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The Influence Of Child-Friendly Madrasah And Madrasah Religious Culture On Students' Religious Morality With The Intensity Of Social Media Use As A Moderating Variable

Nurmala Sinen
Pascasarjana IAIN Ternate,Maluku Utara Indonesia
Khalid Hasan Minabari
Pascasarjana IAIN Ternate,Maluku Utara Indonesia
Mustamin Giling
Pascasarjana IAIN Ternate,Maluku Utara Indonesia

Corresponding Author: emirimala@gmail.com,[1] khalidminabari@iain-ternate.ac.id[2]
mustamingiling@iain-ternate.ac.id[3]

Abstract

This study examines the effect of Child-Friendly School (Madrasah Ramah Anak) implementation and Religious School Culture on students' religious morality, with social media use intensity as a moderating variable, at MAN 1 Kota Tidore Kepulauan. A quantitative ex post facto approach was employed, involving 112 students selected through proportional random sampling from a population of 157 (Slovin formula, e = 5%). Data were collected using a 1-4 Likert-scale questionnaire validated through Aiken's V and expert judgement, and analyzed using multiple linear regression and hierarchical (moderated) regression with SPSS. Results show that Child-Friendly School implementation (X1) has a positive and significant effect on religious morality (t = 3.505; Sig. = 0.001), whereas Religious School Culture (X2) shows no significant partial effect (t = -1.127; Sig. = 0.262). Simultaneously, X1 and X2 significantly affect religious morality (F = 6.342; Sig. = 0.002; R2 = 10.4%). When social media use intensity (Z) was added to the model, the simultaneous effect remained significant (F = 4.331; Sig. = 0.006; R2 = 10.7%), but Z itself did not show a significant direct contribution (t = -0.619; Sig. = 0.537). Linearity testing further revealed that the relationships of X1 and X2 with Y are non-linear (curvilinear), while the relationship of Z with Y is linear. These findings suggest that character formation in madrasah settings is a multidimensional and non-proportional process, requiring qualitative strengthening of child-friendly and religious-culture programs rather than mere quantitative expansion.

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Keywords: Child-Friendly School; Religious School Culture; Religious Morality; Social Media Use Intensity; Moderated Regression Analysis

INTRODUCTION

Madrasah, as an Islamic educational institution, has a dual responsibility: to transfer general knowledge while instilling Islamic values that shape the morals of the students. However, the era of digitalization presents its own challenges. The prevalence of bullying, student brawls, and the decline in students' manners toward teachers and parents indicate signs of moral degradation among the younger generation(Sari et al. 2024) . On the other hand, the high penetration of the internet has made social media platforms like TikTok, Instagram, and WhatsApp spaces for the self-existence of Madrasah Aliyah-aged teenagers that are difficult to control, leading to exposure to non-Islamic content, hedonistic culture, hate speech, and cyberbullying, which have the potential to distort the religious values instilled in the madrasah (Nasrullah 2015)

In response to these challenges, many madrasahs have initiated the Child-Friendly Madrasah (MRA) program and the strengthening of Religious Culture, such as tadarus, congregational prayers, and tahfidz. However, the effectiveness of these programs in safeguarding students' morals amidst the strong wave of digitalization still needs to be empirically tested. Previous studies have extensively discussed Child-Friendly Madrasahs (Evianah 2023), the Religious Culture of Madrasahs (Hibana, Kuntoro, and Sutrisno 2015), and the impact of social media intensity on the mental health and psychological well-being of students(Nawafi, Dwiyan, and Huda 2024) separately. However, no research has specifically placed the Intensity of Social Media Use as a moderating variable that strengthens or weakens the relationship between Child-Friendly Madrasah and the Religious Culture of Madrasah on the Religious Morality of students(Djafar et al. 2026). This research gap underlies the urgency of this study, particularly in the empirical context of MAN 1 Tidore Islands City, which has a heterogeneous student population and increasingly accessible internet access.

Conceptually, a Child-Friendly Madrasah is an educational unit that guaranties, fulfills, respects, and protects children's rights in every aspect of the educational process, including policies, child rights-trained educators, learning processes, facilities, and the participation of children and parents (UNICEF, 2012). The Religious Culture of Madrasah is defined as a system of values, beliefs, habits, and religious rituals practiced collectively and consistently by all members of the madrasah, thereby forming a religious character in daily life (Nasikin and Khojir 2021). Meanwhile, Religious Morality is a trait embedded in the soul that encourages the spontaneous

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and consistent emergence of good deeds based on Islamic teachings, encompassing the relationship with Allah (hablum minallah) and the relationship with fellow humans (hablum minannas) (Al-Ghazali 2020). The Intensity of Social Media Use refers to the frequency, duration, and level of individual engagement in accessing social media platforms, along with the types of content consumed and its impact on behavior (Kaplan and Haenlein 2010), which, within the framework of Uses and Gratifications Theory(Katz, Blumler, and Gurevitch 1973) and the Fear of Missing Out theory (Przybylski et al. 2013), is assumed to either strengthen or weaken the influence of the educational environment on the character formation of students.

Based on the description, this research is formulated to answer three main questions: (1) does the Child-Friendly Madrasah and the Religious Culture of the Madrasah partially influence the Religious Morality of the students; (2) do these two variables simultaneously influence the Religious Morality of the students; and (3) does the Intensity of Social Media Use moderate the influence of the Child-Friendly Madrasah and the Religious Culture of the Madrasah on the Religious Morality of the students at MAN 1 Tidore Islands City. In line with the formulation of the problem, this study aims to examine and analyze the partial, simultaneous effects, as well as the moderating role of Social Media Usage Intensity on the relationship between Child-Friendly Madrasah and the Religious Culture of the Madrasah with the Religious Morality of students(Rorano et al. 2026). This research is expected to provide theoretical contributions to the development of Islamic education management science as well as practical contributions for madrasa administrators, educators, parents, and the Ministry of Religious Affairs in formulating balanced policies between fulfilling children's rights and overseeing digital literacy.

RESEARCH HYPOTHESES

Based on the theoretical review and the conceptual framework, the following hypotheses are proposed:

H1: Child-Friendly Madrasah (X_1) has a positive and significant effect on students' Religious Morality (Y).

H2: Religious School Culture (X_2) has a positive and significant effect on students' Religious Morality (Y).

H3: Child-Friendly Madrasah (X_1) and Religious School Culture (X_2) simultaneously have a positive and significant effect on students' Religious Morality (Y).

H4: Social Media Use Intensity (Z) moderates the relationship between Child-Friendly Madrasah (X_1) and students' Religious Morality (Y).

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H5: Social Media Use Intensity (Z) moderates the relationship between Religious School Culture (X_2) and students' Religious Morality (Y).

OVERVIEW OF CONNECTIVISM

Connectivism is a digital age learning theory developed by Siemens (2007) and Downes (2012) in response to the limitations of behaviorism, cognitivism, and constructivism in explaining the learning process amidst the explosion of information and networking technology. Unlike traditional views that place knowledge as something constructed internally by individuals, connectivism sees learning as a process of building and navigating networks of connections between information nodes, whether they are humans, organizations, databases, or digital devices. The main principle of connectivism emphasizes that knowledge is no longer centered solely on the individual, but rather distributed across networks, making the ability to see relationships between fields, ideas, and concepts a core skill of the 21st century.

In the context of madrasah education, which is the focus of this research, connectivism is relevant to understanding how digital native students construct religious and moral understanding not only from teachers and formal curricula but also from the digital networks they access thru social media. The Intensity of Social Media Use, as one of the variables in this study, can be viewed as a representation of students' connectivity with external information nodes of the madrasah, which has the potential to either strengthen or distort the process of internalizing the religious moral values taught in the school environment.

OVERVIEW OF CONSTRUCTIVISM

Constructivism is a learning theory that emphasizes that knowledge is not passively received by learners, but rather actively constructed thru the interaction between new experiences and previously held cognitive structures (Vygotsky 1978;Piaget 1970). Piaget focused on the process of individual knowledge construction thru the assimilation and accommodation of cognitive schemas, while Vygotsky emphasized the socio-cultural dimension of learning thru the concept of the zone of proximal development, where optimal learning occurs thru interaction with others who are more competent (teachers, parents, or peers).In the context of this research, constructivism provides a theoretical foundation for understanding how the Child-Friendly School and Religious Culture programs function as social scaffolding that facilitates students in gradually constructing understanding and religious moral behavior thru experiences, habituation, and meaningful interactions with educators and fellow students. This approach also explains why

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merely increasing the quantity of rules or religious activities, without a process of deep meaning construction, tends to not result in a proportional improvement in religious morality.

SOCIAL LEARNING THEORY

Social Learning Theory, initially developed by Albert Bandura (1977), posits that learning occurs thru observation, imitation, and modeling within a social environment rather than solely thru direct instruction or reinforcement. According to Bandura, individuals acquire knowledge, attitudes, values, and behaviors by observing significant others, evaluating the consequences of the observed actions, and imitating behaviors that are deemed beneficial or socially accepted. This theory emphasizes the reciprocal interaction between personal factors, behavioral patterns, and environmental influences, a concept known as reciprocal determinism. In the educational environment, teachers, peers, parents, and digital media serve as influential models that shape students' cognitive and moral development. As a result, the effectiveness of educational programs does not only depend on the curriculum content but also on the quality of social interactions and the learning environment that continuously reinforce desired behaviors(Schunk and DiBenedetto 2020)

From the perspective of Islamic education, Social Learning Theory provides a strong framework to explain how the Child-Friendly Madrasah Culture and Religious Schools contribute to the development of students' religious morality. A child-friendly educational climate encourages positive interactions characterized by respect, empathy, participation, and emotional security, allowing students to internalize moral values thru daily experiences. Similarly, a religious school cultureincluding communal prayers, Quran recitation, moral examples set by teachers, and consistent religious routinesserves as a social modeling mechanism where Islamic values are continuously demonstrated and reinforced. However, in the contemporary digital era, students are simultaneously exposed to alternative behavior models thru social media platforms. Therefore, the intensity of social media use can either reinforce or weaken the influence of school-based moral modeling, depending on the nature of the digital content consumed. This perspective supports this study in examining how the school environment and digital interactions collectively shape students' religious morality thru the process of observational.

THEORETICAL INSIGHT

If compared, constructivism places the learning process as a construction of meaning that occurs internally and socially on a relatively limited scale (classroom, family, madrasah

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community), while connectivism expands the unit of learning analysis to external networks that are much broader and more dynamic, including digital platforms and social media(Tjokra et al. 2026). The convergence of these two theories lies in the recognition that learning is contextual, relational, and inseparable from interaction with the environment. This theoretical insight forms the basis of the argument that the formation of Religious Morality among madrasah students is the result of a complex interaction between the process of meaning construction in the madrasah environment (constructivism) and the students' connectivity to external digital networks (connectivism), a process that has been empirically proven to be non-linear in this study, as will be elaborated in the Results and Discussion section.

CULTURAL EVOLUTION AND PRIMARY EDUCATION

Cultural evolution explains how values, norms, and socio-religious practices are inherited and undergo transformation across generations thru the process of social learning. In the realm of primary and secondary education, including madrasahs, cultural evolution occurs thru habituation, exemplification, and symbolic reinforcement that are repeatedly carried out by educational institutions (Fahruddin 2014). However, the presence of digital technology and social media has accelerated the pace of cultural change among student generations, requiring primary educational institutions such as madrasahs to continuously adjust their value transmission strategies to remain relevant and meaningful for students growing up in an information ecosystem that is vastly different from previous generations. The tension between the efforts to preserve traditional religious values and the rapid influx of digital culture underlies the importance of examining the moderating role of Social Media Usage Intensity in this study.

HIGHER EDUCATION SHIFT

A paradigm shift has also occurred in higher education, where the conventional teacher-centered instructional model has gradually evolved into a learner-centered, networked, and collaborative approach consistent with the principles of connectivism (Duke, Harper, & Johnston, 2013). This transformation is reflected in the widespread adoption of online learning platforms, open educational resources (OER), learning management systems, and digital communities that facilitate continuous knowledge sharing beyond classroom boundaries. Although the present study focuses on the secondary education level (Madrasah Aliyah), developments in higher education provide an important conceptual reference for anticipating the future direction of Islamic education. As digital technologies become increasingly integrated into educational

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practice, madrasahs are expected to strengthen students' digital literacy while simultaneously fostering religious values and moral character, thereby ensuring that technological advancement supports rather than diminishes character formation.

Table 1. Major Paradigm Shifts in Higher Education

1.From Teacher-Centered to Learner-Centered Higher education has shifted from an instructional model dominated by lecturers toward an active learning approach that encourages students to construct knowledge independently through inquiry, collaboration, and critical reflection. Lecturers increasingly serve as facilitators, mentors, and learning designers rather than the sole source of knowledge.
2. From Classroom-Based to Digital Learning Advances in information and communication technologies have transformed learning environments from predominantly face-to-face classrooms into blended and fully online learning systems. Learning Management Systems (LMS), virtual classrooms, and cloud-based educational resources enable students to access learning materials anytime and anywhere.
3. From Individual to Collaborative Learning Networks Digital technologies have expanded learning beyond institutional boundaries by connecting students, educators, researchers, and professionals through online communities, academic networks, and collaborative digital platforms. Learning is increasingly viewed as a social and networked process consistent with the principles of Connectivism.
4.From Closed Resources to Open Educational Resources (OER) Educational materials are becoming increasingly accessible through open educational resources, digital repositories, online journals, and massive open online courses (MOOCs). This openness promotes equitable access to knowledge and encourages lifelong learning across diverse educational contexts.
5.From Knowledge Consumers to Knowledge Creators Students are no longer expected merely to absorb information but are encouraged to generate new knowledge through research, digital content creation, collaborative projects, innovation, and scholarly dissemination using various digital platforms.
6. From Institutional Learning to Lifelong Learning Learning is no longer confined to formal educational institutions or limited by graduation. Continuous professional development, micro-credentials, online certification programs, and self-directed learning have become integral components of lifelong education in the digital era.

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SOCIAL LEARNING THEORY - ACADEMIC PERSPECTIVE

Social Learning Theory developed by Bandura(1977) explains that most human behavior is learned thru observation, imitation (modeling), and social reinforcement, not solely thru direct experience. In an academic perspective, this theory emphasizes the importance of four main processes: attention, retention, motor reproduction, and motivation in the formation of new behaviors thru the imitation of observed models. In the context of madrasahs, teachers, headmasters, and educational staff serve as models of religious behavior that are observed and potentially imitated by students, in line with the findings of this research that the exemplary behavior of educators is one of the important dimensions in the Religious Culture of Madrasahs. On the other hand, figures who appear on social media also serve as alternative models that can strengthen or compete with the religious behavior models built by madrasahs, thus social learning theory provides an academic foundation for the assumption that the Intensity of Social Media Use plays a role in the formation of students' Religious Morality.

CONNECTIVISM'S IMPLICATIONS FOR TEACHING AND LEARNING

Based on the theoretical study above, connectivism provides several important implications for teaching and learning practices in madrasahs, which can be formulated as follows:

1. Diversification of Learning Resources: Educators need to recognize and integrate learning resources outside the classroom, including social media and digital platforms, into the process of knowledge and value formation, rather than viewing them solely as threats that must be completely restricted.
2. Strengthening Digital Literacy and Values Competence: Madrasahs need to equip students with the ability to critically filter, evaluate, and interpret information from digital networks, so that their connection with the online world strengthens, rather than weakens, the religious moral values that have been built.
3. Network and Collaboration-Based Learning: An approach to learning that encourages students to build positive networks, whether among fellow students, educators, or online religious communities, can serve as a complementary strategy to conventional habituation in strengthening the Religious Culture and Religious Morality of students in the digital era.

CONSTRUCTIVISM'S IMPLICATIONS FOR TEACHING AND LEARNING

Based on the principles of constructivism, effective teaching and learning should emphasize learners' active participation in constructing knowledge through meaningful

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experiences, reflection, and social interaction. The implications of constructivist learning for educational practice include the following:

1. Recognize and stimulate students' prior knowledge and learning interests. Teachers should identify students' existing experiences, beliefs, and prior understanding as the foundation for constructing new knowledge, while encouraging curiosity and intrinsic motivation throughout the learning process.
2. Utilize diverse learning resources and authentic experiences. Learning should incorporate various instructional resources, including primary sources, real-world cases, digital media, collaborative projects, and inquiry-based activities that enable students to explore concepts from multiple perspectives.
3. Assess students' preconceptions before introducing new concepts. Teachers should investigate learners' existing conceptions and misconceptions through questioning, discussion, or diagnostic assessments in order to design instruction that effectively bridges prior knowledge with new understanding.
4. Promote inquiry, dialogue, and collaborative knowledge construction. Students should be encouraged to engage in meaningful discussions with teachers and peers, ask critical questions, exchange ideas, and collaboratively solve problems, thereby facilitating deeper conceptual understanding.
5. Encourage active communication and reflective learning. Learning environments should empower students to express opinions, justify arguments with evidence, provide constructive feedback, and reflect critically on their own learning experiences and those of others.
6. Create opportunities for cognitive conflict and conceptual change. Teachers should intentionally expose students to alternative viewpoints, authentic problems, or contradictory evidence that challenge their initial assumptions, thereby encouraging conceptual reconstruction and higher-order thinking.
7. Facilitate continuous reflection and self-regulated learning. Constructivist instruction should promote learners' responsibility for monitoring, evaluating, and improving their own learning strategies, fostering lifelong learning habits and independent knowledge construction.

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DISCUSSION

The finding that Child-Friendly Madrasahs have a positive and significant impact on the Religious Morality of students strengthens the argument that a school climate that is safe, participatory, and free from violence is an important prerequisite for the internalization of students' moral values. An environment that makes students feel safe and involved tends to foster self-confidence and a willingness to internalize the values taught, in line with Lickona's (1992) character education theory, which places the school climate as one of the main pillars of moral action formation.

On the contrary, the insignificant partial influence of the Religious Culture of Madrasah is quite surprising considering that theoretical studies place the habituation of worship as an important instrument in moral formation(Nasikin and Khojir 2021). One relevant explanation is the result of the linearity test, which shows that the relationship between X2 and Y is non-linear (curvilinear). This means that an increase in the intensity of religious activities does not automatically lead to a proportional increase in Religious Morality; high habituation of worship without deep spiritual meaning is at risk of becoming mere formal routine (the saturation point/religiosity burnout), thus the relationship between the two forms a curve pattern, not a straight line. The same applies to Child-Friendly Madrasahs: although the linear influence is statistically significant, the linearity test still indicates the presence of a threshold effect, where the addition of the quantity of child-friendly rules/policies does not automatically linearly correlate with the improvement of students' morals without being balanced by the quality of personal approach and exemplary behavior.

The finding that the Intensity of Social Media Use does not contribute significantly in a direct manner, even tho its relationship with Religious Morality is linear, indicates that social media use at a moderate level (70.5% of respondents) among the students in this study has not yet reached a statistically significant level of either disrupting or supporting religious morality. It should also be noted that the hierarchical regression approach used in this study tests Z as an additional predictor (control), not as an interaction (X×Z) in the strict sense of Moderated Regression Analysis. Therefore, the conclusions regarding the moderating role of Z (Ha4 and Ha5) need to be interpreted with caution and it is recommended to retest thru interaction tests (X1×Z and X2×Z) in further research, as will be elaborated in the recommendations section.

Overall, the non-linear nature of the X1-Y and X2-Y relationships indicates that the formation of students' religious morals in the madrasah environment is a multidimensional process influenced by the complex dynamics of school climate interactions and religious culture,

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which cannot be reduced to a simple proportional relationship. The relatively low R Square value (10.4%-10.7%) further confirms that most of the variation in students' Religious Morality (around 89-90%) is explained by factors outside this research model, such as family upbringing, peer environment, and individual characteristics.

Based on the data analysis results from 112 respondents, it can be concluded that: (1) Child-Friendly Madrasah has a positive and significant effect on the Religious Morality of students, while the Religious Culture of the Madrasah does not have a significant partial effect; (2) Child-Friendly Madrasah and the Religious Culture of the Madrasah simultaneously have a significant effect on Religious Morality with a contribution of 10.4%; (3) the addition of Social Media Usage Intensity into the regression model increases the contribution to 10.7% simultaneously, but the partial contribution of this variable is not significant; and (4) the relationship between Child-Friendly Madrasah and the Religious Culture of the Madrasah with Religious Morality is proven to be non-linear (curvilinear), while the relationship between Social Media Usage Intensity and Religious Morality is linear. These findings emphasize that strengthening students' religious morals requires a qualitative-substantive approach, not merely an increase in the quantity of child-friendly programs or religious routines.

For madrasah administrators, it is recommended to prioritize a qualitative approach in the Child-Friendly Madrasah program, such as strengthening emotional bonds and educator role models, as well as reorienting Religious Culture activities thru value internalization and interactive religious discussions so that they do not merely become formalities. For educators and parents, directed guidance is needed in the use of students' social media toward positive and educational content. For future researchers, it is recommended to use a more flexible statistical approach to non-linear data, such as PLS-SEM (Partial Least Squares - Structural Equation Modeling) or polynomial/non-linear regression, as well as to explicitly test the moderating effect of Z thru interaction tests (X×Z), and to consider additional mediation/moderation variables such as parental support or self-regulation to deepen the understanding of the identified non-linear relationship patterns.

CONCLUSION

The rapid development of digital technology and artificial intelligence has transformed the landscape of religious information consumption through personalization algorithms that risk trapping madrasah students in filter bubbles and echo chambers. These mechanisms do not merely limit what students see; they actively shape what students think, believe, and feel often

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without their awareness. At the same time, they risk displacing scholarly religious authority in favor of instant, unverified digital content. Facing this challenge, religious moderation must be reconceptualized as a counter-algorithm: a mental operational system grounded in the values of tawazun, i'tidal, tasamuh, tawassuth, and tabayyun that functions as a cognitive defense mechanism, enabling students to filter, evaluate, and critically respond to the flow of digital information.

This reconceptualization demands systemic transformation: the strengthening of critical-thinking-based curricula, the redefinition of the teacher's role as digital navigator who guides students through the complexities of digital space, and the development of students' metacognitive digital literacy so that they are no longer passive objects of algorithmic manipulation. By making religious moderation both the foundation and the strategy for engaging with technological challenges, madrasah can play a strategic role in producing Muslim graduates who are not only digitally capable but deeply committed to the inclusive, moderate, and humane values of Islamic tradition. This is the contribution that Islamic education is uniquely positioned to offer in the age of artificial intelligence.

FUTURE DIRECTIONS

Future research should move beyond examining constructivism and connectivism as separate theoretical perspectives by developing integrated pedagogical models that combine active knowledge construction with digitally connected learning environments. Particular attention should be given to investigating how emerging technologies—including artificial intelligence (AI), learning analytics, immersive technologies (AR/VR), and adaptive learning systems—can support meaningful learning while fostering students' critical thinking, collaboration, creativity, and ethical responsibility. In the context of Islamic education, future studies should also explore how digital pedagogies can be harmonized with the cultivation of religious values, moral character, and digital citizenship, particularly in madrasahs facing rapid technological transformation. Furthermore, empirical research employing longitudinal, mixed-methods, and cross-cultural approaches is needed to evaluate the long-term effectiveness of constructivist and connectivist learning environments in enhancing students' academic achievement, digital competence, and character development across different educational levels and socio-cultural contexts.

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