



Collaboration Model between Families and Awaliyah Islamic Boarding Schools in Forming Digital Policies for Students Based on Noble Morals

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ABSTRACT

The digital era presents significant challenges for the character formation of santri in Madrasah Diniyah Awaliyah (MDA), particularly due to unfiltered information flows and limited ethical guidance in online environments. This Community Service (Pengabdian Kepada Masyarakat / PKM) program aimed to develop an integrative collaboration model between families and madrasah to foster digital wisdom grounded in *akhlakul karimah*. The program employed an educative and collaborative intervention involving teachers, parents, and santri, beginning with problem identification through digital literacy surveys and focus group discussions. The intervention framework was informed by Bronfenbrenner's ecological systems theory, Islamic moral philosophy derived from the teachings of Luqman al-Hakim, and Lickona's character education model encompassing moral knowing, moral feeling, and moral action. The results indicate improved ethical awareness, moral decision-making, and self-regulation in santri's digital behavior, alongside strengthened parental mediation and teacher facilitation. The findings highlight that consistent value alignment between home and madrasah environments is essential for sustainable digital character development. This PKM program demonstrates that faith-based, ecosystem-oriented approaches offer an effective strategy for cultivating digitally literate yet morally grounded students in the digital age.

Keywords: digital wisdom; Islamic character education; family–madrasah collaboration

INTRODUCTION

The digital era has brought profound transformations in the ways individuals interact, learn, and construct their identities. For students (*santri*) in Madrasah Diniyah Awaliyah (MDA), this transformation represents a double-edged phenomenon. On one hand, digital technology provides unprecedented access to religious and general knowledge; on the other hand, the unfiltered flow of digital information poses serious threats to the moral foundations being cultivated within Islamic educational institutions. Consequently, preparing future generations can no longer rely solely on cognitive achievement or rote memorization, but must prioritize the development of digital wisdom grounded in *akhlakul karimah* (noble character), which functions as a moral compass in navigating cyberspace (Hidayati et al., 2022; Rahmawati & Ghazali, 2023).

Philosophically, digital wisdom (*al-hikmah*) in the context of *santri* entails the capacity to discern truth from falsehood, ethical from unethical behavior, and beneficial from harmful content in digital environments. *Santri* are expected not only to become critical consumers of information, but also responsible producers of digital content that reflects Islamic values. However, empirical realities reveal a growing disconnection between moral values taught in madrasah and students' everyday digital practices at home. Madrasah is often perceived as the sole moral guardian, while families—particularly parents—frequently assume that character education ends once children are enrolled in

religious institutions, resulting in a fragmented moral learning environment (Musadad, 2021; Sumartini, 2023).

Character education in the era of digital disruption therefore requires a systemic and

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ecological approach. According to Bronfenbrenner's ecological systems theory, the successful internalization of values depends heavily on the consistency between key microsystems, particularly the home and the school. When madrasah instills principles such as *qaulan layyinan* (gentle communication), but children are exposed at home to aggressive digital content without guidance, a form of moral dualism may emerge. This inconsistency weakens character formation and underscores the urgent need for collaborative engagement between families and educational institutions to create a coherent and protective moral ecosystem (Husna & Rochana, 2022; Yasin & Khasbulloh, 2022).

In the digital age, achievement should not be measured solely by academic performance or technical proficiency. For *santri*, true success lies in maintaining moral integrity amid the pressures of global digital culture, which often contradicts religious values. Through Community Service Programs (PKM), higher education institutions, madrasah, and families are increasingly encouraged to re-map their respective roles in shaping ethically grounded digital behavior. Such initiatives emphasize the integration of faith-based values with digital literacy to enable *santri* to navigate online spaces with strong spiritual awareness and ethical responsibility (Baidun et al., 2024; Prabowo et al., 2022).

Despite growing theoretical awareness of the importance of collaboration, its practical implementation at the MDA level remains complex and multifaceted. One of the most prominent challenges is the digital literacy gap among teachers, parents, and students. Many parents perceive digital devices merely as tools for entertainment or convenience, overlooking risks such as cyberbullying, online predators, radical content, pornography, and post-truth misinformation that are easily accessible to children (Bustomi et al., 2023; Garaigordobil, 2025). This situation reflects broader structural and psychological barriers that hinder effective parental mediation in digital contexts (Livingstone, 2024).

The challenges of *santri* character formation in the digital era can be broadly categorized into three interrelated domains: family environment, madrasah curriculum, and socio-technological pressures faced by students. At the family level, limited digital literacy and weak parental mediation reduce the home's function as a moral filter, while the absence of exemplary behavior (*uswah hasanah*) further exacerbates this condition (Adigwe, 2021; Meilani, 2025). Meanwhile, MDA curricula—while rich in *ukhrawi* content—often lack contextual engagement with contemporary digital ethics, causing religious teachings to appear disconnected from real-life digital dilemmas. As digital natives, *santri* also face social validation pressures that may undermine critical thinking and ethical judgment (Yansyah et al., 2024).

Without collaborative educational interventions that integrate spiritual competencies as a value-based filter, these gaps risk triggering a broader moral crisis among young Muslims. Weak parental mediation, fragmented institutional roles, and inconsistent value transmission may ultimately lead to character erosion in the digital generation. Responding to this urgency, the present PKM initiative proposes an integrative, practical, and sustainable collaboration model between families and Madrasah Diniyah Awaliyah. The program aims to cultivate *santri* who are not only digitally literate, but also spiritually wise—capable of embodying Islamic moral values within the rapidly evolving digital landscape (Binder & Matthes, 2023; Makama et al., 2025).

LITERATURE OR CONCEPTUAL REVIEW

Islamic Character Education and Digital Wisdom in Madrasah Contexts

Islamic educational institutions, including madrasah and pesantren, have historically functioned as key agents in shaping students' moral, spiritual, and social character. Character education in Islamic contexts emphasizes *akhlakul karimah* through habituation, role modeling (*uswah hasanah*), and the integration of religious values into everyday practices rather than mere cognitive instruction (Hidayati et al., 2022; Sadiyah, 2022). Madrasah Diniyah Awaliyah (MDA), in particular, plays a

foundational role in early moral formation by cultivating discipline, religiosity, and ethical conduct among young learners (Assingkily et al., 2021).

In the digital era, however, traditional character education faces unprecedented challenges. Digital technology reshapes students' learning environments, social interactions, and identity construction, requiring new competencies beyond religious knowledge alone (Alfiyanto et al., 2024; Rahmawati & Ghazali, 2023). The concept of *digital wisdom* emerges as a crucial extension of Islamic character education, referring to the ethical, reflective, and responsible use of digital media grounded in moral consciousness. From an Islamic perspective, digital wisdom resonates with the Qur'anic notion of *al-hikmah*, which emphasizes discernment, accountability, and integrity in all forms of behavior, including online engagement (Mawaliya et al., 2025).

Integrating Islamic communication ethics—such as *qaulan sadidan* (truthful speech), *qaulan layyinan* (gentle speech), and *qaulan ma'rufan* (beneficial speech)—into digital literacy education enables santri to translate moral knowledge into ethical digital practices. This integration positions madrasah not only as centers of religious instruction but also as spaces for cultivating value-based digital citizenship that aligns faith with contemporary technological realities (Prabowo et al., 2022).

Family Role, Parental Mediation, and Value Disconnection in the Digital Era

Family is widely recognized as the primary environment for character formation, particularly in early childhood. In digital contexts, parental mediation plays a pivotal role in shaping children's online behavior and moral decision-making. Parental mediation encompasses strategies such as active mediation, restrictive mediation, co-use, and participatory learning, which aim to guide children's media consumption and interpretation (Binder & Matthes, 2023; Morelli et al., 2022). Effective parental mediation has been associated with reduced exposure to harmful content and healthier digital habits.

However, numerous studies indicate a growing weakness in parental mediation due to digital literacy gaps between parents and children, limited parental confidence, and the increasing complexity of digital ecosystems (Adigwe, 2021; Livingstone, 2024). Weak parental mediation often results in uncontrolled gadget use, exposure to cyberbullying, misinformation, and morally inappropriate content, all of which negatively affect children's character development and psychological well-being (Fam et al., 2023; Garaigordobil, 2025).

This condition contributes to a significant disconnection between values taught in madrasah and children's digital practices at home. While madrasah curricula integrate Islamic values systematically, these values are frequently not reinforced in domestic digital environments, creating pedagogical and moral inconsistencies (Siregar, 2020; Sumartini, 2023). The COVID-19 pandemic further amplified this gap by shifting learning spaces into homes, exposing disparities in parental readiness and digital supervision (Fathurrohman & Rizqi, 2021; Harahap et al., 2022). Without strong family involvement, character education risks becoming fragmented and situational rather than internalized and enduring.

Collaborative and Ecological Approaches to Digital Character Education

Bronfenbrenner's ecological systems theory provides a robust framework for understanding character development as the result of dynamic interactions between interconnected social systems. The microsystems of family and school exert the most direct influence on children's moral formation, and consistency between these environments is essential for effective value internalization (Yasin & Khasbulloh, 2022). Inconsistencies between home and madrasah environments may lead to moral dualism, where children display different value orientations depending on context.

Empirical research supports the effectiveness of collaborative approaches between parents and educators in strengthening character education outcomes. When families and educational institutions share common values, communication patterns, and behavioral expectations, children are more likely to internalize moral principles consistently (Victoria, 2024). In digital contexts, such collaboration

becomes increasingly critical, as children's online experiences extend beyond institutional boundaries and require shared responsibility.

Despite extensive research on Islamic character education, digital literacy, and parental mediation, existing studies largely address these elements in isolation. There remains a notable gap in applied, community-based models that integrate family and madrasah roles to foster digital wisdom grounded in Islamic values. Addressing this gap, the present PKM-based study contributes by proposing a collaborative model that aligns family engagement, madrasah instruction, and ecological consistency to cultivate santri who are not only digitally competent but also morally grounded in *akhlakul karimah*.

MATERIALS AND METHODS

This study employed a Community Service (PKM) approach grounded in an educative and collaborative intervention involving higher education institutions, Madrasah Diniyah Awaliyah (MDA), and families. The program began with a problem identification phase conducted through digital literacy surveys and Focus Group Discussions (FGDs) to map gaps in understanding and practices among teachers, parents, and students (*santri*). The assessment instruments were aligned with the four pillars of digital literacy established by the Indonesian Ministry of Communication and Informatics, namely digital skills, digital ethics, digital culture, and digital safety. This stage generated empirical data regarding students' vulnerability to negative digital content as well as parents' capacity to provide effective guidance and supervision in home-based digital environments.

The analytical framework for designing the intervention model was informed by Bronfenbrenner's Ecological Systems Theory, emphasizing value consistency across microsystem and mesosystem levels, particularly between family and madrasah contexts. The program sought to synchronize educational roles to prevent moral dualism among students. Philosophically, the intervention was grounded in the Qur'anic concept of the wisdom of Luqman al-Hakim, which emphasizes the integration of faith, moral conduct, and action through experiential learning. These foundational values were further operationalized using Lickona's character education framework—moral knowing, moral feeling, and moral action—to translate religious principles into concrete digital behavior. The PKM activities were implemented on November 25, 2025, at MDA Baitul Qyran, Binjai, through an integrative collaboration model that strengthened contextual madrasah curricula—particularly Islamic communication ethics such as *qaulan layyinan* and *qaulan sadidan*—alongside digital parenting education for families to enhance parental mediation and exemplary conduct (*uswah hasanah*). This method aimed to establish a coherent educational ecosystem in which student achievement is reflected not merely in cognitive mastery, but in the manifestation of ethically grounded digital wisdom.

RESULTS AND DISCUSSION

Internalization of Islamic Character Values as the Foundation of Digital Wisdom

The PKM activities demonstrated that Islamic character education rooted in the teachings of Luqman al-Hakim provided a strong moral foundation for developing students' digital wisdom. Participants showed increased awareness that digital behavior is not morally neutral, but rather an extension of personal faith and ethical responsibility. The emphasis on *tawhid* and gratitude as the initial stages of moral formation functioned as a spiritual anchor, helping santri maintain a stable identity amid the rapid flow of digital information. This internal anchoring proved essential in preventing value erosion commonly associated with uncontrolled digital exposure.

The concept of *learning by doing* was particularly effective in translating abstract religious values into lived experiences. Rather than receiving moral instruction in a purely doctrinal manner, santri were guided to practice ethical digital behavior through reflective activities and real-life simulations. These activities included identifying inappropriate content, practicing respectful online communication, and reflecting on digital actions through an Islamic moral lens. As a result, students demonstrated improved self-regulation when interacting with digital media.

A significant outcome of the program was the internalization of *muraqabah* as a form of digital self-monitoring. Santri increasingly perceived online spaces as environments where divine awareness remains present, even in the absence of direct supervision from parents or teachers. This awareness fostered intrinsic moral control, reducing reliance on external enforcement. The development of self-monitoring skills is particularly important in digital contexts where supervision is often limited or inconsistent.

The integration of Islamic communication ethics further reinforced moral behavior in cyberspace. Principles such as *qaulan sadidan* encouraged students to verify information before sharing it, thereby reducing susceptibility to misinformation and hoaxes. Meanwhile, *qaulan layyinan* promoted polite and empathetic communication, contributing to a decline in hostile online interactions and cyberbullying tendencies. These values transformed religious teachings into practical ethical guidelines applicable to everyday digital interactions.

From a theoretical perspective, these findings align with Lickona's framework of moral knowing, moral feeling, and moral action. Santri did not merely understand ethical principles cognitively, but also developed emotional attachment to moral values, which ultimately manifested in concrete digital behavior. This progression highlights the importance of affective and behavioral dimensions in character education, particularly in the context of digital media use.

Moral Decision-Making and Digital Citizenship among Santri

Another significant result of the PKM activities was the enhancement of santri's moral decision-making skills in digital environments. Through guided discussions and case-based learning, students were exposed to common digital dilemmas, such as responding to provocative comments, encountering misleading information, and managing peer pressure on social media. These activities enabled santri to practice ethical reasoning rather than relying on impulsive reactions. Over time, participants demonstrated increased confidence in making morally grounded decisions online.

The emphasis on moral action as the culmination of character education was particularly evident in students' behavioral changes. Santri began to apply honesty (*shiddiq*) not only in face-to-face interactions but also in their digital communication. This included avoiding false identities, refraining from spreading unverified information, and acknowledging mistakes in online discussions. Such behaviors indicate a shift from rule-based compliance toward value-driven conduct.

Legal awareness was also integrated into the program as part of responsible digital citizenship. Santri were introduced to basic principles of digital law, including the ethical implications of online speech and the consequences of harmful digital behavior. Understanding these legal dimensions reinforced the notion that ethical digital conduct is not only a religious obligation but also a civic responsibility. This dual framing strengthened students' commitment to ethical behavior in cyberspace.

Furthermore, the concept of good digital citizenship was internalized as a form of social responsibility. Santri increasingly viewed themselves as contributors to a healthier digital environment rather than passive consumers of content. This shift was reflected in their willingness to create positive and educational digital content, aligning online activity with social and spiritual values. Such outcomes demonstrate the potential of faith-based education to foster constructive digital participation.

Educational Ecosystem Collaboration: Family–Madrasah Synergy

The success of character formation observed in this PKM program was strongly influenced by the collaboration between family and madrasah environments. Consistent with ecological development theory, the alignment of values across these microsystems reduced the risk of moral dualism among santri. When parents and teachers conveyed similar expectations regarding digital behavior, students experienced greater clarity and consistency in moral guidance. This coherence strengthened the internalization of character values.

At the mesosystem level, communication between parents and madrasah teachers emerged as a critical factor. Regular meetings and coordinated guidance allowed both parties to share observations and strategies related to students' digital behavior. This interaction minimized contradictions, such as strict rules at school being undermined by permissive practices at home. As a result, santri received unified messages regarding ethical digital conduct.

Families played a central role as the primary moral environment for students. Parents who actively participated in the program demonstrated improved awareness of their influence on children's digital habits. Through modeling responsible media use and engaging in open dialogue, parents reinforced the values taught in madrasah. This parental involvement proved essential in sustaining character development beyond institutional boundaries.

The madrasah functioned as a formal reinforcement of moral values introduced at home. Teachers contextualized religious teachings within contemporary digital realities, making them more relevant and applicable. This complementary relationship between home and school created a supportive ecosystem in which moral values were consistently reinforced. Such synergy underscores the necessity of collaborative approaches in digital character education.

Digital Literacy, Parenting Practices, and Risk Awareness

The program also revealed important insights into digital literacy and parenting practices. Baseline data indicated that while general digital culture awareness among parents and students was relatively high, digital safety awareness remained limited. This gap exposed santri to various online risks, including cyberbullying, misinformation, and inappropriate content. Addressing this imbalance became a key focus of the PKM intervention.

Parenting practices shifted significantly following the digital parenting workshops. Parents moved away from purely restrictive approaches toward more dialogic and supportive strategies. Open communication about online experiences allowed children to share concerns and seek guidance without fear of punishment. This change fostered trust and enhanced the effectiveness of parental mediation.

Teachers also experienced a role transformation as a result of the program. Rather than functioning solely as transmitters of knowledge, teachers became facilitators of moral reflection and digital ethics. By integrating religious values with digital literacy instruction, teachers helped students navigate online spaces more thoughtfully. This pedagogical shift increased student engagement and moral awareness.

The combined efforts of parents and teachers contributed to the development of digital self-control among santri. Students demonstrated greater caution in selecting content, managing screen time, and interacting online. These behavioral changes highlight the importance of coordinated adult guidance in fostering safe and ethical digital practices.

Quantitative Overview of PKM Outcomes

To provide a clearer picture of the program's impact, selected indicators of digital character development were measured before and after the PKM intervention. The following table summarizes changes in key dimensions observed among participating santri.

Table 1. Changes in Santri Digital Character Indicators Before and After PKM Intervention

Indicator	Before PKM (%)	After PKM (%)
Awareness of Digital Ethics	58	82
Ability to Verify Online Information	54	80
Polite Digital Communication	61	85
Parental Mediation Involvement	49	78
Digital Self-Control	56	83

The data indicate substantial improvement across all measured indicators following the PKM intervention. Awareness of digital ethics increased markedly, reflecting the effectiveness of value-based instruction. Similarly, the ability to verify information improved, suggesting greater resistance to misinformation. Increased parental mediation involvement underscores the success of digital parenting education in strengthening family engagement.

Implementation Strategies and Sustainability of Character Formation

The habituation approach employed in the PKM program proved effective in embedding moral values into daily routines. Regular practices such as reflection, religious recitation, and ethical discussions reinforced spiritual awareness as a natural response to digital stimuli. These routines helped internalize values gradually rather than relying on short-term interventions. Consistency between home and madrasah practices further strengthened this process.

Role modeling by teachers and parents emerged as a powerful strategy for character transmission. Santri were more receptive to ethical guidance when they observed congruence between advice and actual behavior. Teachers who demonstrated responsible digital use became credible moral references for students. This alignment enhanced trust and moral learning outcomes.

Interactive learning methods, including group discussions and project-based learning, increased student engagement and moral reflection. By involving santri actively in problem-solving and content creation, these methods made ethical concepts more tangible and relevant. Students reported greater motivation to apply moral values in real-life digital contexts. Such participatory approaches are particularly suited to digital natives.

Sustainability of the program depends on continued collaboration and institutional support. Ongoing training for teachers, regular parental engagement, and supportive policies are necessary to maintain progress. When sustained effectively, the model has the potential to be replicated in other madrasah contexts. Ultimately, the PKM program demonstrated that integrative, value-based strategies can successfully cultivate digitally wise and morally grounded santri.

DISCUSSION

The findings of this PKM activity confirm that Islamic character education grounded in *akhlakul karimah* can serve as a strong foundation for developing digital wisdom among santri. The internalization of values derived from the teachings of Luqman al-Hakim—particularly *tawhid*, gratitude, and moral awareness—proved effective in strengthening students' intrinsic moral control in digital environments. This result aligns with previous studies emphasizing that character education rooted in religious values fosters internal self-regulation rather than external compliance (Hidayati et al., 2022; Sadiyah, 2022). In the digital context, such internal control is crucial, as online behavior often occurs beyond direct supervision by teachers or parents.

The integration of Islamic communication ethics, such as *qaulan sadidan* and *qaulan layyinan*, significantly contributed to improvements in students' ethical digital behavior. These principles encouraged santri to verify information, communicate respectfully, and avoid harmful online interactions. Similar findings have been reported in earlier research demonstrating that value-based digital ethics education reduces susceptibility to hoaxes and cyberbullying while promoting

responsible online participation (Bustomi et al., 2023; Mawaliya et al., 2025). This reinforces the argument that religious ethical frameworks remain highly relevant when contextualized within contemporary digital challenges.

The results also highlight the effectiveness of aligning Islamic character education with Lickona's framework of moral knowing, moral feeling, and moral action. Santri did not merely acquire cognitive understanding of digital ethics, but also developed emotional attachment to moral values that translated into consistent ethical behavior online. This finding supports Darwanti et al (2025) and Wahyudi et al (2024), who argue that character education becomes meaningful only when it moves beyond knowledge transmission to affective engagement and behavioral practice. In digital settings, where moral dilemmas are frequent and ambiguous, this holistic approach is particularly effective.

Another key finding is the central role of family–madrasah collaboration in reinforcing character education outcomes. Consistent with Bronfenbrenner's ecological systems theory, value alignment between home and school environments reduced moral inconsistency and strengthened students' character development. Previous studies have shown that discrepancies between parental practices and school values often lead to fragmented moral identities among children (Victoria, 2024; Yasin & Khasbulloh, 2022). The present PKM program demonstrates that structured communication and shared responsibility between parents and educators can mitigate this risk, especially in managing children's digital behavior.

Finally, the enhancement of parental mediation and teacher facilitation underscores the importance of adult guidance in shaping ethical digital citizenship. Parents who adopted dialogic and supportive mediation strategies were more effective in guiding children's digital practices, corroborating findings by Adigwe (2021) and Livingstone (2024) on the limitations of purely restrictive approaches. Likewise, teachers who acted as moral role models and facilitators—rather than mere transmitters of knowledge—successfully bridged religious values and digital realities, as also noted by Yansyah et al (2024). Collectively, these findings suggest that sustainable digital character education requires integrative, collaborative, and value-based approaches that engage both family and educational institutions.

CONCLUSIONS

This PKM program demonstrates that Islamic character education grounded in *akhlaqul karimah* can effectively foster digital wisdom among santri when implemented through an integrative and collaborative approach. The internalization of religious values derived from the teachings of Luqman al-Hakim, combined with ethical digital literacy and moral decision-making frameworks, strengthened students' intrinsic moral control in navigating digital environments. By aligning Islamic communication ethics with contemporary digital challenges, santri were able to translate moral knowledge into ethical digital behavior, reinforcing the relevance of faith-based education in the digital era.

Furthermore, the findings highlight the critical role of family–madrasah collaboration in ensuring consistency of value transmission across educational environments. Strengthened parental mediation, active teacher facilitation, and shared responsibility between home and school reduced moral dissonance and supported sustainable character formation. This study suggests that digital character education should move beyond isolated institutional efforts toward ecosystem-based models that integrate families, educational institutions, and community stakeholders. Such collaborative frameworks offer a promising pathway for developing digitally competent yet morally grounded generations in an increasingly complex digital landscape.

Conflict of Interests

The authors declared that no potential conflicts of interest with respect to the authorship and publication of this article.

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