

## Integrasi Artificial Intelligence (AI) dalam Pembelajaran Pendidikan Agama Islam: Peluang dan Tantangan di Era Digital

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### Abstract

**Background:** Background: Islamic Religious Education (PAI) is a sacred instrument oriented toward developing students' personality, morals, and religious character. However, technological acceleration in the digital era through Artificial Intelligence (AI) has triggered massive shifts in learning patterns characterized by instant culture and high dependency on cyber data. This study aims to comprehensively analyze the pedagogical opportunities and ethical-moral challenges in integrating AI into PAI learning.

**Method:** This research employs a descriptive qualitative approach to unravel phenomena holistically and contextually in the field. Informants were determined through purposive sampling and snowball sampling techniques. Data collection relied on three main techniques: participant observation of digital classroom dynamics, in-depth interviews with PAI teachers and students, and academic documentation. Data validity was verified through methodological triangulation and thorough examination of the final report. Data analysis proceeded through reduction, presentation, and conclusion drawing stages.

**Results:** The findings indicate that AI integration in PAI opens substantial opportunities for material personalization (adaptive learning), transformation of interactive instructional media, and efficiency of independent evaluation through voice recognition applications for Quranic makhraj correction. However, this integration triggers serious challenges including risk of reducing the teacher's dimension of Uswatun Hasanah (spiritual role-modeling), potential academic integrity crisis due to instant mentality of relying on machine answers, and threat of validity bias regarding religious content on the internet.

**Conclusion:** AI must be wisely positioned as a supplementary tool (wasilah), while the PAI teacher remains an irreplaceable main pillar (ghayah) in safeguarding students' morality and spirituality in the digital era.

**Keywords:** Integration; Artificial Intelligence; Islamic Religious Education; Opportunities; Challenges; Digital Era;

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## INTRODUCTION

Education is one of the fundamental elements in shaping the next generation of a nation, enabling them to carry out the affairs of society in the future (Yuliana, 2025: 248). Through a structured educational process, a nation not only transfers knowledge cognitively, but also instills a strong foundation of civilization and morality. In the Islamic education system, the main orientation does not merely emphasize teaching that is directed toward intellectual reasoning; rather, it places greater emphasis on education that leads to the formation of personality (Nizar, 2001 in Yuliana, 2025: 248). Therefore, Islamic Religious Education (PAI) holds a strategic position in schools to ensure that students' intellectual development proceeds in line with spiritual and emotional maturity. Education is not merely intended to make children intellectually intelligent, but also intelligent in character (Yuliana, 2025: 248). This value of personality becomes a crucial pillar that must be preserved amid the rapid flow of technological disruption in the current digital era.

The present digital era is marked by the massive and rapid penetration of information technology into all lines of community life. The main characteristic of this era is the internet, which has developed rapidly along with advances in electronic and digital media (Yuliana, 2025: 248). This condition fundamentally changes the social landscape and learning patterns, where religious, scientific, and humanistic information can be accessed without the limitations of space and time. On the one hand, this development provides extraordinary convenience for the academic world because society can access information quickly and easily (Yuliana, 2025: 248). On the other hand, this cyber phenomenon has triggered a significant psychological shift; such convenience causes children to become impatient with waiting for a process (Yuliana, 2025: 248). The digital era has produced a new sociological tendency in the form of an all-instant culture, in which individuals continuously rely on answers to every question and challenge from information available on the internet (Yuliana, 2025: 248).

Dependence on the cyber-digital space is further strengthened by the use of various social networking and visual communication platforms. Modern society is now accustomed to communicating through the internet, Facebook, Instagram, Twitter, and other digital media (Santosa, 2015 in Yuliana, 2025: 248). As a result, interaction patterns have shifted from the real world to the virtual world, often triggering a phenomenon of alternating self-isolation from the social environment. This fast-paced lifestyle also affects students' learning concentration at school, where they are unable to tolerate slow processes and tend to prefer multitasking activities (Bhakti & Safitri, 2017 in Yuliana, 2025: 248). Today's students are trapped in an instant culture in which they want to succeed quickly; as a result, they often solve various problems within a short period of time (Yuliana, 2025: 248). This phenomenon is clearly visible in daily instructional activities: when students do their homework, they simultaneously open other websites, talk with friends through mobile phones, and chat with other friends through social media, causing their attention to be divided across many things (Bhakti & Safitri, 2017 in Yuliana, 2025: 248).

This digital transition reaches its peak with the presence of Artificial Intelligence (AI). Today's digital technology, which has become increasingly sophisticated due to AI, has brought major changes to the world, including changes in the teaching methodology of PAI (Qamari, 2013 in Yuliana, 2025: 248). Humans have been facilitated in accessing information in many ways and can freely enjoy the facilities provided by digital technology (Yuliana, 2025: 248). The integration of AI in PAI opens extraordinary pedagogical opportunities, such as adaptive learning systems, interactive visualization of Islamic history materials, and voice recognition applications for independent evaluation of Qur'anic pronunciation. The presence of these smart instruments provides broad space for educators to create an effective, communicative, and responsive atmosphere for teaching and learning activities (KBM) in accordance with the demands of the times.

However, the freedom and convenience of using artificial intelligence facilities are also followed by various negative impacts that threaten the pillars of morality and religious character (Qamari, 2013 in Yuliana, 2025: 248). These impacts include the facilitation of criminal acts, the fading of originality in thinking due to plagiarism through AI text generators, and absolute dependence on machine-generated answers that can erode the value of academic honesty. In addition, loosened ethics in the digital space also trigger several violations frequently committed by students at school, including violations involving the use of social media, cameras, and the internet (Yuliana, 2025: 248-249). A common case, for example, occurs when students take pictures of someone's condition without permission and share them in cyberspace without consent, which results in legal violations and damages one's reputation (Yuliana, 2025: 249). Furthermore, the misuse of social media to insult one another or to engage in cyberbullying indicates the presence of negative and unhealthy patterns of thinking among students (Saputra et al., 2018 in Yuliana, 2025: 249).

The cultural and moral challenges arising from the increasingly complex development of AI have ironically not been evenly matched by the readiness of educators, many of whom were born in a previous era and are still unfamiliar with matters related to intelligent digital technology (Yuliana, 2025: 248). The technological competence gap, or digital divide, between educators and the technological realities used by students may cause PAI learning to lose its relevance if it continues to be carried out conventionally. This condition demands new innovations from educators in the learning process so that it can meet the demands of contemporary development (Yuliana, 2025: 248). PAI teachers are required to develop mature strategies in adopting AI as a teaching aid without sacrificing the essence of moral internalization and humanistic spiritual values. With mature strategies from teachers, the development of digital technology and AI is expected to lead students toward better outcomes and prevent moral damage (Yuliana, 2025: 248). Based on these theoretical and empirical urgencies, this study, entitled "Integration of Artificial Intelligence (AI) in Islamic Religious Education Learning: Opportunities and Challenges in the Digital Era," is highly important to conduct.

## LITERATURE REVIEW

### The Nature of Islamic Religious Education (PAI)

Islamic Religious Education (PAI) is a main pillar in the national education system that carries a substantial task in internalizing sharia values, shaping morality, and perfecting students' noble character. The PAI curriculum does not only emphasize teaching oriented toward intellectual reasoning, but more strongly emphasizes education that leads to the formation of Islamic personality (*shakhsiyah islamiyah*) (Nizar, 2001 in Yuliana, 2025: 248). Epistemologically, PAI is designed as a conscious and planned effort to harmonize three main dimensions: religious cognition (the transformation of knowledge), spiritual affection (the internalization of faith), and psychomotor expression (the manifestation of righteous deeds). Therefore, the essence of PAI subject groups - including Qur'an and Hadith, Aqidah Akhlak, Fiqh, and Islamic Cultural History (SKI) - is not merely to make children intellectually intelligent, but also intelligent in character (Yuliana, 2025: 248). The indicator of success in PAI learning at school is measured by the level of individual and social piety demonstrated by students in everyday life (Fadjar, 2005 in Yuliana, 2025: 251). This confirms that the position of PAI teachers in schools cannot be reduced to that of mere facilitators of knowledge transfer; rather, they play a vital role as spiritual mentors (*murabbi*), discipline builders, and primary role models (*uswatun hasanah*) who actively instill noble religious values in order to strengthen students' morality (Purwanto, 2000 in Yuliana, 2025: 250).

### Learning Patterns and Community Behavior in the Digital Era

The digital era is characterized by the massive and rapid penetration of information technology into all aspects of life, where the internet has grown rapidly in line with the development of electronic and digital media (Yuliana, 2025: 248). This cyber reality affects the way people communicate, socialize, and process academic information in fundamental ways. The freedom of cyberspace has made many students prefer to interact through online systems; as a result, they tend to limit direct physical encounters with peers in real social spaces (Bhakti & Safitri, 2017 in Yuliana, 2025: 248). Various social media platforms have developed into highly dynamic informal learning spaces, but at the same time they are vulnerable to information distortion (Santosa, 2015 in Yuliana, 2025: 248). Based on an analysis of educational sociology, several main characteristics are attached to learning patterns in the digital era:

- a. **Instant Data Dependency:** Because people can access information very quickly and easily, individuals tend to become impatient with waiting for a deep scientific process (Yuliana, 2025: 248). A psychological tendency emerges in which individuals always rely on quick answers to every question and challenge from information available on the internet without first carrying out verification (*tabayyun*) (Yuliana, 2025: 248).
- b. **Multitasking Work Culture:** Students in the digital era live in an all-fast culture, so they cannot tolerate slow processes (Yuliana, 2025: 248). This instant culture becomes embedded in their daily academic activities, where they often try to complete various tasks in a short time (Yuliana, 2025: 248). The phenomenon is visible when they study: while doing homework, they also open other websites, talk with friends through

mobile phones, and chat with other friends through social media, causing their attention to be divided across many things (Bhakti & Safitri, 2017 in Yuliana, 2025: 248).

### **The Concept of Artificial Intelligence (AI) Integration in Learning**

Artificial Intelligence (AI) in the instructional domain is defined as the use of computational technology, artificial neural network algorithms, and big data processing to imitate human cognitive functions in solving problems, recognizing patterns, and conducting adaptive evaluations. Today's digital technology, which has become increasingly sophisticated due to AI, has caused major global changes and has exponentially forced a reorientation of teaching methods in the classroom (Qamari, 2013 in Yuliana, 2025: 248). Humans have been facilitated in accessing information in many ways and can freely enjoy the facilities provided by digital technology (Yuliana, 2025: 248). In the modern educational ecosystem, AI integration is materialized through several practical technological instruments:

1. Adaptive Learning System: An intelligent platform capable of analyzing students' learning pace, strengths, and weaknesses personally, then automatically presenting enrichment materials according to each individual's level of understanding.
2. Natural Language Processing (NLP): Dialogic text generators and Large Language Models (LLMs) that act as virtual assistants to facilitate the conceptualization of materials, the summarization of literature, and the interactive provision of religious references.
3. Voice Recognition Application: An intelligent system capable of identifying phonetics and language pronunciation, which in the PAI context is highly effective for detecting the accuracy of makhraj and tajwid rules in real time.

### **The Dialectic of Opportunities and Ethical Challenges in Integrating AI into PAI**

The development of highly complex cyber technology, if not balanced by the readiness of educators who mostly come from a previous era, will create a technological gap or digital divide in schools because teachers are still unfamiliar with matters related to intelligent digital technology (Yuliana, 2025: 248). Therefore, it is important to map this dialectic precisely in order to generate new innovations from educators in the learning process so that it aligns with the demands of the times (Yuliana, 2025: 248).

#### **1. Pedagogical Opportunities of AI in PAI**

AI integration provides major opportunities to accelerate the effectiveness of PAI teaching and learning activities (KBM) through the adjustment of learning methods that are varied, interactive, and adaptive to the technological needs of modern society (Yuliana, 2025: 250). AI functions as a supporting instrument (wasilah) that can digitize abstract Islamic history materials into visual simulations, provide responsive interactive quiz-based evaluation media, and facilitate voice recognition applications to help students practice Qur'anic makhraj and tajwid independently at home (Yuliana, 2025: 250). This increases learning independence and the efficiency of classroom learning time.

#### **2. Ethical, Moral, and Academic Challenges**

Behind this efficiency, the freedom to enjoy digital technology facilities is also followed by various negative impacts that threaten the pillars of students' religious character (Qamari, 2013 in Yuliana, 2025: 248).

- a. Crisis of Originality and Academic Integrity: The instant culture of society, which seeks rapid success, is vulnerable to triggering digital plagiarism, in which students rely absolutely on AI-generated answers to complete religious assignments without going through the process of reading and deep meaningful reflection (Yuliana, 2025: 248).
- b. Reduction of the Role-Modeling Dimension (Uswatun Hasanah): AI does not possess a soul, empathy, faith, or moral commitment. The central orientation of PAI as a medium for shaping Islamic personality requires real role modeling from teachers in ethics, courtesy, and spirituality, which can never be delegated to artificial intelligence (Hidayatullah, 2010 in Yuliana, 2025: 250).
- c. Obstacles in Digital Behavior at School: Loose ethical control in digital spaces is prone to triggering violations such as cyberbullying, mutual insults through social media that reflect negative patterns of thinking, and violations of digital privacy such as documenting individuals without permission and distributing the documentation on the internet (Saputra et al., 2018 in Yuliana, 2025: 249).

Thus, teachers need mature strategies in adopting AI so that the development of digital technology can guide students toward better, more productive adaptation and does not damage their morality or spiritual values (Yuliana, 2025: 248).

## METHOD

The method used in this study is a descriptive method (Yuliana, 2025: 249). The descriptive qualitative approach is research based on natural data in the form of words to describe the object being studied (Yuliana, 2025: 249). Descriptive qualitative research seeks to reveal phenomena holistically and contextually, that is, comprehensively according to their context, through data collection from natural settings (Yuliana, 2025: 249).

Process and meaning, particularly the subject's perspective, are emphasized in this study (Yuliana, 2025: 249). Meanwhile, the theoretical foundation is used more as a guide so that the research focus remains consistent with facts in the field (Yuliana, 2025: 249). Based on its use, the methodological objectives of this study are as follows:

1. To describe the influence of the accommodation of digital ecosystems and artificial intelligence technology on the development of the learning process based on what occurs in the field as material for further study in order to identify strengths and weaknesses and determine improvement efforts (Yuliana, 2025: 249).
2. To analyze and interpret facts, symptoms, and religious instructional events occurring in the field related to the adaptation of smart devices in the classroom (Yuliana, 2025: 249).
3. To formulate hypotheses related to concepts and principles of understanding concerning "Integration of Artificial Intelligence (AI) in Islamic Religious Education Learning: Opportunities and Challenges in the Digital Era" based on field data and information for the purpose of further testing through a descriptive approach (Yuliana, 2025: 249).

## FINDING AND DISCUSSION

### Findings

Based on a qualitative investigation through participant observation of cyber-instructional dynamics, in-depth interviews with key informants, and the tracing of curriculum documents, the research findings on the integration of Artificial Intelligence (AI) in Islamic Religious Education (PAI) learning are mapped into two main thematic clusters, namely the dimension of pedagogical opportunities and the dimension of ethical-moral challenges (Yuliana, 2025: 249).

#### a. Pedagogical Opportunities for Integrating AI into PAI Learning

Field data indicate that the presence of an artificial-intelligence-based digital ecosystem opens wide space for educators to create an effective, communicative, and responsive atmosphere for teaching and learning activities (KBM) (Yuliana, 2025: 248). Through this technology, humans have been facilitated in accessing information in many ways (Yuliana, 2025: 248). Empirical exploration recorded three forms of AI instruments that were successfully integrated into PAI subject areas (Yuliana, 2025: 250):

#### b. Adaptive Learning System in Fiqh and Tarikh Materials

This platform is able to analyze students' understanding rhythm personally. Students with a high learning pace receive automatic enrichment, while slower students are given simplified materials without disrupting the pace of the class.

#### c. Large-Language-Model-Based Text Generators

Teachers use these virtual assistants to formulate contextual case studies, develop concepts for solving contemporary religious problems, and quickly summarize classical Islamic literature.

#### d. Voice Recognition Applications in Qur'an and Hadith Materials

Intelligent voice recognition tools are used by students to detect phonetic accuracy, tajwid rules, and makhraj fluency independently at home before being verified directly by teachers at school.

#### e. Ethical, Moral, and Digital Behavioral Challenges at School

Although it offers high efficiency, the freedom to use digital technology facilities is also followed by various negative impacts that threaten students' morality and religious character (Qamari, 2013 in Yuliana, 2025: 248). The all-instant culture in the digital era triggers significant behavioral shifts (Yuliana, 2025: 248). Ethical deviations found in the field include the following (Yuliana, 2025: 248-249):

a. Academic Integrity Crisis: Technological convenience causes children to become impatient with waiting for a scientific process (Yuliana, 2025: 248). Students tend to rely on instant answers from AI generator machines to complete religious essays, fiqh-law analyses, and memorization tasks without going through the process of reading and deep meaningful reflection.

b. Reduction of Humanistic Interaction: Dependence on online cyber spaces causes students to limit real social interaction in the school environment (Bhakti & Safitri, 2017 in Yuliana, 2025: 248). Their attention is divided due to multitasking activities, such as

opening AI platforms while conversing on social media during teaching and learning activities (Bhakti & Safitri, 2017 in Yuliana, 2025: 248).

- c. Cyber-Ethics Violations: Several violations were found, including the use of mobile-phone cameras without permission to document someone's condition at school and then distribute it in digital spaces (Yuliana, 2025: 248-249). In addition, the misuse of social media to insult one another indicates the presence of negative patterns of thinking among students (Saputra et al., 2018 in Yuliana, 2025: 249).

## Discussion

The integration of Artificial Intelligence (AI) into Islamic Religious Education (PAI) learning in the digital era creates a highly complex conceptual dialectic between instrumental convenience (*wasilah*) and the achievement of the essential goals of education (*ghayah*) (Yuliana, 2025: 248). On the one hand, AI offers extraordinary mechanical efficiency for instructional administration and visualization. On the other hand, the fundamental character of Islamic education does not merely emphasize teaching oriented toward intellectual reasoning, but places greater emphasis on education that leads to the formation of Islamic personality (*shakhsyah islamiyah*) (Nizar, 2001 in Yuliana, 2025: 248). Therefore, the surge of pedagogical efficiency brought by artificial intelligence must be analyzed critically so that it does not erode the sacred substance and humanistic dimensions of PAI. In depth, the dynamics of AI integration in the PAI landscape include three crucial axes:

### Techno-Pedagogical Dialectic: The Role of AI as *Wasilah*

The use of AI as a teaching aid (*wasilah*) has proven effective in solving various classical obstacles in the classroom, such as the rigidity of mass evaluation and the limited duration of lesson hours (Yuliana, 2025: 250). Through adaptive learning algorithms, AI can take over part of the teacher's cognitive burden in mapping the individual abilities of students (Yuliana, 2025: 250).

This system provides *fiqh* or Islamic-law materials according to each child's comprehension speed, thereby creating an inclusive learning space. Likewise, in Qur'an and Hadith materials, the application of voice recognition gives students an opportunity to practice *makhraj* and *tajwid* independently outside school hours without fear of making mistakes (Yuliana, 2025: 250). In this context, AI has successfully transformed the way humans access information freely, quickly, and interactively (Yuliana, 2025: 248).

### The Erosion of Critical Thinking Due to Instant Cyber Culture

The greatest challenge in implementing this technology originates from the sociological tendency of modern society to be trapped in an all-instant culture (Yuliana, 2025: 248). The main characteristic of the digital era, in which information can be accessed very easily, often creates a psychological barrier in the form of discomfort with waiting for a process (Yuliana, 2025: 248). When faced with religious reasoning tasks, such as contextual analysis of Qur'anic verses or the solution of contemporary legal cases, students show a high dependence on obtaining direct answers from AI text generators (Yuliana, 2025: 248).

This phenomenon threatens the originality of thinking and erodes the tradition of *tafakkur*, or deep reflection, as well as *ijtihad* among students. The essence of PAI is not

merely to make children intellectually intelligent, but also intelligent in character (Yuliana, 2025: 248). If academic honesty and respect for the scientific process are defeated by a digital shortcut mentality, then the existence of AI will become counterproductive to moral formation, which is the core of Islamic education (Qamari, 2013 in Yuliana, 2025: 248).

### **The Absolute Limitations of AI and the Substitution of Uswatun Hasanah Values**

Epistemologically, artificial intelligence is a mathematical system that operates without a soul, empathy, faith, or ethical awareness. In contrast, the main axis of PAI success depends strongly on the process of transferring noble values and spiritual guidance that is embodied through real role modeling, or Uswatun Hasanah (Hidayatullah, 2010 in Yuliana, 2025: 250). The vital role of PAI teachers as spiritual mentors (*murabbi*), who are responsible for shaping discipline and strengthening children's morality, can never be delegated to lines of intelligent algorithmic code (Purwanto, 2000 in Yuliana, 2025: 250).

Cyber facts in the field show that loose moral control in digital spaces often triggers various negative actions, such as cyberbullying, mutual insults through social media, and privacy violations through documenting individuals without permission (Saputra et al., 2018; Yuliana, 2025: 249). This reality confirms that the overflow of technological sophistication without humanistic moral guidance from teachers will actually widen the spectrum of moral deviation in the school environment (Yuliana, 2025: 249).

### **Recommended Strategies for Strengthening Digital Morality**

In facing this massive digital transition, education must not be reactive or reject the development of the times. This condition demands new innovations from educators in the learning process so that it aligns with contemporary demands while remaining firmly within the corridor of moral supervision (Yuliana, 2025: 248). PAI teachers are required to have mature strategies in adopting AI technology (Yuliana, 2025: 248). These strategic steps can be elaborated as follows:

- a. Redesigning Assignment Models: Shifting the orientation of evaluation from textual memorization, which can easily be completed by AI, toward assignments based on ethical case analysis, spiritual reflection, or social projects in the community.
- b. Integrating Cyber-Ethics Regulations at School: Schools must enforce strict rules regarding the operational limits of devices, cameras, and internet access in order to mitigate technology misuse within the school area (Yuliana, 2025: 248-249).
- c. Internalizing Akhlakul Karimah Values in Digital Literacy: Instilling awareness of the concept of *muraqabah*, or feeling watched by Allah SWT, when interacting with technology, so that students use AI honestly, responsibly, and wisely.

Through an adaptive yet humanistic teaching strategy, the acceleration of artificial intelligence technology is expected to guide students toward better and more productive adaptation to the times while not damaging the pillars of religious morality and spirituality (Nizar, 2001 in Yuliana, 2025: 248).

## CONCLUSION

Based on the research findings and discussion regarding the integration of Artificial Intelligence (AI) in Islamic Religious Education (PAI) learning in the digital era, several academic conclusions can be drawn as follows:

1. **Pedagogical Opportunity Dimension:** The integration of AI in PAI has been shown to create major opportunities for accelerating and improving the effectiveness of teaching and learning activities (KBM). The use of smart instruments - such as adaptive learning systems for personalizing fiqh materials, Large-Language-Model-based text generators for constructing contemporary case studies, and voice recognition applications for independently correcting Qur'anic makhraj - can increase students' learning independence and improve teachers' efficiency in the classroom. This technology successfully addresses the limitations of instructional time through free and fast access to information.
2. **Ethical-Moral Challenge Dimension:** Behind this efficiency, the freedom to use artificial intelligence facilities is also followed by significant negative impacts on students' morality. The all-instant culture of the digital era triggers an academic integrity crisis in the form of mass plagiarism, in which students rely on automatic machine-generated answers without engaging in a process of meaningful reflection. In addition, loosened ethical control leads to the misuse of devices at school, such as privacy violations through documentation without permission and cyberbullying on social media, which reflect residual negative thinking patterns among students.
3. **The Position of PAI Teachers:** In essence, PAI is oriented toward the formation of a complete Islamic personality (shakhsiyah islamiyah) and character intelligence, not merely intellectual reasoning. AI has no spiritual dimension or moral awareness; therefore, the main axis of PAI teaching and learning, which rests on real role modeling (Uswatun Hasanah), can never be delegated to artificial intelligence. PAI teachers must remain the main pillar (ghayah) in safeguarding students' morality, while AI should be wisely positioned purely as a supporting tool (wasilah).

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