

# The Relationship Between Modern Technology And Social Morality: An Analysis Of Islamic Religious Education And Digital Literacy In the Kuntu Darussalam Community

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## ABSTRACT

The phenomenon of modern technological development in society shows significant changes in patterns of communication, social interaction, and access to information. Rapid technological advancement should not be separated from social morality grounded in Islamic Religious Education (PAI). The integration of PAI and digital literacy is expected to guide society in using technology positively, strengthening social ethics, and preventing negative impacts such as the misuse of social media, the spread of invalid information, and the weakening of ethical control in digital interactions. This study aims to analyze the relationship between modern technology and social morality through the integration of PAI and digital literacy using a mixed-method approach with a case study design. The subjects included 30 respondents and two key informants from diverse backgrounds. Data were collected through questionnaires and dyadic in-depth interviews and analyzed both quantitatively and qualitatively. The results indicate that the level of public understanding is very high, with an average score of 4.63, demonstrating the community's ability to integrate PAI values into ethical and responsible technology use. However, challenges remain, including reduced in-person social interaction and limited digital literacy among some members. Overall, this integration requires continuous educational support.

## 1. INTRODUCTION

The development of modern technology has brought significant changes in various aspects of social life, including patterns of social interaction, culture, and morality. The advancement of digital technology, marked by the rapid use of the internet and social media, not only provides easier access to information but also presents new challenges to social moral values, particularly in the form of declining communication ethics, the spread of misinformation, and irresponsible digital behavior (Nurrohmah & Rahayu, 2025). In the Islamic perspective, the use of technology cannot be separated from the individual's moral responsibility in managing information. This is emphasized in Surah Al-Isra verse 36, which prohibits a person from following or spreading something without clear knowledge, as hearing, sight, and the heart will all be held accountable. Allah Subhanahu wa Ta'ala says:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

“Do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart about all those [one] will be questioned.” (Q.SAI-Isra 17:36). This verse indicates that every activity in receiving and disseminating information must be grounded in critical thinking, caution, and ethical considerations. This principle is highly relevant in the context of digital literacy in the modern era, where the massive flow of information requires individuals to be able to filter, verify, and use information wisely. The advancement of digital technology does not always go hand in

hand with the ethical maturity and moral awareness of its users. Amid the rapid flow of information, digital spaces often become fertile ground for the spread of misinformation, disinformation, hate speech, social polarization, and unethical communication practices. Information is no longer evaluated based on its truth and benefit, but rather on its virality and the interests of certain groups. This condition indicates that the main problem in today's digital society lies not merely in access to or sophistication of technology, but in the weak ethical foundation in managing and producing information (Viyani et al., 2026). This condition is also evident in religious communities such as Kuntu Darussalam, where deeply rooted Islamic values are beginning to face challenges due to the massive wave of digitalization. This problem reflects an imbalance between technological development and the community's moral and ethical readiness in utilizing it. More specifically, the issue lies not only in limited technical skills but also in weak moral awareness in using digital media wisely. The lack of digital literacy makes people more susceptible to invalid information, while weak internalization of religious values leads to behavior that deviates from social norms and Islamic teachings. This situation highlights the urgency of an integrative approach that combines technological aspects with religious values. Therefore, the strategic role of Islamic Religious Education (PAI) is essential in maintaining the balance between technological advancement and social morality (Hartati et al., 2025). In the context of modern society, Islamic Religious Education (PAI) does not merely function as a means of transferring religious knowledge, but also as an instrument for character formation that is capable of responding to contemporary challenges, including the development of digital technology (Afif & Ningrum, 2024). PAI plays a strategic role in fostering ethical awareness within society, enabling individuals to adapt to social changes without losing fundamental moral values. The cultivation of values such as honesty, responsibility, and communication ethics becomes highly relevant in addressing the phenomenon of moral degradation resulting from the uncontrolled use of technology (Firmansyah et al., 2025). Furthermore, PAI serves as both a normative and practical foundation in shaping social morality that is adaptive to technological developments (Untung et al., 2025).

Conceptually, digital literacy is not limited to technical skills in using technology, but also encompasses critical, ethical, and reflective abilities in filtering and utilizing information wisely (Rusdi et al., 2026). Islamic Religious Education emphasizes the formation of noble character as the foundation of individual behavior in social life. However, the integration of digital literacy and PAI values within society remains suboptimal, potentially leading to the misuse of technology and moral (Ramdhani et al., 2024). Previous studies have generally focused on strengthening digital literacy within formal educational settings, while research in the context of local religious communities remains limited (Fajri et al., 2024). This study aims to analyze the relationship between modern technology and social morality through the integration of Islamic Religious Education and digital literacy in the Kuntu Darussalam community. The novelty of this study lies in the development of a community-based integrative model that combines technological and moral-religious dimensions in shaping adaptive social morality. Unlike previous studies that emphasize formal education, this research focuses on local religious communities as a space for social transformation in the digital era. The selection of Kuntu Darussalam as the research location is based on its unique social and cultural characteristics as a religious community that strongly upholds Islamic values while simultaneously experiencing the rapid influence of digital technology. The increasing use of smartphones, social media, and internet-based communication among community members has created significant changes in patterns of social interaction, information consumption, and moral behavior. Although religious values remain deeply rooted in everyday life,

the community faces challenges related to the spread of misinformation, declining face-to-face interaction, and the ethical use of digital media. This situation makes Kuntu Darussalam a relevant setting for examining how Islamic Religious Education (PAI) and digital literacy can be integrated to strengthen social morality amid technological development. Furthermore, research focusing on local religious communities in the context of digital transformation remains limited, highlighting the importance of this study in providing a geographically grounded perspective on the relationship between technology and social morality.

## 2. METHODS

This study employs a mixed-method approach with a case study design. Mixed methods refer to an approach that combines qualitative and quantitative forms of research. It involves philosophical assumptions, the use of both qualitative and quantitative approaches, and the integration of these approaches within a single study. Therefore, it goes beyond merely collecting and analyzing both types of data; it also involves using them simultaneously so that the overall strength of the research is greater than that of either qualitative or quantitative approaches alone (Creswell, 2009). This approach is used when researchers aim to provide alternative perspectives within a study. For instance, when policymakers require both numerical data and narrative explanations of a particular issue, researchers can employ multiple data collection techniques to obtain comprehensive information. Thus, different sources of information can provide more complete and meaningful findings (Vebrianto et al., 2020). Data collection techniques in this study included questionnaires and dyadic in-depth interviews. The dyadic in depth interview involved two members of the Kuntu Darussalam community who were selected purposively based on their expertise and roles relevant to the research focus. One informant was chosen for their knowledge and competence in the field of religion, providing insights into moral values and ethics within the community. The other informant was selected for their knowledge and experience in the field of technology, offering perspectives on the impact of technological development on social behavior. The dyadic interview enabled an interactive and in-depth exploration of perspectives regarding the relationship between modern technology, social morality, Islamic Religious Education (PAI), and digital literacy. In addition, questionnaires were distributed to 30 respondents from the Kuntu Darussalam community.

## 3. RESULTS AND DISCUSSION

The results of the study indicate that the Kuntu Darussalam community has a very high level of understanding regarding the relationship between modern technology and social morality. The total average score obtained is 69.40. This value is then divided by the number of questionnaire items, which consists of 15 statements, resulting in an average score of 4.63. This average score is further interpreted using assessment categories determined through the calculation of class interval length. The determination of class interval length serves as the basis for categorizing the average score into specific levels.

The interval calculation is based on the range of values in the Likert scale using the following formula:

$$\text{Interval} = \frac{\text{Maximum Value} - \text{Minimum Value}}{\text{Number of Categories}}$$
$$\frac{5 - 1}{5} = \frac{4}{5} = 0,8$$

		Statistics															Total
		P1	P2	P3	P4	P5	P6	P7	P8	P9	P10	P11	P12	P13	P14	P15	
N	Valid	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30
	Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean		4.7667	4.6333	4.6000	4.7333	4.6667	4.5000	4.5667	4.7000	4.6000	4.5000	4.5667	4.7667	4.6667	4.5667	4.5667	69.4000
Std. Deviation		.43018	.49013	.49827	.44978	.47946	.50855	.50401	.46609	.49827	.57235	.50401	.43018	.54667	.50401	.50401	3.03542
Minimum		4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	3.00	4.00	3.00	4.00	3.00	4.00	4.00	63.00
Maximum		5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	74.00
Sum		143.00	139.00	138.00	142.00	140.00	135.00	137.00	141.00	138.00	135.00	137.00	143.00	140.00	137.00	137.00	2082.00

Using a Likert scale ranging from 1 to 5, the class interval length is calculated from the difference between the highest and lowest values divided by the number of categories, and is then used to determine the classification of assessment (Citrawati, 2019). Thus, the interval length obtained is 0.8. Based on this interval, the assessment categories are determined as follows:

Interval Value	Category
1.00 – 1.80	Very Low
1.81 – 2.60	Low
2.61 – 3.40	Moderate
3.41 – 4.20	High
4.21 – 5.00	Very High

Based on the interval table, the average score of 4.63 falls within the range of 4.21–5.00 and can therefore be categorized as “very high.” Statistically, this achievement indicates that respondents have a very high level of agreement with all statements in the questionnaire. It can thus be concluded that their understanding of the relationship between the use of technology and moral values is at an optimal level. This finding shows that the community does not perceive modern technology as a value-free entity, but rather as a tool that must be used responsibly and in accordance with social norms and moral values. There is a clear indication of strong integration between technological development and social morality within the community. Technology is not only utilized for practical purposes but is also filtered through ethical considerations in its use. These quantitative findings are further supported by the results of the dyadic in-depth interviews. Informant 1 stated, “Modern technology has a significant impact on social behavior. The development of information and communication technology makes interaction easier without limitations of space and time. However, direct interaction tends to decrease, which may affect the quality of social relationships. In addition, dependence on technology is also increasing.” Informant 2 also explained, “Modern technology brings major changes to social behavior. Communication becomes easier and faster through social media without distance and time limitations. However, direct interaction is declining as many people prefer using gadgets. This may affect the quality of social relationships and make individuals more individualistic.” These statements indicate that the community generally understands the benefits and risks of technological development. However, despite this high level of understanding, challenges related to digital morality and social interaction continue to exist. The persistence of digital morality challenges despite the high level of public understanding can be explained through Media Ecology Theory proposed by Marshall McLuhan. According to this theory, media are not merely channels for transmitting information but environments that shape human perception, communication patterns, and social behavior. The rapid development of digital technology has transformed the way individuals access information, interact with others, and construct social realities. Consequently, although individuals may possess adequate knowledge regarding ethical technology use, they remain influenced by digital environments that encourage instant communication, rapid information sharing, and continuous online engagement.

This condition helps explain why a high level of understanding does not automatically eliminate problems such as the dissemination of invalid information, reduced face-to-face interaction, and weakening social control in digital spaces. In the context of Kuntu Darussalam, social media provides broad access to information and communication; however, it also increases

the risk of misinformation and irresponsible digital behavior. Therefore, strengthening digital literacy should not only focus on technical competencies but also on critical thinking skills, ethical awareness, and moral responsibility. The integration of Islamic Religious Education (PAI) and digital literacy is therefore essential to ensure that technological advancement is accompanied by moral guidance and responsible behavior in digital environments. The high level of understanding also indicates that the values of Islamic Religious Education (PAI) have been well internalized in community life. Principles such as honesty, responsibility, and ethical communication serve as the foundation for interactions in digital spaces. This is in line with the word of Allah SWT in Surah Al-Ahzab verse 70:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

*“O you who have believed, fear Allah and speak words of appropriate justice.” (Qur'an, Al-Ahzab 33:70)*

Surah Al-Ahzab verse 70 commands every individual to speak truthfully (qaulan sadida). The concept of qaulan sadida is not limited to honesty in conveying information, but also encompasses accuracy, goodness, and the benefit of the message being communicated (Sukmaningtyas et al., 2024). In the context of digital literacy, this principle is closely related to an individual's ability to produce and distribute information responsibly, thereby preventing misinformation, disinformation, and social conflict in digital spaces (Tambunan et al., 2026). This indicates that Islamic Religious Education (PAI) functions as a normative framework that guides society in responding to the development of modern technology, ensuring that its use remains within moral boundaries and does not deviate from religious values. These findings also reflect that the level of digital literacy among the Kuntu Darussalam community falls within a good category, not only in technical aspects but also in critical and ethical dimensions. The community is able to understand both the positive and negative impacts of technology and demonstrates a selective attitude in receiving and disseminating information. Their digital literacy extends beyond the ability to use technology, encompassing an awareness of social responsibility in digital spaces. A high level of digital literacy enables individuals to filter information and utilize technology productively. The principle of moral responsibility in the use of digital technology is also in line with the word of Allah in Surah Az-Zalzalah verses 7–8:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

*“So whoever does an atom's weight of good will see it”*

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

*“And whoever does an atom's weight of evil will see it.”*

In the digital context, this verse implies that every activity such as disseminating information, giving comments, and interacting on social media carries ethical consequences that must be accounted for. Digital literacy, therefore, not only requires technical skills but also moral awareness in using technology wisely and responsibly (Tanjung et al., 2024). The integration of these values into Islamic Religious Education (PAI) is essential in shaping individuals who are not only digitally competent but also possess strong moral integrity in their activities (Zainuddin, 2025). The integration of Islamic Religious Education (PAI) and digital literacy has proven to be effective in shaping responsible and ethical behavior in the use of technology. Religious values function as moral control, ensuring that the use of technology does not lead to social deviance (Syafri, 2025). The quantitative results indicate that the level of public understanding regarding the relationship between technology and morality falls within the “very high” category. However, qualitative findings reveal that, in practice, several challenges remain, such as reduced in-person social interaction and limited digital literacy among some members of the community. These findings are based on interviews conducted with two informants. The interview results show that the development of modern technology is closely related to changes in social behavior and community

morality. Furthermore, the integration of Islamic Religious Education (PAI) values and digital literacy is a crucial aspect in guiding the use of technology to remain aligned with social norms and ethical principles. The findings also indicate that modern technology has a significant influence on social behavior. The advancement of information and communication technology has facilitated interaction without limitations of space and time. Informant 1 stated: *“Modern technology has a significant impact on social behavior. The development of information and communication technology makes interaction easier without limitations of space and time. However, direct interaction tends to decrease, which may affect the quality of social relationships. In addition, dependence on technology is also increasing.”* Informant 2 stated: *“Modern technology brings major changes to social behavior. Communication becomes easier and faster through social media without distance and time limitations. However, direct interaction is declining as many people prefer using gadgets. This may affect the quality of social relationships and make individuals more individualistic.”*

These findings indicate that technological advancement not only provides convenience but also transforms patterns of social interaction within society. This is consistent with the theory of Marshall McLuhan, who argues that media influence the way humans interact, as reflected in the concept of *“the medium is the message.”* McLuhan emphasizes that media play a significant role in shaping human interaction, where technology contributes to changes in social life patterns (Tarigan, 2024). The development of technology has given rise to new communication media, which has implications for changes in human communication patterns. The rapid advancement of communication technology creates a dilemma in which humans are increasingly dominated by the technologies they have created. Rather than being controlled by humans, communication technology tends to control human behavior instead (Wiryaningrum & Darmawan, 2018). Modern technology has become a major factor in the transformation of social structures. The shift from direct interaction to digital interaction brings consequences for changes in social values and norms. This phenomenon is often accompanied by a decline in the quality of social interaction and an increase in individualistic behavior, indicating a shift in social morality in the digital era (Bangli et al., 2026). However, technology also has positive potential when used wisely, such as serving as a medium for education, *da'wah*, and the strengthening of social values. Therefore, synergy between digital literacy and religious understanding is essential to ensure that social transformation remains within the framework of moral values. Changes are also evident in the moral aspects of society within digital spaces. Freedom of expression and anonymity are key factors influencing individual behavior on social media. Informant 1 stated: *“Social morality in digital spaces has changed due to the freedom of expression, resulting in reduced social control.”* Informant 2 added: *“Morality in digital spaces has indeed changed. Many people communicate more freely because they feel anonymous (hidden), and therefore do not maintain the same behavior as in real life.”* This condition indicates a decline in social control within digital spaces, which is consistent with Émile Durkheim’s theory on the weakening of social norms in modern society, where changes in social structures can influence individuals’ adherence to established norms (Arif, 2020). A condition of social imbalance occurs when the norms within society are no longer clear or collectively accepted, leading individuals to feel confused and isolated. This concept is highly relevant in analyzing rapid social changes, such as those occurring in Indonesia, where urbanization, industrialization, and globalization are transforming social structures at a fast pace (Fathoni, 2024). Amid these conditions, the values of Islamic Religious Education (PAI) remain a guiding framework in the use of social media. Informant 1 stated: *“Religious values are applied by maintaining communication ethics and avoiding the dissemination of unverified information.”* Informant 2 added: *“I apply religious values by maintaining polite communication and using social media for beneficial purposes.”* These findings indicate that religious values remain relevant in shaping individual

behavior in the digital era. This is consistent with the perspective of Al-Ghazali, who emphasizes the importance of moral character (*akhlaq*) as the foundation of all human behavior, including social interactions (Akifah & Adami, 2025).

Good moral character (*akhlaq*) serves as an essential instrument in regulating interactions among individuals, both Muslims and non-Muslims, and in maintaining healthy social relationships within the family, society, and even in international relations (Triansyah et al., 2024). Islamic education within the community serves as a highly important social agent after formal schooling, as it represents a form of external education that significantly influences the quality of society in instilling values, norms, and societal expectations toward the formation and implementation of morality (Basyari & Akil, 2022). Religious education also plays an important role in addressing digital challenges. Informant 1 stated: *“Religious education helps in facing digital challenges because it teaches the values of honesty and responsibility.”* Informant 2 added: *“Religious education makes me more selective in filtering information and less easily influenced by negative content.”* These findings indicate that religious education functions as a foundation for shaping individual character, as explained in the thought of Ibn Khaldun regarding the importance of education in moral development. In this context, the role of education as a process of internalizing values is also in line with Ibn Khaldun’s perspective, which emphasizes that the formation of individual character is strongly influenced by the social environment and the educational process (Azkiyah et al., 2025). Education is a fundamental pillar in shaping civilization and the character of a nation. In the Islamic context, education is not merely understood as a process of transferring knowledge, but also as a means of forming a complete human being (*insan kamil*) who is balanced intellectually, spiritually, and morally (Praseetyo & Harahap, 2025). Ibn Khaldun views knowledge as the fundamental foundation for the formation of human civilization. He emphasizes the importance of integrating religious knowledge (*naqliyah*) and rational knowledge (*‘aqliyah*) within the educational system. According to him, the separation between worldly knowledge and religious knowledge is a misconception, as both play equally important roles in shaping a complete human personality, both spiritually and intellectually (Erika et al., 2026).

In the implementation of media ethics, various challenges remain. Informant 1 stated: *“The main obstacles are low digital literacy and a lack of public awareness.”* Informant 2 added: *“Many people disseminate information without verification and find it difficult to distinguish accurate information due to the rapid flow of information.”* This condition indicates that digital literacy remains a major challenge. This is in line with the concept of digital literacy proposed by Paul Gilster, who emphasizes the importance of individuals’ ability to understand and critically evaluate information in the digital era (Fairus et al., 2025). Unverified information or hoaxes can spread rapidly and influence public opinion as well as behavior. Awareness and understanding of digital literacy within families and communities are therefore essential. Continuous education and socialization regarding digital literacy are necessary to ensure that individuals become intelligent and responsible users of the internet (Jao et al., 2026). The use of modern technology has complex implications for social morality. Technology not only provides convenience but also requires individuals to be prepared to manage its use wisely. Therefore, strengthening religious values alongside improving digital literacy becomes an essential aspect in shaping ethical and responsible digital behavior. Based on the findings in the Kuntu Darussalam community, technological development has significantly transformed patterns of social interaction, where direct interaction is decreasing, individualism is increasing, and social control in digital spaces is weakening due to anonymity and uncontrolled freedom of expression. Amid these challenges, the values of Islamic Religious Education (PAI) remain relevant as a moral foundation. Individuals who adhere to religious principles tend to be more prudent in filtering information and maintaining ethical digital communication, in line with Al-Ghazali’s perspective on morality and Ibn Khaldun’s view on the

role of education in character formation. The low level of digital literacy, which remains a major obstacle, makes the community vulnerable to hoaxes and negative content. This condition calls for solutions in the form of strengthening religion-based education within the digital context, as well as enhancing sustainable digital literacy programs through collaboration among educational institutions, religious leaders, families, and local communities. Such efforts are essential to ensure that the Kuntu Darussalam community becomes not only technologically competent but also morally and spiritually resilient in facing the dynamics of the digital era.

#### 4. CONCLUSION

This study concludes that the integration of Islamic Religious Education (PAI) and digital literacy contributes positively to strengthening social morality in the Kuntu Darussalam community amid the rapid development of modern technology. The findings indicate a very high level of public understanding regarding the relationship between technology use and moral values, as reflected by the mean score of 4.63. The interview results further revealed that community members generally recognize both the benefits and risks of digital technology. Nevertheless, challenges such as the spread of unverified information, reduced face-to-face interaction, and increasing dependence on digital media remain evident despite the high level of awareness. These findings suggest that technological competence must be accompanied by ethical awareness and moral responsibility. Therefore, the integration of PAI values and digital literacy is essential in promoting responsible technology use and maintaining social morality in digital environments. However, this study has several limitations. The research involved only 30 respondents and was conducted within a single local community, which limits the generalizability of the findings. In addition, the qualitative data were obtained from only two key informants. Therefore, future studies are recommended to involve larger samples and broader geographical coverage, such as district or municipal areas, in order to provide a more comprehensive understanding and allow the relationship between technology use and social morality to be generalized on a wider scale.

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