

STUDENTS' USE OF SOCIAL MEDIA: HOW IT EFFECT ON THE STUDENT TOLERANT CHARACTER AT MADRASAH?

Received: 20-05-2025 | Revised: 27-06-2025 | Accepted: 30-06

Article Info

Author(s):

M Risdamuddin^{1*}

A. Malik²

Miftahul Alimin³

Inah⁴

* Author's Email Correspondence:
mmrisdam@gmail.com

Affiliation:

¹ PGMI, Institut Islam
Mamba'ul 'Ulum Surakarta,
Jawa Tengah, 57155, Indonesia.

² MIS Al Aqso, Nusa Tenggara
Barat, 84171, Indonesia.

³ Pendidikan Agama Islam,
Universitas Ibrahimiy, Jawa
Timur, 68374, Indonesia.

⁴ Internasional Islamic Universi
ty Malaysia, Kuala Lumpur, 507
28, Malaysia.

Abstract

This study aims to determine the impact of the use of social media by students in madrasas on tolerant character. This research was conducted using a quantitative approach with a descriptive research method. The population of this study is madrasah students in Kebumen Regency. They were selected using the Simple Random Sampling method so that the number of samples taken was 75 students. Data was collected using a questionnaire distributed to respondents via GoogleForm. The results of the study showed that the intensity of social media use by students in madrasas was very high, namely 89%. This has a big impact on the tolerant character of students in madrasas, as evidenced by several aspects, including the content criteria that students see when using social media are in the high category with a percentage of 80%. In addition, student involvement in accessing content containing cultural or religious diversity values is very high with a percentage of 86%. Students' interactions with individuals from different backgrounds when using social media are also very high with a percentage of 88%. The influence of social media on students' way of thinking about categorical differences is very high with a percentage of 92% and the use of social media as a means of learning about the importance of tolerance is very high with a percentage of 88%.

Keywords: Social Media, Tolerant Character, Madrasah Student



This is an open access article under the [CC BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/) license.

Copyright (c) 2025 Risdamudin, et al.

INTRODUCTION

Indonesian society is classified as a pluralistic society, this kind of condition is certainly also felt in the world of education, especially in madrasas. Therefore, madrasah students need to be equipped with the ability to coexist peacefully with differences in ethnicity, religion, culture, and views. The character of tolerance is very important to be instilled in the madrasah environment because madrasas are academic educational institutions that have a function in fostering inclusive religious values. Tolerance is an important foundation to prevent the exclusivity and radicalism that can arise from a narrow understanding of religious teachings. The Ministry of Religious Affairs emphasizes that madrasah education must be able to form a moderate and tolerant character in

order to strengthen social integration and maintain the integrity of the nation (Kementerian Agama RI, 2019, p. 1). In addition, according to Wahyono, et al. (2022, p. 467–508), the instillation of the value of tolerance in Islamic education is very relevant as a form of internalization of the teachings of *rahmatan lil 'alamin* which encourages mutual respect and respect for differences in social life.

On the other hand, the rapid development of technology has a strategic role in social life. This is evidenced by the influence of the use of technology on individual attitudes (Siti & Nurizzati, 2018, p. 161–176). Among students, the trend of social media use has increased significantly amid the flow of technological developments (Ardi & Putri, 2020, p. 70–77). Students now not only use social media as a means of entertainment, but also as a medium to communicate, seek information, and even express their identity. Platforms like WhatsApp, Instagram, TikTok, and YouTube have become an integral part of their daily lives. According to the report Kemp (2023, p. 1), more than 90% of school-age adolescents in Indonesia are active in using social media, with an average usage time of more than 3 hours per day. This phenomenon shows that social media has a great influence on students' social, emotional, and character development, both in positive aspects such as expanding horizons, and negative aspects such as potential exposure to intolerant content or hoaxes (Gusti & Yulisamarhan, 2025, p. 207–214).

The phenomenon of content on social media such as hate speech, polarization, and extreme views has become a serious threat to the formation of tolerant attitudes among students. Where platforms like TikTok and Facebook are often the medium for disseminating content that attacks minority groups based on religious, gender, or ethnic identity. Based on the results of monitoring by the Alliance of Independent Journalists (AJI) and the Monash Data & Democracy Research Hub (MDDRH), it was found that 18.15% of the 2,512 samples of TikTok videos analyzed contained hate speech, mainly attacking minority groups (Ika Idris, 2024, p. 1). The exposure of the data shows that there is a serious threat to the use of social media against the tolerant character of students.

The results of previous research showed that social media had a significant influence on students' moral crisis, with a determination coefficient of 35.4%, indicating that most of the changes in students' behavior were influenced by the content they consumed on social media (Chudzaifah & Rahmayanti, 2022, p. 27–51). Social media is also a means of da'wah for the spread of radical ideas by extremist groups that target students in several universities (Hew, 2018, p. 61–79). Certainly, it is possible that students in elementary and secondary schools will be targeted by extremist groups after students in several universities. In addition, the findings Lubis and Siregar (2021) said that students often get information about hoax news and radicalism through social media. Social media also has a negative influence on students' morals, so there needs to be good

cooperation between teachers and families to control the use of social media by students (Setiawan, Rahman, & Ramadhan, 2019, p. 73–84).

This research has a novelty from several previous studies, where this research will test the influence of social media on the tolerant character of students in madrasas. Having a tolerant character provides great benefits for students in madrasas in forming a person with noble character (Winingsih, Syafe'i, Fauzan, & Fadilah, 2022, p. 114–129), open to differences (Husain & Wahyuni, 2021, p. 48-66), and be able to interact harmoniously in a pluralistic society (Turmudi, 2021, p. 79). From this, the character of tolerance should help students avoid discriminatory attitudes, strengthen social empathy, and encourage the creation of an inclusive and peaceful learning environment.

Madrasah as an Islamic educational institution that has a big task in instilling the religious character of students is actually faced with serious challenges regarding technological developments. Where the presence of technology with its various social media features will be an external factor that can affect students' attitudes (Abdellah Elfeky, 2017, p. 231-244). So it becomes a serious question, whether the use of social media has an impact on the character of students in madrasas, especially the tolerant character of students. If there is an impact on the character of students, then how much impact does the use of social media have on the tolerant character of students.

Therefore, this study aims to discuss the impact of social media use on the tolerant character of students in madrasas. This study explains that the tolerant character in madrasas needs to be maintained and preserved, on the other hand, the use of social media in madrasas also needs to be a serious discussion because the majority of students use social media in their daily activities.

RESEARCH METHODS

This study uses a descriptive quantitative method with survey techniques. This method was chosen to objectively and systematically describe the phenomenon of social media use and the character of student tolerance without the presence of variable manipulation. The main focus of this study is to describe the actual situation based on the data obtained from the respondents through questionnaires. The survey technique is carried out by distributing questionnaires to students as the main instrument for data collection. The questionnaire was compiled based on indicators from each variable and used a five-point Likert scale that allowed researchers to measure the level of student agreement with the statement submitted. The following table is the questionnaire assessment criteria according to Manisa et al. (2018, p. 1-10).

EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 1

Table 1. Questionnaire Assessment Criteria

Criteria	Score
Totally Agree	5
Agree	4
Neutral	3
Disagree	2
Strongly Disagree	1

The data obtained was then analyzed quantitatively using descriptive statistical analysis techniques, which are calculating the total, average, and percentage scores of respondents' answers to find out the tendencies of each variable. With this method, the research aims to obtain a factual picture of the extent to which social media is used by students and how it relates to the tolerance character they have. The following table is the student response criteria according to Khairiyah, (2018, p. 20-36)

Table 2. Student Response Criteria

Percentage	Criteria
81 % - 100 %	Very High
61 % - 80 %	High
41 % - 60 %	Moderate
21 % - 40 %	Low
> 20%	Very Low

FINDINGS AND DISCUSSION

Social Media Use and Students' Understanding of Diversity

Based on the results of the data acquisition, it shows that the frequency and intensity of social media use by students is quite high. This is based on data on the frequency of students' daily social media use. The results of obtaining data on the frequency of social media use by students in madrassas are detailed in the following table.

Table 2. Data Acquisition Results of Social Media Use Frequency by Students in Madrasas

Number of Respondents	Value	Percentage	Category
75	335	89.3%	Very High

Based on the table above, it is known that the results of student score acquisition are 335 with a percentage of 89.3%. This indicates that the frequency of social media use by students in madrasas is very high. Most students state that they use social media on a daily basis. This shows that social media has become an integral part of students' daily lives. Students use social media a lot in their daily lives because social media has become an integral part of their lives, offering a wide range of benefits that support learning activities and personal development (Fajar & Machmud, 2020, p. 46-52). Social media facilitates communication between students, teachers, and peers, allowing for group discussions, information sharing, and collaboration on academic tasks (Gandara & Zulkifli, 2021, p. 713–723).

The criteria for the content accessed by students show positive things. From the results of obtaining data on the criteria for content accessed by students, the majority of them answered content that has educational value. Details of the results of data acquisition are described in the following table.

Table 3. Data Acquisition Results of Educational Content Accessed by Students

Number of Respondents	Value	Percentage	Category
75	303	80%	High

Based on the table above, it is known that the results of student score acquisition are 303 with a percentage of 80%. This indicates that the criteria for educational content visited by students are in a high category. The majority of students follow accounts that present educational content. This indicates that students are not only using social media for entertainment, but also as a source of information and learning. When students feel that they have succeeded in understanding the material through educational media, they become more confident and have a positive outlook on the lesson. Educational content that contains moral messages and Islamic values (especially in the context of madrasas) can strengthen religious attitudes, responsibility, and discipline. If directed correctly, educational content can teach ethics in the use of technology and build social awareness in the digital space.

Students' involvement in the value of diversity is evidenced by their digital activities of viewing cultural or religious diversity content on social media. The majority of students showed a good response about their involvement in accessing content on social media with cultural or religious diversity. Details of the results of data on student involvement in the value of diversity on social media are presented in the following table.

EDUPEDIA:

Table 4. Data Acquisition Results of Student Involvement in Diversity Values on Social Media

Number of Respondents	Value	Percentage	Category
75	322	86%	High

From the table above, it can be shown that student involvement in the value of diversity on social media is in the high category. This is evidenced by the results of obtaining a score of 322 with a percentage of 85.9%. Most of the respondents out of a total of 75, admitted that they often see content about cultural and religious diversity. This shows the potential of social media in introducing inclusive and multicultural values to students. Accessing content that showcases cultural diversity helps students understand and appreciate differences, as well as encourage an inclusive and tolerant attitude towards others.

Students' interactions with individuals from different backgrounds through social media are seen to be very active. This is measured by the activeness of students in discussing on social media with friends from different backgrounds. Details of the results of data on students' interactions with individuals from different backgrounds are presented in the following table.

Table 5. Data Acquisition Results of Student Interaction with Individuals from Different Backgrounds

Number of Respondents	Value	Percentage	Category
75	329	88%	Very High

Based on the table above, it is known that students' interactions with individuals from different backgrounds are categorized as very high. This is evidenced by the results of obtaining a score of 329 with a percentage of 88%. So the table above also shows that many students stated that they had discussed with friends with different backgrounds on social media. This interaction plays an important role in increasing understanding and tolerance of differences.

The results of this study support the findings Tengku et al. (2025, p. 216–224) which shows that the use of social media has changed the patterns of communication and social interaction among students, allowing them to interact with individuals from a variety of backgrounds more broadly and deeply. This has a positive impact on the development of students' communication skills and intercultural understanding. In addition, interaction with individuals with different backgrounds through social media can also increase collaboration in learning. Gusti & Yulisamarhan (2025, p. 207–214) found that the use of social media in the context of learning

encourages interaction and collaboration between students, which in turn improves material comprehension and cooperation skills.

The next aspect is the influence of social media on students' mindsets. In this aspect, the researcher wanted to find out whether the use of social media affects students' mindset about diversity. Online meetings in spaces without physical boundaries are very easy to interact between individuals from different backgrounds, so a positive mindset needs to be had to avoid conflicts. Details of the results of data on the influence of social media on the mindset of students in madrasahs are presented in the following table.

Table 6. Data Acquisition Results of Social Media Influence on Students' Mindsets in Madrasahs

Number of Respondents	Value	Percentage	Category
75	344	92%	Very High

Based on the table above, it is known that the influence of social media on the mindset of students in madrasahs is in the very high category. This is evidenced by the results of obtaining a score of 344 with a percentage of 92%. Therefore, the table above also shows that many students state that social media influences the way they think about differences. This proves that the content consumed on social media has an effect in shaping students' social views and values.

The results of the research conducted by Basuni & Ningsih, (2025, p. 176–187) reveals that social media is often a means of spreading global popular culture, which can influence the way students think, behave, and interact with the surrounding environment. In the context of education, social media can be an effective tool to introduce students to various global perspectives. In addition, research by Kolhar et al. (2021, p. 2216–2222) shows that the use of social media has a significant impact on social interaction among students. Students who use high-intensity social media tend to have social interactions that are more often done through digital platforms than face-to-face interactions.

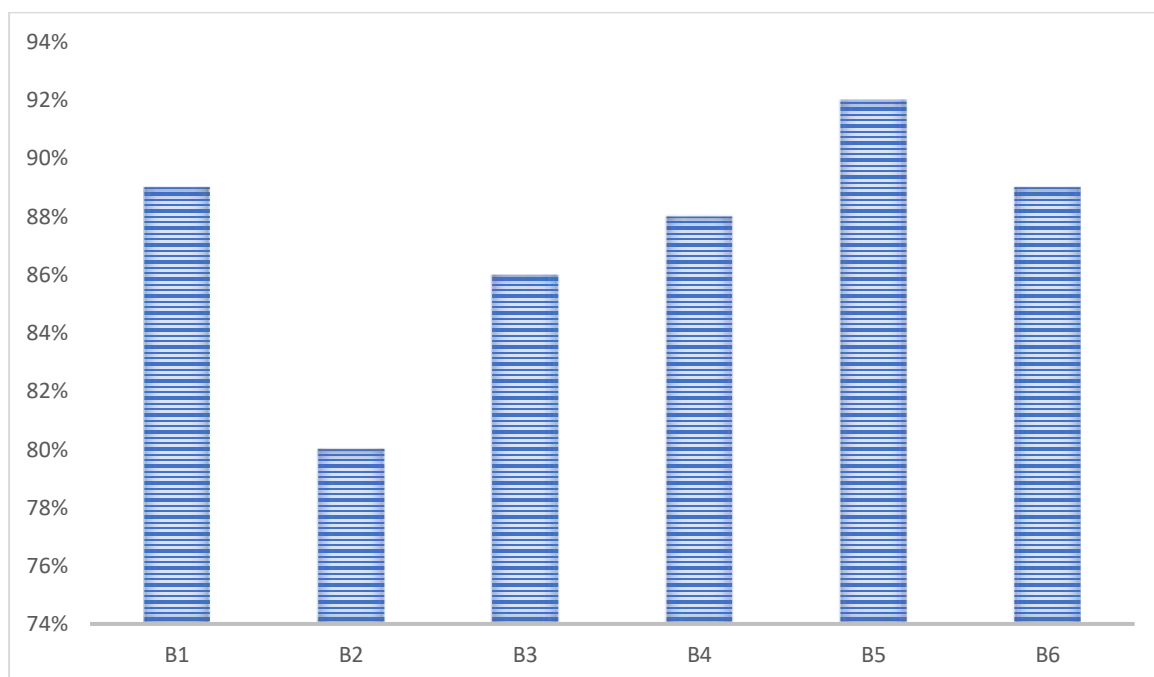
The last aspect is the internalization of the value of tolerance through social media, through this aspect an assessment is carried out to find out students' learning activities using social media about tolerance. Learning tolerance from social media is very important because it allows individuals to broaden their perspective and understand diversity, and can be a forum to build awareness of the importance of respecting differences (Al Ketbi et al., 2025, p. 1-10). The following is a breakdown of the results of data acquisition on the internalization of tolerance values through social media for students in madrasahs.

EDUPEDIA:

Table 7. Data Acquisition Results of Internalization of Tolerance Values Through Social Media

Number of Respondents	Value	Percentage	Category
75	334	89%	Very High

From the table above, it shows that the internalization of the value of tolerance through social media is categorized as very high. This is evidenced by the results of obtaining a score of 334 with a percentage of 89%. Most of the respondents, out of a total of 75, admitted that they often learn about the importance of tolerance from social media. This shows the use of social media as a means of learning about the importance of tolerance. Learning tolerance from social media is very important because it allows us to broaden our perspective and understand diversity, as well as being a forum to build awareness of the importance of respecting differences.

**Graph 1.** Data Analysis Results on Social Media Usage by Students

Based on the graph above, there are 5 aspects written with categories B1, B2, B3, B4, and B5. Aspect B1 is the intensity of social media use by students every day, showing that 89% is categorized as very high, meaning that students use social media in every daily activity. This is in line with the opinion of Zavattaro & Brainard (2019, p. 562–580) that the millennial generation cannot be separated from social media in interacting, because through social media they are not only easy to communicate, but also as self-expression, entertainment and looking for additional information.

The B2 aspect is the content criterion that students follow or access. Based on the graph above, 80% of students stated that the criteria for the content they follow or access are educational

EDUPEDIA:Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 1

content. This indicates that the use of social media by students does not lead to negative aspects, but social media is used as a capital to enjoy educational content. Educational content is often packaged with a fun approach, thus motivating students to study independently outside of school hours (Zavattaro & Brainard, 2019, p. 562–580). Not only that, students can also learn life skills, such as critical thinking, problem-solving, and decision-making (Shofi Muzakki, Fitriyah, & Rizza, 2024, p. 679–689). Content that contains character values (such as tolerance, hard work, and responsibility) can also strengthen the formation of a student's personality.

The B3 aspect is the involvement of students in the value of diversity. Based on the graph above, 86% of students stated that they were intensely involved in accessing content containing cultural or religious diversity values. Based on this data, social media used by madrasah students is used to see cultural or religious diversity content. In the context of Indonesia as a multicultural country, instilling the value of diversity is very important so that the younger generation is able to maintain unity and live in harmony in the midst of differences. Understanding diversity will enrich students' perspectives in resolving conflicts peacefully, working together in heterogeneous groups, and fostering a sense of pride in their own identity without demeaning others (Nurman, Yusriadi, & Hamim, 2022, p. 106–120).

The B4 aspect is the interaction of students with individuals from different backgrounds. Based on the graph above, 88% of students stated that they actively discussed on social media with friends from different backgrounds. Social media as a digital space allows individuals to communicate with other individuals from various ethnicities, religions, cultures, and views of life (Prihatiningsih, 2017, p. 51–65). Through these interactions, they not only understand diversity, but also learn to accept differences as wealth, not as threats. This is important in forming an open and inclusive attitude, especially in the midst of increasingly complex social dynamics.

Aspect B5 is the influence of social media on students' mindsets. Based on the graph above, 92% of students stated that social media influences the way they think about differences. The paradigm of thinking students who value differences has great benefits for harmony in cyberspace when they use social media. This is very important considering that many controversies and conflicts actually start from interactions on social media (Aji, 2024, p. 725–743). Respecting differences means not spreading or sharing comments that denigrate other people's religions, ethnicities, races, genders, or views, either directly or implicitly. A good mindset when using social media will have an impact on the use of polite language. In line with the recommendation of (Lukyanova, 2020, p. 141-144) that discussing or commenting on social media should use polite,

EDUPEDIA:

non-sarcastic, and non-provocative language. This is important to maintain a conducive atmosphere in the digital space.

Aspect B6 is the internalization of the value of tolerance through social media. Based on the graph above, 88% of the score is very high. This shows that students use social media as a means of learning about the importance of tolerance from social media. This activity is a new concept as independent learning, where students can learn about tolerance independently through social media. Of course, such things have a positive impact on student-centered learning. Tolerance learning that occurs in madrassas takes place in a creative way, where students not only learn tolerance from teachers, but also learn and implement tolerance learning in cyberspace. Tolerance is an attitude of respecting and respecting differences in various aspects of life, such as religion, culture, ethnicity, race, and outlook on life (Wahyono et al., 2022, p. 467–508). In the context of a multicultural Indonesian society, tolerance is an important foundation for creating a peaceful and harmonious life.

According to Mushodiq & Saputra (2021, p. 38–48), tolerance is defined as the attitude of allowing the opinions, beliefs, customs, and behaviors of others to be different from oneself. In Islamic literature, tolerance is called *tasamuh*, which is understood as the trait or attitude of respecting, allowing, or allowing the stance of others that are contrary to our views. The research emphasizes that tolerance means respect for the multiculturalism that exists in society, and the importance of multicultural education in the education system to instill the character of tolerance from an early age. Thus, understanding and nurturing tolerance is not only important to maintain harmony in a diverse society, but also to form individual characters who are able to coexist peacefully and respect each other's differences.

Implementing tolerance learning through social media can be done by utilizing digital platforms as an educational space that encourages mutual respect for differences. Social media allows students to be exposed to a wide range of cultural, religious, and life-view perspectives, thus broadening their horizons about diversity. Interaction with content that promotes inclusive values can form a tolerant and empathetic attitude towards others.

Research by Al Ketbi et al., (2025, p. 1-10) shows that the intensity of social media use has a positive correlation with student tolerance. Social media serves as an inclusive learning space where students can be exposed to various attitudes of tolerance among the younger generation. However, this study also reveals that social media has a dual role-increasing tolerance through positive interactions while potentially reducing tolerance through exposure to negative content. Therefore, a data-driven strategy is needed to maximize the positive impact of social media while minimizing the risk to student tolerance in a multicultural environment such as Papua.

The use of social media also has an negative impact. As research result conducted by Toubet et al. (2022, p. 13983–13987) that the use of social media has an impact on deviant behavior and also on students' motivation to learn social knowledge. Deviant behavior from the use of social media, such as addiction to the use of social media in the world of entertainment, dating, reduced interaction in the real world, lying, taking up study time and cheating on assignments. While madrasah students in the results of this study showed positive behavior and harmonious interaction.

In addition, research by Yuan & Lou (2020, p. 133-147) emphasizes that social media can serve as a means to introduce new perspectives and increase understanding of diversity. However, social media can also exacerbate social polarization, especially related to the spread of hoaxes, hate speech, and provocative content. Some positive initiatives, such as digital campaigns and online communities that support diversity, have been shown to strengthen tolerance and social integration. This research suggests the need to increase digital literacy, tighter supervision of social media content, and encourage interaction between different social groups to create an inclusive digital space and support harmonious social integration.

Prastowo (2013, p. 82) suggested several steps to implement tolerance learning through social media, including, 1) Spreading educational content that promotes the values of tolerance and diversity; 2) Hold online discussions or webinars that discuss the importance of tolerance in daily life; 3) Encourage students to follow accounts or communities that actively voice messages of inclusion and peace; 4) Train students in digital literacy to be able to sort out correct information and avoid spreading hoaxes or hate speech; 5) Create collaborative projects between students from different backgrounds to produce creative content that reflects the values of tolerance.

CONCLUSION

The results of the study showed that the intensity of social media use by students in madrasas was very high, namely 89%. This has a big impact on the tolerant character of students in madrasas, as evidenced by several aspects, including the content criteria that students see when using social media are in the high category with a percentage of 80%. In addition, student involvement in accessing content containing cultural or religious diversity values is very high with a percentage of 86%. Students' interactions with individuals from different backgrounds when using social media are also very high with a percentage of 88%. The influence of social media on students' way of thinking about categorical differences is very high with a percentage of 92% and

the use of social media as a means of learning about the importance of tolerance is very high with a percentage of 88%.

This research is only limited to finding out how much impact the use of social media has on students' tolerant character. Researchers can then study more deeply the significance of the influence of social media use on students' character through various data analysis techniques. The researcher can also compare the use of social media by madrasah and non-madrasah students, its impact on tolerant character.

REFERENCES

- Abdellah Elfeky. (2017). Social Networks Impact factor on Students' Achievements and Attitudes towards the "Computer in Teaching" Course at the College of Education. *International Journal on E-Learning*, 16(3), 231–244. Retrieved from <https://www.learntechlib.org/primary/p/151873/>
- Aji, W. (2024). Humor untuk Mengatasi Ketegangan Teologis dan Potensi Konflik di Media Sosial. *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial Dan Pendidikan*, 5(4), 725–743. doi: <https://doi.org/10.36418/syntaximperatif.v5i4.459>
- Al Ketbi, N., Habes, M., Shaheen, L., Attar, R. W., Tahat, D., & Alhazmi, A. H. (2025). The impact of social media use on tolerance, community peace, online ethical awareness among adolescents in the United Arab Emirates. *Frontiers in Psychology*, 16(1), 1–10. doi: 10.3389/fpsyg.2025.1500727
- Ardi, Z., & Putri, S. A. (2020). The analysis of the social media impact on the millennial generation behavior and social interactions. *Southeast Asian Journal of Technology and Science*, 1(2), 70–77. doi: <https://doi.org/10.29210/81065100>
- Basuni, A. F., & Ningsih, T. (2025). Peran Media Sosial dalam Transformasi Proses Pembelajaran dan Interaksi Sosial pada Generasi Digital. *Nusantara: Jurnal Pendidikan Indonesia*, 5(1), 176–187. Retrieved from <https://journal.rumahindonesia.org/index.php/njpi/index>
- Chudzaifah, I., & Rahmayanti, F. (2022). Pengaruh Media Sosial Terhadap Krisis Akhlak Peserta Didik. *Transformasi: Jurnal Kepemimpinan & Pendidikan Islam*, 6(1), 27–51. doi: 10.47945/transformasi.v6i1.817
- Fajar, M., & Machmud, H. (2020). Penggunaan Media Sosial di Kalangan Siswa Sekolah Dasar. *Diniyah : Jurnal Pendidikan Dasar*, 1(1), 46–52. doi: 10.31332/dy.v1i1.1822
- Gandara, Y., & Zulkifli. (2021). Urgensi Pembelajaran Nilai Berbasis Media Sosial untuk Menumbuhkan Keadaban Kewarganegaraan. *Jurnal Educatio*, 7(3), 713–723. doi: 10.31949/educatio.v7i3.1161
- Gusti, Y., & Yulisamarhan. (2025). Dampak Penggunaan Media Sosial Terhadap Interaksi dan Kolaborasi Siswa Dalam Pembelajaran. *Edu Research: Jurnal Penelitian Pendidikan*, 6(1), 207–214. doi: <https://doi.org/10.47827/jer.v6i1.519>
- Hew, W. W. (2018). THE ART OF DAKWAH : social media, visual persuasion and the Islamist propagation of Felix Siauw. *Indonesia and the Malay World*, 46(134), 61–79. doi: 10.1080/13639811.2018.1416757
- Husain, S., & Wahyuni, A. E. D. (2021). Moderasi beragama berbasis tradisi pesantren pada Mahad Aly As'adiyah Sengkang Wajo Sulawesi Selatan. *Harmoni*, 20(1), 48–66. doi: <https://doi.org/10.32488/harmoni.v20i1.455>

- Ika Idris. (2024, November). Ujaran Kebencian di Pilkada Marak Bermunculan. *Aliansi Jurnalis Independen*, p. 1. Retrieved from <https://aji.or.id/informasi/ujaran-kebencian-di-pilkada-marak-bermunculan>
- Kementerian Agama RI. (2019). *Pedoman Implementasi Kurikulum Merdeka pada Madrasah*.
- Kemp, S. (2023). Digital 2023: Indonesia. Retrieved January 10, 2024, from Datereportal website: <https://datereportal.com/reports/digital-2023-indonesia>
- Khairiyah, U. (2018). Respon Siswa Terhadap Media Dakon Matika Materi KPK dan FPB pada Siswa Kelas IV di SD/MI Lamongan. *AL-MURABBI: Jurnal Studi Kependidikan Dan Keislaman*, 5(2), 197–204. doi: 10.53627/jam.v5i2.3476
- Kolhar, M., Kazi, R. N. A., & Alameen, A. (2021). Effect of social media use on learning, social interactions, and sleep duration among university students. *Saudi Journal of Biological Sciences*, 28(4), 2216–2222. doi: 10.1016/j.sjbs.2021.01.010
- Lubis, D., & Siregar, H. S. (2021). Bahaya Radikalisme Terhadap Moralitas Remaja Melalui Teknologi Informasi (Media Sosial). *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama*, 20(1), 21–34. doi: 10.14421/aplikasia.v20i1.2360
- Lukyanova, G. V. (2020). To Comment or Not to Comment: Communication Strategies of Social Media Commentators. *IEEE Communication Strategies in Digital Society Seminar (ComSDS)*, 141–144. IEEE. doi: 10.1109/ComSDS49898.2020.9101250
- Manisa, T., Aryati, E., & Marlina, R. (2018). Respon Siswa Terhadap LKS Berbasis Inkuiri Terbimbing Pada Submateri Sistem Pernapasan Manusia Kelas XI. *Edukasi: Jurnal Pendidikan*, 16(1), 1–10. doi: 10.31571/edukasi.v16i1.771
- Mushodiq, M. A., & Saputra, A. A. (2021). Konsep Dinamika Kepribadian Amarah, Lamawah dan Mutmainnah Serta Relevansinya dengan Strukur Kepribadian Sigmund Freud. *Bulletin of Counseling and Psychotherapy*, 3(1), 38–48.
- Nurman, Yusriadi, & Hamim, S. (2022). Development of Pluralism Education in Indonesia : A Qualitative Study. *Journal of Ethnic and Cultural Studies*, 9(3), 106–120. doi: <http://dx.doi.org/10.29333/ejecs/1207> Copyright
- Prastowo, A. (2013). *Panduan Kreatif Membuat Bahan Ajar Inovatif*. Jogjakarta: Diva Press.
- Prihatiningsih, W. (2017). Motives for the Use of Instagram Social Media among Teenagers. *Jurnal Communication*, 8(1), 51–65. doi: <https://doi.org/10.36080/comm.v8i1.651>
- Setiawan, D., Rahman, A., & Ramadhan, I. (2019). Pengaruh Media Sosial Terhadap Akhlak Siswa. *Mozaic : Islam Nusantara*, 5(1), 73–84. doi: 10.47776/mozaic.v5i1.133
- Shofi Muzakki, A., Fitriyah, A., & Rizza, M. F. (2024). Digitalisasi Pendidikan Agama Islam Era Society 5.0: Mendorong Peningkatan Daya Saing Pendidikan di Indonesia. *Mauriduna: Journal of Islamic Studies*, 5(2), 679–689. doi: 10.37274/mauriduna.v5i2.1279
- Siti, K., & Nurizzati, Y. (2018). Dampak Penggunaan Teknologi Informasi dan Komunikasi Terhadap Perilaku Sosial Siswa di MAN 2 Kuningan. *Edueksos : Jurnal Pendidikan Sosial & Ekonomi*, 7(2), 161–176. doi: 10.24235/edueksos.v7i2.3370
- Tengku Sinar Marwanda, Masnida Wati Suryani, Sinta Amalia, & Rosita Dongoran. (2025). Pengaruh Media Sosial Terhadap Pola Komunikasi dan Interaksi Sosial di Kalangan Siswa. *Counselia: Jurnal Bimbingan Konseling Pendidikan Islam*, 6(1), 216–224. doi: 10.31943/counselia.v6i1.181
- Toubet, M., Ainol, & Bahrudin, B. (2022). No Title. *Jurnal Pendidikan Tambusai*, 6(2), 13983–13987. doi: <https://doi.org/10.31004/jptam.v6i2.4657>

EDUPEDIA:

Jurnal Studi Pendidikan dan Pedagogi Islam
Vol. 10 Nomor 1

- Turmudi, E. (2021). *Merajut Harmoni, Membangun Bangsa: Memahami Konflik dalam Masyarakat Indonesia*. Jakarta: Pustaka Obor Indonesia.
- Wahyono, S. B., Budiningsih, A., Suyantiningsih, S., & Rahmadonna, S. (2022). Multicultural Education and Religious Tolerance: Elementary School Teachers' Understanding of Multicultural Education in Yogyakarta. *Al-Jami'ah: Journal of Islamic Studies*, 60(2), 467–508. doi: 10.14421/ajis.2022.602.467-508
- Winingsih, H., Syafe'i, I., Fauzan, A., & Fadilah, M. K. (2022). Konsep Akhlak dalam Kitab Adabul 'Alim Wal Muta'allim dan Implementasinya pada Pembinaan Akhlak Santri. *Fitrah: Journal of Islamic Education*, 3(2), 114–129. doi: 10.53802/fitrah.v3i2.153
- Yuan, S., & Lou, C. (2020). How Social Media Influencers Foster Relationships with Followers: The Roles of Source Credibility and Fairness in Parasocial Relationship and Product Interest. *Journal of Interactive Advertising*, 20(2), 133–147. doi: <https://doi.org/10.1080/15252019.2020.1769514>
- Zavattaro, S. M., & Brainard, L. A. (2019). Social media as micro-encounters. *International Journal of Public Sector Management*, 32(5), 562–580. doi: 10.1108/IJPSM-02-2018-0059