



Islamic Religious Education as a Guideline for Self-Protection from Social Media Standard Pressures among Junior High School Adolescents

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ABSTRACT

Social media has now transformed into a digital public space that not only presents information and entertainment, but has also become an arena of invisible competition. Within it, scattered standards of achievement, lifestyle, and physical appearance form false perceptions about ideal life. The purpose of this research is to describe and analyze how Islamic values taught in Islamic Religious Education can serve as guidelines for self-protection in facing psychological pressures caused by social media standards among junior high school students. The method used is field research conducted at a junior high school with a qualitative approach that is descriptive-analytical in nature. The primary data sources are Islamic Religious Education teachers and 9th-grade students, while the secondary data sources consist of homeroom teachers and relevant journal articles. Data collection techniques include interviews, observations, and documentation. The data analysis techniques involve data condensation, data display, and conclusion drawing and verification. The results of this research show that social media brings significant impact on the mental health and spirituality of adolescents. This is reinforced by the opinions of Islamic Religious Education teachers and homeroom teachers, who assess that today's teenagers are more bound to the digital world than to transcendental relationships with God. To address this issue, Islamic Religious Education values such as *tauhid*, *iffah*, and *tawazun* have proven effective as guidelines for protecting oneself from social media pressures. These three values build spiritual awareness, self-control, and balance in living digital life.

Keywords: Islamic Religious Education, Junior High School Students, Self-Protection, Social Media Standards.

INTRODUCTION

Social media has now transformed into a digital public space that not only presents information and entertainment, but has also become an arena of invisible competition (Sarkawi, 2021: 322). Within it, scattered standards of achievement, lifestyle, and physical appearance form false perceptions about ideal life (Liah et al., 2023: 70). Empirically, many individuals, especially the younger generation, experience psychological pressure such as feelings of inadequacy, envy, anxiety, and even depression due to exposure to social media content that displays pseudo-perfection (Aprilia et al., 2020: 45). From a theoretical perspective, this indicates a dissonance between spiritual values taught in religion and the digital reality experienced daily. This phenomenon demands special attention, particularly in efforts to build psychological and spiritual resilience through educational approaches, especially Islamic Religious Education (Cahyono, 2016: 149).

A number of recent studies confirm these concerns. A study by Anhar Ansyori and Shaleh (2020) revealed that adolescents who access social media for more than three hours per day tend to have higher levels of social anxiety and experience body image disorders. Another study by Murniasih (2023) shows that the phenomenon of social comparison on Instagram has caused decreased self-confidence and increased feelings of inferiority among university students. These studies indicate that social media is not only a communication platform, but also a complex and pressure-filled field of identity formation.

On the other hand, several integrative efforts have begun to be undertaken to address this issue. Musriaparto (2022) demonstrates that strengthening Islamic values in Islamic Religious Education learning can help students form moral and spiritual filters in using social media. The internalization approach of values such as gratitude, *qana'ah*, and *tawakal* has proven capable of reducing the negative impact of social media on mental health (Mushofa, 2022: 12). However, this research emphasizes more on the context of formal learning in the classroom and has not comprehensively covered how these Islamic values are implemented in students' daily digital lives.

The gap in previous research is evident from the limited number of studies that specifically link the impact of social media with the development of self-resilience in facing social media pressure through Islamic Religious Education in the daily context of junior high school students as active users of digital media. Additionally, there is still minimal research that makes students' personal experiences the primary data source for understanding the implications of internalizing Islamic values in facing social media pressure (Rohmah, 2019: 204). This indicates the existence of space to explore more deeply the role of Islamic Religious Education in building spiritual awareness that is contextual with the challenges of the digital age.

Based on this gap, the research question posed is: How does Islamic Religious Education serve as a guide for self-protection from social media standard pressures among junior high school students? The purpose of this research is to describe and analyze how Islamic values taught in Islamic Religious Education can serve as guidelines for self-protection in facing psychological pressures caused by social media standards. This research also aims to explore students' experiences in applying Islamic teachings in life during the digital era.

This research offers novelty that lies in the contextual approach that examines the role of Islamic Religious Education not only in the classroom, but in the realm of students' digital lives. This research integrates issues of mental health and Islamic spirituality in the context of Islamic Religious Education as a guide for self-protection from social media pressure, which has rarely been studied in depth while prioritizing students' perspectives as direct actors who experience daily digital reality. This approach is expected to enrich insights and development strategies for Islamic Religious Education that is more responsive to the challenges of the digital era.

METHOD

This research aims to analyze and collect data related to Islamic Religious Education as a guide for self-protection from social media standard pressures among junior high school students. Through the results of this research, it is expected that schools and teachers can better understand the importance of building a learning environment that not only focuses on academic grades, but also pays attention to students' behavior and social interactions in the digital era, particularly in social media use (Mustika Wanda, 2024: 1038). This type of research is field research conducted at a junior high school. The research approach used is a

qualitative approach that is descriptive-analytical in nature. The informants intended as primary data sources in this research are Islamic Religious Education subject teachers and 9th grade students who have direct relevance to the research topic regarding Islamic Religious Education as a guide for self-protection from social media standard pressures among junior high school students. Secondary data sources in this research consist of homeroom teachers, as well as documents including books, theses, and relevant journal articles that can provide additional information to support this research.

In this research, data collection techniques are conducted through direct and in-depth interviews with Islamic Religious Education teachers, homeroom teachers, and 9th grade students. The researcher also conducts direct field observations to see the real situations occurring in the school environment, both in the learning process, interactions between teachers and students, and relationships among students, so that the data obtained can contextually support the interview results (Ichsan & Ali, 2020: 88). The researcher also uses documentation as an additional technique, namely by searching and collecting journal articles, research reports, and other documents relevant to the research topic as supplements to enrich the analysis and interpretation of the overall research results. The data analysis technique in this research is conducted qualitatively through three stages: data condensation, data display, and conclusion drawing and verification (Rofiah, 2022: 36).

RESULT AND DISCUSSION

The Impact of Social Media Standards on Mental Health and Spirituality of Junior High School Students

Based on the results of interviews and observations with 9th grade students, data was obtained showing that several students feel that social media displays standards of life, physical appearance, and achievements that are 'ideal' but difficult to achieve. Several students admitted to having felt worthless or lacking in self-confidence after seeing other people's posts. This was also expressed by Kinara, a 9th grade student, during the interview session.

"Honestly, the effect of social media makes me often compare myself with others. I often feel inferior and feel that I'm not as cool as them."

Hasna, a 9th grade student, also stated similar problems during the interview session, saying that she often experiences mood disorders (easily angry, sad without reason, or restless) after using social media.

"Sometimes after scrolling Instagram or TikTok for a long time, I just feel sad for no reason. Or suddenly get angry at my own sibling, even though there's nothing wrong. Sometimes I also feel restless, like there's something bothering my heart, but I don't know what it is".

Rahma, a 9th grade student, also agreed that social media makes her lazier and prone to procrastination.

"If I scroll social media too often, I become lazy to do activities including becoming lazy to study. Sometimes I also procrastinate prayer time or Quran recitation. I just want to lie down, but my mind is very full".

In-depth interviews revealed that several students feel pressured because they cannot appear 'as good' as others, whether in terms of appearance, number of likes, or lifestyle. This indicates the presence of high *social comparison* symptoms among adolescents (Salsabila Auliannisa & Muhammad Ilmi Hatta, 2022: 150). From a psychological aspect, repeated exposure to these unrealistic standards impacts the decline of *self-esteem* and increases the risk of anxiety disorders and mild depression (Baun & Rahayu, 2023: 384). The researcher

noted that these disorders are not necessarily fully realized by students or their parents, as they are often considered normal in adolescent development. Spiritually, students admitted that intensive use of social media often makes them delay prayer and Quran recitation times, or perform daily worship consistently. Most students stated feeling 'empty' after accessing less beneficial content for too long.

Interviews with Islamic Religious Education teachers and homeroom teachers show the same concern that social media has become the main center of attention for adolescents, replacing space for contemplation (*tafakur*), and *dhikr* (remembrance of Allah). This was expressed by the Islamic Religious Education teacher.

"I notice that the space for contemplation, tafakur, and dhikr is getting narrower in their daily lives. It's as if their hearts and minds are constantly busy with the virtual world, until they forget to greet their own souls and dialogue with their Lord. Some students become more easily restless, lack focus, and quickly feel dissatisfied with themselves. One of the causes is because they too often compare their lives with what they see on social media. Whereas, in Islam, we are taught to be grateful and increase dhikr so that the heart becomes calm. We try to invite them to realize again the importance of taking a break from the hustle and bustle of the digital world. In class, I take a few minutes for brief tafakur, reflecting on Allah's creation, and increasing dhikr. I also often remind them that true tranquility will not be found on social media, but in closeness to Allah SWT."

The 9th grade homeroom teacher also expressed problems that align with those expressed by the Islamic Religious Education teacher during the interview session.

"Honestly, I am quite concerned. Social media has now become the main center of attention for adolescents. Almost all of their free time is spent in front of screens, scrolling content, updating status, or chasing likes and comments. I hope parents can better guide their children in using social media wisely. And for adolescents, I hope they realize that spiritual life is important. Don't let us lose time to know ourselves and our Lord, just because we're too busy with this temporary world."

Some students even stated feeling inferior to appear as religious individuals because they are afraid of being considered 'pretentiously pious' and 'not trendy' or different from viral trends. From a spirituality perspective, the standards built by social media encourage students to be more oriented toward human judgment rather than Islamic law and Allah's judgment. This weakens the values of sincerity, gratitude, and awareness of the importance of guarding the heart from *riya'* (showing off) and *ujub* (self-admiration) (Arif Setiawan et al., 2022: 41).

These findings align with the Social Comparison theory by Leon Festinger, which states that individuals tend to evaluate themselves by comparing with others. In the context of social media, this comparison becomes more massive and intensive, causing mental pressure and identity crisis (Arigo et al., 2024: 30). Spiritually, these results also support the view that digital media can become a trial (*fitnah*) of the times that distracts and distances humans from transcendental values if not limited and directed (Desrianti et al., 2021: 50). (Therefore, Islamic Religious Education as a guide for self-protection from social media standard pressures is greatly needed, especially for junior high school age adolescents who are in the phase of searching for identity.

Islamic Religious Education Values as Guidelines for Self-Protection from Social Media Standard Pressures

Based on the results of interviews with Islamic Religious Education teachers, it was found that the Islamic Religious Education values implemented as guidelines for self-

protection from social media standard pressures include the values of *tauhid*, *iffah*, and *tawazun*.

"As an Islamic Religious Education teacher, I always teach students to implement the values of tauhid, iffah, and tawazun in daily life, especially in social media use. These three values do not stand alone, but rather strengthen each other. Tauhid is not merely a verbal acknowledgment that there is no God but Allah, but rather a deep awareness that permeates all aspects of life. Tauhid provides a spiritual foundation, iffah provides moral standards, and tawazun provides practical methods. If applied simultaneously, adolescents will have a comprehensive defense system against various pressures and challenges on social media, while still utilizing technology optimally for self-development and positive contribution to society."

In the context of social media, *tauhid* teaches adolescents to realize that existence and self-worth do not depend on human validation, but on the vertical relationship with Allah SWT. This awareness creates psychological freedom from dependence on others' approval (Hambal, 2020: 27). The dimensions of *tauhid* in digital life are divided into three:

1. *Tauhid Uluhiyyah* teaches that only Allah has the right to be worshipped and glorified. In its practical implementation, students must not make likes, followers, or going viral as "gods" that determine their mood and self-worth. Students learn that achievements on social media are bonuses, not life goals.
2. *Tauhid Rububiyyah* reminds that Allah is the only one who manages all affairs. When students face online drama, hate comments, or pressure to appear perfect, students can find peace in the belief that Allah manages everything. This reduces excessive anxiety about public opinion.
3. *Tauhid Asma wa Sifat* teaches that only Allah possesses perfect attributes. Students who understand this will not be trapped in digital perfectionism syndrome, where students feel they must display a perfect life on social media. Students should instead continuously learn to accept that perfection belongs only to Allah (Masakaree Ardae & Wan, 2019: 62).

The 9th Grade Homeroom Teacher also expressed similar views regarding the tauhid values that must be taught to students, during the interview session.

"Teenagers who internalize tauhid will develop strong self-control. They are not easily insecure when seeing other people's lives that appear better on social media, because they understand that true happiness comes from closeness to Allah, not from temporal worldly achievements."

Besides Tauhid, another value taught is *Iffah*. Etymologically, *iffah* means self-restraint or maintaining purity. However, its meaning is much broader than simply covering one's awrah (Ulm & Roziqin, 2021: 131). *Iffah* is a way of life that maintains self-dignity in all dimensions: physical, emotional, intellectual, and spiritual. In the digital context, *iffah* becomes a protective fortress against various temptations and dangers lurking in cyberspace (Kusaini et al., 2020: 22). The dimensions of *iffah* in social media are divided into three:

1. *Iffah Jasadiyah* (Physical) teaches students to be careful in presenting themselves visually. This is not only about dressing modestly in photos, but also about not making the body an object to gain attention. Students learn that true attractiveness comes not from physical appearance alone, but from character and personality.
2. *Iffah Nafsiyyah* (Psychological) relates to protecting emotions and feelings from things that can be harmful. In social media, this means not being easily provoked by provocations, not sharing personal problems excessively to seek sympathy, and not using digital platforms as a place to vent frustration or revenge.

3. *Iffah Fikriyyah* (Intellectual) teaches to protect the mind from content that can be destructive. Students learn to be selective in consuming information, not easily believe hoaxes, not spread unverified content, and protect themselves from negative content that can poison the mind (Rasyad, 2015: 95).

During the interview session, Zabir, a 9th grade student, expressed the benefits of implementing *iffah* values in social media use.

"From the iffah values taught by the Islamic Religious Education teacher, I have learned to establish clear boundaries in online interactions. I learned when to stop responding to negative comments, how to refuse inappropriate requests, and how to protect personal information from irresponsible people."

Aini, also a 9th grade student, expressed similar views regarding the benefits of implementing *iffah* in daily life, especially in social media use.

"What I understand as an example of Iffah in communication is speaking politely, not using harsh or hurtful words, and not engaging in gossip or ghibah through social media. It's better to remain silent than to say words that can harm others or oneself."

Besides tauhid and *iffah*, the Islamic Religious Education teacher also teaches the value of *tawazun*. *Tawazun* or balance is a fundamental principle in Islam that teaches that a good life is a balanced life between various aspects: world-hereafter, individual-social, spiritual-material, and so forth (Akhmat Syahri, 2022: 127). The Qur'an mentions the concept of *ummattan wasathan* (a balanced community) that must be achieved by the Muslim ummah. The following is the implementation of *tawazun* in the digital era:

1. Time balance, teaching students to divide time proportionally between online and offline activities. Learning to understand that social media is a tool, not a life purpose. There is time to interact in cyberspace, but there is also time that must be spent for worship, studying, direct socialization, and other productive activities.
2. Emotional balance, meaning not being excessive in responding to stimuli from social media. Students learn not to be too euphoric when getting many likes or conversely, not to be too devastated when their posts are ignored by others. The importance of learning to develop *emotional stability* that is not easily swayed by fluctuations in digital interactions.
3. Balance between privacy and openness, where students learn to be wise in sharing personal information. Not all aspects of life need to be publicized, but also not being too closed to the point of losing opportunities to socialize and share goodness (Hsy & S, 2021: 1299).

Based on the results of interviews and observations conducted by the researcher, it was found that students who apply *tawazun* will consciously perform *digital detox*, which is a certain period where students do not access social media to provide space for other equally important activities (Wibowo et al., 2022: 71). *Tawazun* teaches students not to make social media the only source of entertainment or social interaction. Students can develop offline hobbies, deepen relationships with family, and engage in real community activities (Hakim, 2021: 104). *Tawazun* also teaches students to be more selective in consuming digital content and information. Students learn to manage their *feed* to have more positive and educational content, and reduce content that can trigger anxiety or other negative feelings (Arifin, 2021: 26).

Integration of Islamic Religious Education Values in the Digital Lives of Junior High School Adolescents

From the results of observations and interviews, it was found that the integration of Islamic Religious Education values such as tauhid, *iffah*, and *tawazun* in the digital lives of junior high school adolescents is carried out by Islamic Religious Education teachers through several efforts, including:

1. Provision of digital learning media in Islamic Religious Education in the form of sermon videos and podcasts, animated stories of prophets, and digital Qur'an applications.
2. Internet-based assignments such as creating simple dakwah content, daily verse quotations, or worship journals through Google Classroom.
3. Digital supervision such as recommendations to follow Islamic accounts and avoid negative content on social media.

Interviews with Islamic Religious Education teachers show that this approach aims to make students accustomed to connecting technology use with Islamic religious values.

"Technology can actually be an extraordinary means for learning and dakwah. But unfortunately, the majority of students more often use it for entertainment purposes, not for self-development or spirituality. As a result, they become busier comparing themselves with others on social media. However, I try to direct them to use technology positively, by giving reflection assignments from sermons or online studies then presenting them in class, discussing trending Islamic content so they don't feel alienated from religious values in the digital world, as well as assignments to create simple dakwah content, such as short videos about Islamic etiquette or quotations from hadith."

In the family environment, some students admit that their parents have not actively directed gadget use or set limits on accessed content. There are students who are already wise and critical in choosing content, but there are also those who are still carried away by the current. The challenge is consistency. Students need continuous guidance, not only from teachers, but also from home. The main obstacle is the lack of supervision outside school, especially from families. The most important way to involve families in accompanying children in the digital era is communication and exemplary behavior. Parents need to provide time for dialogue and set examples. Parents must be present, guide, and become digital friends for their children. Invite children to watch Islamic content together, make clear rules, and most importantly build closeness so children don't seek escape in cyberspace (Amrillah et al., 2020: 29). Schools hold digital parenting seminars so that parents are more aware of their role in shaping children's character in cyberspace. Technology can become a field of good deeds or become a door to harm (Sabariah & Muhyatun, 2023: 129).

Meanwhile, the community environment (such as youth religious gatherings, mosque activities, and Islamic digital communities) has also begun actively forming virtual spaces for Islamic education, such as WhatsApp groups containing daily reflections, study podcasts, and student dakwah content communities. Students who are members of these communities tend to show healthier and more religious social media use. Using digital platforms not only for entertainment, but also as a means of learning, dakwah, and strengthening faith (Sinta Pratiwi, 2022: 57). Research results show that the integration of Islamic values in adolescent digital life is not yet evenly distributed, but has begun to be seen through concrete efforts in schools and communities. Formal education serves as the foundation for strengthening concepts, while family and society become media for habituation and supervision (Mardani, 2024: 133). Thus, adolescents can continue to make Islam a guide despite living in a digital era full of distractions and moral challenges.

CONCLUSION

Based on the research results, it can be concluded that social media brings significant impact on the mental health and spirituality of adolescents. Exposure to ideal life standards on social media drives the occurrence of *social comparison*, which triggers feelings of inferiority, anxiety, and even mild depression in some students. From the spiritual side,

excessive use of social media causes decreased consistency in worship and a sense of emptiness within adolescents. Students tend to postpone prayers, Qur'an recitation, and lose time for spiritual reflection. This is reinforced by the opinions of Islamic Religious Education teachers and homeroom teachers, who assess that today's adolescents are more bound to the digital world than to transcendental relationships with God. To address this, Islamic Religious Education values such as tauhid, *iffah*, and *tawazun* have proven effective as guidelines for protecting oneself from social media pressure. These three values build spiritual awareness, self-control, and balance in living digital life.

This research recommends that educators, especially Islamic Religious Education teachers, consistently instill and implement the values of tauhid, *iffah*, and *tawazun* in students' daily lives, particularly in the context of social media use. Schools can also develop digital literacy programs based on spiritual values as a preventive measure against the negative impacts of social media. For future researchers, it is suggested to involve broader participants, such as parents and school counselors, and use quantitative approaches to measure the extent to which Islamic Religious Education values influence maintaining adolescent mental health and spirituality. Further research can also explore community-based interventions or digital pesantren as educational models in forming adolescent character that is mentally and spiritually resilient in the technology era.

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