



**Nusantara Islamic Education Management in Countering Digital Moral Degradation Due to Social Media Use among Adolescents
(A qualitative descriptive study at Wirakarya 2 Vocational High School, Ciparay)**

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Received: 2025-11-18; Accepted: 2025-12-29; Published: 2025-12-31

ABSTRACT

The digital era and the intense use of social media among adolescents have had a significant impact on character formation, particularly the emergence of digital moral degradation, such as the erosion of communication ethics, the spread of negative information, and irresponsible digital behavior. This situation demands an educational approach that is not merely technical but also based on local values and wisdom. In this context, Nusantara Islamic Education is seen as relevant as a character education approach that emphasizes the values of *akhlakul karimah* (good morals), moderation (*tawassuth*), balance (*tawazun*), tolerance (*tasamuh*), and local cultural wisdom. This study aims to analyze the management of Nusantara Islamic Education in countering digital moral degradation due to social media use among adolescents at SMK Wirakarya 2 Ciparay. The study employed a qualitative approach with a phenomenological approach and an educational management perspective. Data collection techniques included observation, in-depth interviews, and documentation studies. The research subjects included the principal, vice principal, Islamic Education teacher, guidance and counseling teacher, homeroom teacher, and students. The research results indicate that the management of Nusantara Islamic Education at SMK Wirakarya 2 Ciparay has been systematically implemented through planning, organizing, implementing, and evaluating. Program implementation is carried out through the integration of Nusantara Islamic values into learning, religious practices, teacher role models, and local Islamic social and cultural activities. Key supporting factors include the commitment of school leaders, a religious school culture, and the involvement of local religious leaders. Inhibiting factors include high levels of social media use, weak parental supervision, and limited Islamic digital literacy. Overall, the management of Nusantara Islamic Education is considered quite effective in shaping more ethical, moderate, and responsible digital morality in adolescents. However, this effectiveness is not yet optimal, necessitating strengthening Islamic digital literacy, increased collaboration between schools and parents, and the positive and sustainable use of digital media.

Keywords: *Nusantara Islamic Education, educational management, digital morality, social media, teenagers*

INTRODUCTION

The development of digital technology and social media has brought significant changes to the lives of adolescents. Social media has become not only a means of communication and information, but also a space for the formation of identity, values, and social behavior. Adolescents, as an age group in the process of discovering their identity, are highly vulnerable to the influence of digital content, both positive and negative. Phenomena such as cyberbullying, the spread of hoaxes, pornography, hate speech, instant culture, and the ethical crisis in digital interactions demonstrate serious challenges in fostering adolescent morality in the digital era.

In the context of Indonesian society, which is rich in religious and cultural values, Nusantara Islamic Education (IP) exists as an educational system that is not only based on Islamic teachings but also incorporates local wisdom, moderation, and national values. The management of Nusantara Islamic Education, which encompasses the planning, implementation, and evaluation of education based on Islamic values and Nusantara culture, holds strategic potential in shaping the character of adolescents with noble morals and wise use of social media.

Various previous studies have discussed the influence of social media on adolescent behavior or the role of Islamic religious education in moral formation. However, studies specifically examining the management of Nusantara Islamic Education as a comprehensive strategy to counter the degradation of digital morality are still relatively limited. Furthermore, some studies tend to separate the managerial aspects of education from the context of Nusantara local wisdom, thus failing to provide a complete picture of how local value-based Islamic education management can be effectively implemented in the face of social media challenges.

This gap highlights the need for research that integrates the concepts of educational management, Nusantara Islamic values, and the phenomenon of adolescent digital morality within a holistic analytical framework.

This research is crucial and urgent given the long-term impact of digital moral degradation on the quality of the younger generation and the future of the nation. Theoretically, this research is expected to enrich the body of knowledge in the field of Islamic education management, particularly that based on Nusantara Islamic values in the digital era.

Practically, the results of this study are expected to serve as a reference for Islamic educational institution managers, educators, and policymakers in designing adaptive, contextual educational management strategies oriented toward strengthening adolescent digital morality. Furthermore, this research also has social significance in efforts to build an ethical, moderate social media culture based on Islamic values and local wisdom.

Based on this background, it is clear that the degradation of digital morality among adolescents is a complex issue that requires a planned and values-based educational management approach. Therefore, this research aims to examine how the concept and practice of Nusantara Islamic Education Management can play a role in countering the negative impacts of social media use on adolescents.

The digital era has had a transformative impact on the lives of adolescents, particularly through their intense use of social media. On the one hand, social media facilitates access to information; on the other hand, it has the potential to significantly contribute to the degradation of digital morality. Uncontrolled social media use has the potential to increase adolescents' exposure to various digital risks, such as cyberbullying, hoaxes, and negative content (Livingstone & Smith, 2014). This situation indicates a serious challenge in developing adolescent morality in the digital age.

This study will then be formulated in the form of research questions that focus on management strategies, the implementation of Nusantara Islamic values, and their effectiveness in developing adolescent digital morality, so that the research objectives can be achieved systematically and measurably.

In accordance with the explanation above, the researcher needs to follow up on this research with the title "Management of Nusantara Islamic Education in Countering Digital Moral Degradation Due to Social Media Use in Adolescents" (A Qualitative Descriptive Study at SMK Wirakarya 2 Ciparay).

This study aims to examine the educational management implemented by SMK Wirakarya 2 Ciparay, from planning and curriculum implementation to evaluation, in integrating Nusantara Islamic values as a preventive and curative strategy against digital moral degradation in adolescents. Focusing on the management aspect will reveal how school policies are translated into effective concrete actions.

As a vocational education institution, Wirakarya 2 Vocational School (SMK) Ciparay faces a dual challenge: developing professional competencies while simultaneously strengthening the morality of its students. In the Indonesian context, Nusantara Islamic Education (IP) offers a solution, emphasizing the values of moderation (*tawassuth*), balance (*tawazun*), tolerance (*tasamuh*), and local wisdom, which are highly relevant for developing ethical digital character.

This study aims to examine the educational management implemented by Wirakarya 2 Vocational School (SMK) Ciparay—from planning and curriculum implementation to evaluation—in integrating these Nusantara Islamic values as a preventive and curative strategy against the degradation of digital morality among adolescents. Focusing on the management aspect will reveal how school policies are translated into effective concrete actions.

METHODOLOGY

Qualitative Research

Qualitative research aims to understand social phenomena from the perspective of participants in a natural and in-depth manner. This research does not focus on numbers, but on the meaning, interpretation, background, and processes that occur.

Qualitative research was chosen because:

- a. the phenomenon of digital moral degradation is a complex social phenomenon,
- b. the values of Nusantara Islamic Education are cultural and contextual,
- c. the educational management process requires in-depth observation of practices in the field,
- d. the researcher wants to understand the experiences, perceptions, and actions of teachers, students, and school officials.

Descriptive Approach

The descriptive approach aims to provide a detailed description of the conditions, processes, or phenomena being studied as they are at the time of the research. In this study, a descriptive approach was used to:

- a. describe the forms of digital moral degradation in students,
- b. describe the implementation of Nusantara Islamic Education management,
- c. analyze the planning, organizing, implementation, and supervision processes in digital moral development,
- d. uncover supporting and inhibiting factors in the Nusantara Islamic character development program.

Reasons for Selecting the Type and Approach

The use of descriptive qualitative methods is highly relevant because:

- a. the phenomenon of digital morality cannot be fully explained quantitatively,
- b. the values of Nusantara Islam need to be explored through observation, interviews, and cultural analysis,
- c. educational management requires an understanding of the process, not just the results,
- d. the school context significantly determines how character development programs are implemented.

Thus, this type and approach provide researchers with the flexibility to explore data in depth and comprehensively, resulting in a complete picture of the role of Nusantara Islamic Education management in preventing the degradation of digital morality among adolescents.

RESULT AND DISCUSSION

Planning for Nusantara Islamic Education

Planning in the implementation of Nusantara Islamic Education is the initial stage that determines the direction, objectives, and strategies for implementing the educational program at the institution serving as the research location. Based on the results of interviews, observations, and document reviews, the planning of Nusantara Islamic Education was carried out through the following steps:

1. Formulating Learning Objectives

The institution formulated learning objectives for Nusantara Islamic Education, oriented towards:

- a. Strengthening moderate Islamic values (tawassuth, tasamuh, tawazun).
- b. Instilling national character and a love for local culture.
- c. Integrating Islamic teachings with Nusantara traditions in accordance with sharia principles.

These objectives were then outlined in the curriculum document and lesson plans for each semester.

2. Developing the Curriculum and Syllabus

Curriculum development was carried out through:

- a. Analyzing student needs, particularly regarding strengthening Islamic understanding rooted in local culture.
- b. Integration of local wisdom values such as religious traditions, arts and culture, and local customs.
- c. Establishment of core materials such as the history of Islam Nusantara, prominent Islamic scholars of the archipelago, Islamic boarding school traditions, morals, and local traditional worship practices.

The syllabus is then developed into a Lesson Implementation Plan (RPP) that includes methods, media, and evaluation.

3. Coordination Between Schools

Planning also involves:

- a. The principal as the program policy director.
- b. Islamic Religious Education (PAI) teachers.
- c. The school committee and community leaders who understand local traditions.

Coordination meetings are held regularly to ensure the program aligns with the school's vision.

4. Human Resource Development

Teachers who teach Islam Nusantara are prepared through:

- a. Internal training on the concept of Islam Nusantara.

- b. Strengthening understanding of local values, such as local religious traditions.
- c. Development of pedagogical competencies and strategies for integrating cultural values into learning.

5. Determining Learning Methods and Media

Teachers plan learning methods that are:

- a. Participatory (discussion, question and answer, project-based learning).
- b. Contextual (linking material to local culture and practices).
- c. Experiential learning (environmental observation, visits to historical sites, traditional religious practices).

Learning media include textbooks, videos on the history of Indonesian scholars, documentation of local traditions, and internal school modules.

6. Developing a Schedule and Activity Agenda

The learning agenda includes:

- a. Weekly classroom learning.
- b. Co-curricular activities such as the study of yellow books, local cultural practices (tahlilan, hadrah, barzanji), and cultural documentation projects.
- c. Extracurricular activities with an Islamic nuance such as hadrah art, rebana, or shalawat assemblies.

7. Initial Evaluation to Determine Strategy

Before implementation, teachers conduct an initial evaluation in the form of:

- a. Analysis of students' initial understanding of Indonesian Islam.
- b. Identification of students' special needs.
- c. Adjusting learning strategies based on the results of initial reflection.

Implementation (Actuation) of Nusantara Islamic Education

The implementation of Nusantara Islamic Education at the educational institutions used as research sites is realized through learning activities, character building, and school activities oriented towards Nusantara-style Islamic values. Based on observations, interviews, and documentation, the implementation of actuation is carried out through the following aspects:

1. Integration of Material in Learning

Islamic Religious Education teachers integrate Nusantara Islamic values into the teaching and learning process through:

- a. Using local examples in explaining material on faith (aqidah), jurisprudence (fiqh), and morals, such as examples of local religious traditions.
- b. Reinforcing the value of religious moderation, such as tolerance, respect for cultural differences, and a friendly way of practicing religion.
- c. Introducing prominent Nusantara Islamic scholars, such as KH. Hasyim

Asy'ari, KH. Ahmad Dahlan, or local scholars in the region.

- d. Discussing the history of the peaceful spread of Islam in Indonesia, relevant to the community's cultural values.

The methods used are participatory, such as discussions, hands-on practice, and local case studies.

2. Habituation of Local Islamic-Based Values and Traditions

Schools implement habituation as part of the implementation of Islamic character education in the archipelago, including:

- a. Recitation of the Asmaul Husana (the Beautiful Names of Allah), shalawat (prayer), or a communal prayer before lessons.
- b. Tahlilan (recitation of the Qur'an), barzanji (prayer), hadrah (recitation of the Quran), or other religious traditions appropriate to the school's culture.
- c. Habituation of greetings, smiling, greetings, politeness, and respectful behavior towards teachers and elders.
- d. Student participation in community socio-religious activities such as mutual cooperation (gotong royong) or commemoration of Islamic holidays.

These habituation activities are conducted routinely and structured so that the values of Islamic character are naturally embedded in students' behavior.

3. Co-curricular and Extracurricular Activities

Implementation is also seen through non-classroom activities, such as:

- a. Study of simple yellow books or moral books commonly taught in Islamic boarding schools (pesantren).
- b. Training in traditional Islamic arts, such as rebana (religious prayer), hadrah (religious singing), or qasidah (traditional Islamic music).
- c. Outings or visits to local Islamic historical sites, such as the tombs of Islamic scholars or the oldest Islamic boarding schools.
- d. Documentation projects on local religious culture (traditional videos, interviews with community leaders).

This activity is designed to strengthen students' understanding of the harmonious relationship between religion and local culture.

4. The Role of Teachers as Role Models (Uswah Hasanah)

Teachers play a crucial role in implementing Nusantara Islamic Education through:

- a. Modeling polite, moderate behavior and respect for local culture.
- b. Demonstrating worship practices that align with local traditions while remaining based on sharia law.
- c. Guiding students to appreciate differences and develop tolerance.

Based on interviews, teachers stated that role models are the most effective aspect in instilling Nusantara Islamic values.

5. Empowering the School Environment

The school environment is designed to have an Islamic feel while reflecting

Nusantara culture, including through:

- a. Placing posters displaying Nusantara Islamic character values.
- b. Visual documentation of Nusantara Islamic figures.
- c. Local cultural embellishments that do not conflict with Islamic values.
- d. Creating a friendly, clean school environment that reflects the principle of mutual cooperation.

A conducive environment helps foster holistic and meaningful learning.

6. Collaboration with the Community and Local Leaders

Program implementation is strengthened by community involvement, such as:

- a. Inviting local traditional leaders or religious leaders to provide insight into regional religious traditions.
- b. Involving parents in joint religious activities.
- c. Establishing partnerships with nearby Islamic boarding schools or religious institutions to enrich teaching materials.

This collaboration demonstrates that Nusantara Islamic Education does not only take place in the classroom, but is community-based.

7. Evaluation of Implementation by Teachers

Teachers conduct periodic implementation evaluations to assess:

- a. The level of student engagement in activities.
- b. Difficulties that arise during the learning process.
- c. The effectiveness of the methods and media used.
- d. Changes in students' attitudes, character, and understanding of Nusantara Islam.

The evaluation results are used to improve learning activities in the following week or semester.

Supporting and Inhibiting Factors

In the implementation of Nusantara Islamic Education Management at SMK Wirakarya 2 Ciparay, various supporting and inhibiting factors influenced the program's effectiveness in preventing digital moral degradation among adolescents. These factors were identified through observations and interviews with the principal, Islamic Religious Education (PAI) teachers, guidance counselors, homeroom teachers, and students.

1. Supporting Factors

a. Commitment of School Management

The school, particularly the principal and vice principal for student affairs, demonstrated a strong commitment to integrating Nusantara Islamic values into student character development. This commitment was demonstrated through:

- i. Internal policies that support the habituation of religious activities.
- ii. Integration of the values of religious moderation into school regulations.
- iii. Supporting facilities for religious and cultural activities.

b. Responsive and Experienced Teacher Roles

The PAI teachers, guidance counselors, and homeroom teachers possess the skills and high awareness of the importance of character education based on Nusantara Islamic traditions. They:

- i. Experienced in local religious activities and Islamic boarding schools.
- ii. Able to link Nusantara cultural values to digital morality issues.
- iii. Actively provide supervision and guidance regarding social media use.

c. Religious and Cultural School Environment

Vocational High School Wirakarya 2 Ciparay has a school culture that is:

- i. Religious, disciplined, and conducive.
- ii. Organizes regular religious activities such as shalawat (prayer, prayer, and religious study groups).
- iii. Supports the creation of an educational atmosphere based on Nusantara Islam.

This culture strengthens the internalization of values for students.

d. Involvement of Islamic Boarding Schools and Local Figures

The school maintains good relationships with Islamic boarding schools and religious figures in the Ciparay area. This collaboration helps in:

- i. Providing contextual Islamic material based on Nusantara Islam.
- ii. Providing role models from local ulama who are close to the students' lives.
- iii. Presenting community-based religious activities.

e. Student Enthusiasm for Religious Activities

Based on observations, many students show a strong interest in:

- i. Hadrah (traditional Islamic music), rebana (religious recitation), religious study groups, and religious organizations.
- ii. Regional Islamic arts and cultural activities.

This enthusiasm is a significant asset in strengthening character education.

2. Inhibiting Factors

a. The Strong Influence of Social Media

The main challenge is the dominance of social media in the lives of adolescents. This obstacle is evident in:

- i. Students' habit of accessing negative content, non-educational entertainment, or unverified information.
- ii. Misuse of social media for activities that undermine digital ethics, such as impolite speech, excessive showing off, and cyberbullying.
- iii. High dependence on smartphones.

b. Lack of Parental Supervision at Home

Not all students receive adequate parental supervision regarding their social media use. This is influenced by:

- i. Parents' busy work schedules.
- ii. Parents' lack of understanding of digital risks.
- iii. Minimal family communication.

These conditions weaken the process of internalizing character values from the home environment.

c. Limited Digital Development Facilities

Although schools actively promote character development, facilities for Islamic digital literacy remain limited, such as:

- i. The absence of a specific module for digital morality management based on Islam Nusantara.
- ii. Minimal use of digital learning media that supports ethical literacy.
- iii. Limited school internet facilities for educational programs.
- iv. Diverse Student Backgrounds

Vocational High School Wirakarya 2 Ciparay has students from various backgrounds:

- i. Diverse religious backgrounds.
- ii. Different socioeconomic conditions.
- iii. Diverse cultural experiences.

This diversity results in varying levels of understanding and acceptance of Islam Nusantara.

d. Limited Formal Learning Time

The implementation of Islamic Nusantara values in Islamic Religious Education classes is limited by:

- i. Limited class hours.
- ii. The dense national curriculum.
- iii. The numerous other school activities that students must participate in.
- iv. As a result, character development relies more heavily on informal activities.

Program Implementation Evaluation

1. Routine Evaluation

The school conducts periodic evaluations through:

- a. Weekly teacher meetings to discuss student moral development.
- b. Monthly student meetings to discuss reports from the guidance counselor, homeroom teacher, and follow-up on digital cases.
- c. Semester meetings to assess the success of the entire character development program.

This evaluation aims to assess the effectiveness of the Nusantara Islam habituation activities and determine needs for improvement.

2. Measurable Evaluation Based on Changes in Student Behavior

The evaluation results indicate:

- a. Improved politeness and ethical interactions at school.

- b. A decrease in certain violations, such as the use of foul language, excessive showing off (flexing), or conflicts between students due to social media.
- c. Increased student participation in local religious and cultural activities.

However, the evaluation also indicates that some students still have difficulty controlling their smartphone usage and are susceptible to excessive entertainment content.

3. Guidance Counseling Observation Sheets and Notes

The guidance counselor compiles documentation in the form of:

- a. A list of cases related to social media misuse.
- b. Notes on student progress after counseling sessions.
- c. Follow-up recommendations for students who require special assistance.

This instrument is an important part of digital morality management.

4. Monitoring Religious Activities and Habituation

Religious leaders monitor the effectiveness of activities such as tahlil (religious recitation), shalawat (prayer), or weekly religious studies through:

- a. Observing student attendance.
- b. Student activeness in activities.
- c. Student attitudes after habituation has been implemented regularly.

Monitoring results indicate that religious activities are an effective means of developing moderate religious character.

Follow-up to Evaluation Results

1. Strengthening Islamic Digital Literacy

Following the evaluation, the school conducted:

- a. Education on social media ethics from the perspective of Islam Nusantara.
- b. Counseling on the dangers of digital moral degradation.
- c. Additional learning through seminars and workshops.

This was done to address deficiencies identified in the previous evaluation.

2. Collaboration between Schools, Teachers, and Parents

Follow-up was also conducted through:

- a. Parent-teacher meetings to discuss increased supervision at home.
- b. Intensive communication between homeroom teachers and parents through WhatsApp groups.
- c. Aligning perceptions regarding smartphone usage limits.

This collaboration is important because the degradation of digital morality is influenced not only by schools but also by the family environment.

3. Improving Nusantara Islamic Education Activities

The school is adding a variety of activities, such as:

- a. Thematic religious studies on digital morals.
- b. Local Islamic arts activities.
- c. Religious mentoring programs by Islamic boarding school alumni.

These efforts are intended to ensure students experience the direct benefits of being accustomed to Nusantara Islamic values.

Program Effectiveness Level

From the overall control results, it can be concluded that the Nusantara Islamic Education program has been relatively effective in:

- a. Shaping students' religious character.
- b. Reducing negative digital behaviors such as offensive language and online conflicts.
- c. Increasing students' awareness of social media ethics.

However, the program's effectiveness has not been maximized because:

- a. The influence of social media remains dominant in students' lives.
- b. Supervision outside of school is still low.
- c. Parents' digital literacy is not yet evenly distributed.

Therefore, program sustainability and intensive collaboration between teachers, parents, and the community are essential to optimally instill Islamic values in Indonesian children and prevent digital moral degradation.

CONCLUSION

Based on the results of qualitative research conducted through observation, interviews, and documentation at SMK Wirakarya 2 Ciparay, it can be concluded that the Nusantara Islamic Education management implemented at the school is quite effective in preventing the degradation of adolescents' digital morality due to social media use.

Nusantara Islamic Education, which is based on the values of akhlakul karimah (good morals), moderation (tawassuth), balance (tawazun), tolerance (tasamuh), and local wisdom, has proven to be a strategic approach in shaping students' digital character to be more ethical, polite, and responsible. Through planned, organized, consistently implemented educational management, and ongoing monitoring and evaluation, the school is able to provide digital moral development that is not partial, but systematic and sustainable.

However, the effectiveness of this management is not yet fully optimal due to the strong influence of social media outside the school environment, limited Islamic digital literacy, and inadequate collaboration between schools and parents in monitoring students' digital behavior.

In more detail, the conclusions of this study can be outlined as follows: 1. Planning for Nusantara Islamic Education Management. The management of Nusantara Islamic Education at SMK Wirakarya 2 Ciparay has been systematically planned through identifying the needs for developing students' digital morals and ethics, formulating a program based on Nusantara Islamic values, and

developing additional curricula and character-supporting activities. This planning demonstrates a clear strategic direction for strengthening adolescents' digital morality. 2. Implementation of the Nusantara Islamic Education Program. The program is implemented comprehensively, both inside and outside the classroom, through the integration of Nusantara Islamic values into Islamic Religious Education lessons, co-curricular activities, daily religious practices, teacher role models, and local Islamic social and cultural activities. This implementation contributes positively to strengthening students' religious character and digital ethics. 3. Supporting Factors for Implementation. The main supporting factors in the implementation of Nusantara Islamic Education management include the commitment of school leaders and educators, a religious and character-oriented school culture, the involvement of Islamic boarding schools and local religious leaders, and student enthusiasm for religious activities. These factors create an educational ecosystem conducive to the internalization of Nusantara Islamic values. 4. Factors Inhibiting Implementation. The main obstacles stem from students' high level of social media use, weak parental supervision at home, low levels of healthy digital literacy, limited time for formal learning, and a lack of Islamic digital literacy facilities in schools. These obstacles mean the program is unable to fully control students' digital behavior. 5. Program Monitoring and Evaluation. The monitoring and evaluation process was carried out by the principal, vice-chancellor for student affairs, Islamic Religious Education teachers, guidance counselors, and homeroom teachers through routine supervision, recording student behavior, monitoring religious activities, and periodic evaluations. Although the results were quite effective, the evaluation recommended the need to strengthen Islamic digital literacy and increase collaboration with parents. 6. Program Effectiveness on Adolescent Digital Morality. Overall, the management of Nusantara Islamic Education was able to reduce negative digital behavior and improve students' communication ethics. This program has succeeded in forming a moderate religious character rooted in local culture, although it still requires further strategic development to ensure its impact is more optimal and sustainable.

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