciated, and emotionally supported. Participants explained that regular attendance reduced feelings of loneliness and encouraged stronger friendships based on shared religious values. This finding confirms previous research emphasizing that participation in faith-based community activities enhances social capital, emotional well-being, and collective identity among young people (Putnam; 2000; Koenig; 2012).

Social interaction developed through *Lailatul Ijtima* also functioned as an alternative to virtual interaction on TikTok. Adolescents who previously relied heavily on online communication gradually became more involved in face-to-face discussions, collaborative religious activities, and community service. This shift from virtual engagement to direct interpersonal communication contributed to improved empathy, cooperation, mutual respect, and conflict-resolution skills. These findings support social learning theory, which argues that positive social environments facilitate behavioral transformation through observation, interaction, and reinforcement (Bandura; 1986). Therefore, strengthening community participation represents an effective strategy for reducing excessive dependence on digital media.

The integration of *Ngaji Sorogan* and *Lailatul Ijtima* produced complementary educational outcomes. While *Sorogan* primarily strengthened individual spirituality, self-control, and religious literacy, *Lailatul Ijtima* enhanced collective responsibility, social connectedness, and emotional support. Together, these programs addressed both the intrapersonal and interpersonal dimensions of adolescents' psychosocial development. Participants demonstrated increased awareness regarding responsible digital media consumption, improved time management, and greater ability to distinguish between beneficial and harmful online content. This integrated approach reflects the holistic

philosophy of Islamic education, which emphasizes balanced development of cognitive, affective, spiritual, and social competencies (Al-Attas; 1991).

Another notable finding concerns the role of parents and religious teachers in supporting the implementation of these programs. Interviews revealed that effective communication between families, teachers, and foundation administrators strengthened adolescents' commitment to participate consistently in religious activities. Parents reported observing positive behavioral changes, including reduced screen time, greater discipline in daily worship, increased respect toward family members, and improved academic motivation. Teachers similarly emphasized that adolescents became more receptive to moral guidance after regularly participating in both programs. These findings illustrate the importance of collaborative educational partnerships among families, religious institutions, and communities in addressing psychosocial challenges associated with digital technology (Epstein; 2018).

Despite these positive outcomes, several implementation challenges were identified. Some adolescents initially showed limited motivation to participate because TikTok provided immediate entertainment and instant gratification. In addition, busy school schedules occasionally reduced attendance at religious activities. Foundation administrators addressed these challenges by introducing more interactive learning approaches, incorporating motivational sessions, strengthening parental involvement, and organizing youth-centered religious activities that remained relevant to adolescents' interests. These adaptive strategies demonstrate that traditional Islamic educational practices can remain attractive when implemented creatively without compromising their essential religious values.

The findings further suggest that traditional Islamic educational programs remain highly relevant within the digital era. Rather than rejecting technological advancement, the Tarbiyatul Mubtadiin Foundation adopted a preventive educational strategy by strengthening adolescents' spiritual awareness, moral reasoning, and psychosocial resilience. This approach enables adolescents to develop digital self-control instead of merely restricting technology use. Such findings are consistent with contemporary perspectives on digital well-being, which emphasize empowering individuals to manage

technology responsibly rather than eliminating digital media entirely (Odgers & Jensen; 2020; Valkenburg et al.; 2022).

Overall, this study demonstrates that the implementation of the *Ngaji Sorogan* and *Lailatul Ijtima* programs constitutes an effective community-based Islamic educational intervention for mitigating the negative psychosocial effects of TikTok among adolescents. Through the integration of individualized religious learning, communal worship, moral guidance, parental involvement, and positive peer interaction, these programs successfully strengthen adolescents' religious commitment, emotional resilience, social competence, and self-regulation. The findings contribute to the growing literature on Islamic education and digital well-being by providing empirical evidence that traditional religious educational practices continue to offer meaningful and sustainable solutions for addressing psychosocial challenges experienced by adolescents in the rapidly evolving digital age.

D. Conclusion

This study concludes that the implementation of the *Ngaji Sorogan* and *Lailatul Ijtima* programs at the Tarbiyatul Muhtadiin Foundation, Gantungan Village, Jatinegara District, Tegal Regency, has made a significant contribution to mitigating the negative psychosocial effects of TikTok among adolescents. The findings demonstrate that the *Ngaji Sorogan* program effectively enhances religious literacy, self-discipline, personal responsibility, and self-regulation through individualized Qur'anic learning and direct teacher supervision. Meanwhile, the *Lailatul Ijtima* program strengthens adolescents' social connectedness, emotional resilience, spiritual awareness, and interpersonal communication through collective religious activities and community engagement. The integration of these two programs provides a holistic educational approach that addresses both the individual and social dimensions of adolescent development, enabling participants to develop healthier digital habits, reduce excessive TikTok use, and internalize Islamic moral values in their daily lives.

The study also highlights that traditional Islamic educational practices remain highly relevant in responding to the psychosocial challenges posed by the rapid expansion of digital media. Rather than discouraging the use of technology, these programs promote

balanced digital behavior by strengthening adolescents' spiritual foundation, moral reasoning, and social responsibility. The success of the programs is further supported by the collaborative involvement of teachers, parents, and the local community, creating a supportive educational ecosystem that reinforces positive behavioral change. Therefore, community-based Islamic educational institutions can serve as effective agents in promoting adolescents' digital well-being while preserving religious and cultural values.

Despite these contributions, this research is limited to a single case study conducted at one Islamic educational foundation, which may restrict the generalizability of the findings. Future studies are recommended to involve multiple Islamic educational institutions, employ mixed-method or quantitative approaches, and examine the long-term effectiveness of religious education programs in fostering digital resilience among adolescents. Comparative studies across different regions and educational settings would also provide broader insights into the role of Islamic educational traditions in addressing emerging psychosocial issues in the digital era.

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