



Student Perceptions of the Implementation of Ecampus in Islamic Religious Education Departments in Higher Education

Sutrisna ¹, Mukh Nursikin ², Yoga Anjas Pratama ³, Zuraida ⁴, Dodi Irawan ⁵

¹ Universitas Islam Negeri Salatiga Jawa Tengah, Indonesia

² Universitas Islam Negeri Salatiga Jawa Tengah, Indonesia

³ Institut Teknologi Sumatera, Lampung, Indonesia

⁴ Universitas Malikussaleh, Indonesia

⁵ Universitas Islam Negeri Raden Fatah Palembang, Indonesia

Corresponding Author: Sutrisna, E-mail: sutrisna.sala3@gmail.com

Received: August 28, 2024	Revised: Sep 23, 2024	Accepted: Sep 30, 2024	Online: Sep 30, 2024
---------------------------	-----------------------	------------------------	----------------------

ABSTRACT

The internet and all technological devices are currently an inseparable part of education and teaching, for this reason higher education institutions have a high enthusiasm for developing the use of technology in learning activities. The aim of this research was to increase knowledge for students and lecturers in the proper and correct use of Ecampus. The research method used is quantitative using interview and survey techniques. The results of this research show that student understanding increases when students' perceptions of the implementation of Ecampus in the Islamic religious education department in higher education are implemented. The conclusion of this research explains that Ecampus is very useful for students and lecturers in the learning process, especially in learning Islamic religious education in universities so that students can achieve creative and produce students who excel in using Ecampus. Therefore, in this research, the researcher only conducted research on student perceptions of the implementation of Ecampus in the Islamic religious education department in universities. The researcher hopes that future researchers can conduct research on student perceptions of the implementation of Ecampus in universities in the department which other.

Keywords: *Ecampus Implementation, Islamic Education, Student Perception*

Journal Homepage <https://ejournal.staialhikmahpariangan.ac.id/Journal/index.php/alhjr/>

This is an open access article under the CC BY SA license

<https://creativecommons.org/licenses/by-sa/4.0/>

How to cite:

Sutrisna, Sutrisna., Nursikin, M., Pratama, A, Y., Zuraida, Zuraida & Irawan, D. (2024). Student Perceptions of the Implementation of Ecampus in Islamic Religious Education Departments in Higher Education. *Al-Hijr: Journal of Adulearn World*, 3(3), 335-352. <https://doi.org/10.55849/alhijr.v3i3.695>

Published by:

Sekolah Tinggi Agama Islam Al-Hikmah Pariangan Batusangkar

INTRODUCTION

At present the growth and development of social media is very influential on Islamic religious education because social media provides a lot of negative information so that people have little interest in learning Islamic religious education (Chen et al., 2020; Stieglitz et al., 2018; Wilson & Wiysonge, 2020). Therefore, people are obliged to study Islamic education so that Islamic education does not fade in the future (Franken, 2018; Lafrarchi, 2020; Tuna, 2020). However, Islamic religious education is often

underestimated or underestimated by society and educational institutions. So that it affects the moral development of students today. Whereas today the morals of students or future generations are very minimal. Many students underestimate this moral issue (Croce, 2019; Institute of Philosophy, Russian Academy of Sciences & Karpov, 2020; Zanette et al., 2020). Therefore, if Islamic religious education is abolished or trivialized, how will the moral development of students in the future. Imagine if this happens many problems caused by the lack of morals and knowledge about Islamic religious education.

Islamic education is a means to develop the idea of improving and directing human behavior so that (Khan et al., 2020; Wang et al., 2021). Moral or *aqidah* as the main factor to maintain faith in Allah SWT. It must be believed in order to create habits or behavior that follow the rules or those regulated by Islamic law. The importance of Islamic education because Islamic education itself is a place or place to create or create a good personality (Haider, 2019; Martínez Ferreras et al., 2020; Suyadi & Sutrisno, 2018). The development of children today is often influenced by changing times that cause new things. Therefore, parents and teachers have the responsibility for the moral development of students. However, morals are strongly influenced by the environment and friendships. So all communities have a responsibility to support each other in overseeing the development of children in order to become a good future generation.

In this era of social media, this *penacapain* or the goal of Islamic religious education is to lead to the formation of a moral human being in the right place, carrying out worship between humans and God and between humans and humans (Billett et al., 2018; Hetherington et al., 2020; Morales-Chicas et al., 2019). Islamic education as a place to print a good and noble personality, as a form of achievement of Islamic education, namely the formation of perfect human beings to carry out worship and ethical and moral culture from an early age. With the development of Islamic education, there are many challenges to social media, especially for the next generation (Dimitrova & Matthes, 2018; Kizgin et al., 2020). In the world of Islamic education, there are many students from the millennial generation who have known the digital world since birth. Digital technology in everyday life has many negative impacts because in the past education tended to improve morals.

The rapid development of social media directly and indirectly has an effect on the growth and development of the next generation (Bellamy et al., 2022; Damico & Krutka, 2018; Rajagiri Business School, Kochi, India. et al., 2019). Moral decline is very sharp, giving rise to crimes committed by the younger generation. Today's young generation spends a lot of time on social media for example playing games and watching videos that are not useful. Therefore, the younger generation is strongly encouraged to study and explore Islamic education so as not to be influenced by social media (Liou et al., 2020; Mucsi et al., 2018; Waterman & Peipert, 2018). The advancement of social media rather than Islamic education has triggered a moral crisis (Greenhalgh et al., 2019; Montreuil et al., 2018; Rathbun et al., 2019). If it is ignored, Islamic education will be greatly degraded or lost from the lives of the younger generation. In order for Islamic education not to disappear from their lives, they must learn and teach it to the next generation. So that the younger generation is not wrong in doing good things so that their morals.

Islamic religious education is largely forgotten by the younger generation due to the development of social media (Leonardi, 2018; Liu et al., 2019; Tang et al., 2021). So that many young people are left behind with information about the progress of Islamic education (Ali et al., 2018; Chrysafiadi et al., 2020; Sinclair et al., 2019). Therefore, parents must educate their children with Islamic religious education so that Islamic religious education is not lost in the future. If parents cannot educate their children with Islamic religious education, then the parents send their children to school in a place that is very deep in Islamic religious education. So that the child can take an education that has Islamic teachings, the school must have educators who understand the teachings of Islam and the educator must teach Islamic religious education that he has learned and that he understands so that students can understand what he teaches so that students can teach the lesson in the future.

The development of Islamic education at this time has many challenges from social media, therefore Islamic education must be taught by parents from family life as well as in the school environment and in the community (Bryceson, 2019; Carr & Utz, 2020; Van Bavel et al., 2018). If parents do not teach Islamic education to the younger generation, the younger generation will be negligent in practicing Islamic law and will be addicted to social media (Dalvi-Esfahani et al., 2019; Turel et al., 2018; Zivnуска et al., 2019). The more Islamic education develops, the more social media develops because in social media the younger generation can also study Islamic education. Therefore, educators who teach Islamic religious education lessons do not explain because educators tell them to read in social media. So a learner should not be fixated on social media, he is advised to ask the educator about Islamic religious education lessons that do not understand.

Islamic education is one of the most important education for the younger generation so that the younger generation can have noble character (Ferreira et al., 2018; Hatfield, 2019; Pucci et al., 2020). If you want a young generation with noble morals, then parents must educate their children from childhood so that when they grow up they will be an example for the next generation. If there is a child who does not have noble morals then do not blame the child because the child does not have noble morals, then blame the parents for not being able to educate their children. If parents cannot educate their children well, then the child is sent to a pesantren. So that in the pesantren the child can learn Islamic religious education in depth, so that he is not lost later. Islamic education today is greatly influenced by social media, because Islamic religious education is very contrary to social media (Cheung et al., 2020; Garcia-Morales et al., 2018). Therefore, the younger generation really needs Islamic religious education at a time when social media is growing and increasingly sophisticated. If social media is growing, Islamic education must also develop from time to time so that Islamic education is not left behind by social media.

The development of the younger generation is influenced by new things including the changes of this era. Therefore, not only parents, but the community also has a shared responsibility in controlling

RESEARCH METHODOLOGY

In conducting this study, researchers chose quantitative methods with the aim of knowing the percentage of problems and interests with the learning of Islamic religious education in changing times (Demirel Ucan & Wright, 2019). can improve the mindset of the next generation so as not to focus on social media, so that students' interest in learning does not decrease, parents and teachers conduct Islamic religious education by linking Islamic education and social media so that the next generation is not behind the times, namely with a survey model and conducting in-depth interviews. The quantitative method is an in-depth approach to research proposals, processes, hypotheses, and going down to the field, data analysis and data conclusions to the author using aspects of measurement, calculation, formula and certainty of numerical data.

Then the researcher distributes questionnaires in the form of effective and efficient ways, of course in the process of collecting these data will be measured numerically. There are also researchers who do with qualitative methods, namely by means of in-depth interviews, these two methods are often used by researchers in conducting research. Interview is a process of collecting data through questions and answers involving 2 people. The questions asked are certainly related to the research needs.

The purpose of researchers taking quantitative methods is so that researchers are easier to collect data and easier to measure an object. Because the results of measuring this object can help researchers see the relationship between observations and the results of data taken quantitatively. With this quantitative method, researchers can also understand the quality of a phenomenon or a problem which will later become a reference for comparison in research. In this case the researcher tries to seek knowledge and certainty about the problems that the researcher faces on student problems while learning using quantitative methods (Pesch et al., 2018; Pietilä et al., 2018). Then the purpose of this quantitative method is to have basic points in it. The first point is that it aims to develop a model in the form of numbers (Alibakshi, 2018; Jia et al., 2020). This method certainly does not only measure or analyze one phenomenon, but this method also discusses what theories are contained in the research method being carried out.

The steps that will be taken in this study are, starting with formulating all the problems against the problems that will be faced by the researcher, after that there will be a hypothesis, which is an assumption that is not certain because it is still presumptive. Then the researcher conducts a research design (Research Design). After that do the research site (Research Site). The research site is a container or place where researchers must capture the object of a study conducted, and look for parties who will be used as samples in the study. Researchers also distribute questionnaires or questionnaires to several social media such as Whatsapp, Facebook, Telegram and other applications. The next step is that researchers will collect data that researchers have obtained through distributing questionnaires earlier. Then the next stage is to write the results and conclusions to become a theory or discussion of research.

RESULTS AND DISCUSSION

After the researchers analyzed, it can be concluded that many teachers and students agree with the existence of Islamic education today when the development of social media. Approximately 52% of the results from the distribution of the questionnaire stated strongly agree and 44% stated agree, and 4% stated disagree. From this assessment, we can conclude that learning Islamic education at a time when social media is developing is highly supported both among students and among teachers. This conclusion researchers can get from distributing questionnaires through social media, with this method will make teachers more active and creative in teaching. And also the advantage for students is that it is easier to understand the material and can exchange ideas between students. Hopefully, with the learning of Islamic religion, the younger generation can be moral and also eliminate the boredom felt by the younger generation. And make Islamic religion more improved in the future that it will face along with the development of this social media age.

In the process of learning Islamic education the role of parents and teachers is very influential on the younger generation. Therefore, parents and teachers must be able to choose the methods or tools used in the learning process. If the teacher is not good at managing the class then it will make students not experience improvement. Where religious education is needed in schools, for example, learning fiqh, with this fiqh learning, the younger generation can understand and teach the next generation about this fiqh learning. In this fiqh lesson, there is a lot of material that discusses the practices of worship and also about Islamic law. Therefore, Islamic religious education is very useful for the younger generation, so that the younger generation does not do bad things.

The learning process of Islamic religious education is very important for the younger generation, so that the younger generation can explain the discussion they have learned. Where learning Islamic religious education at the time of the rise of social media is very important for the next generation. So that Islamic religious education is not lost from a person, then we need to teach that person religious learning by using learning methods at school, mejelis taklim, and other learning. When doing learning at school, children will be taught with fiqh lessons, tafsir, agidah akhlak, and so on. When children listen to the taklim assembly in the mosque where in the mosque an ustadz will convey material about religion by lecturing.

With the existence of social media, the younger generation is very focused on social media and the younger generation leaves Islamic education lessons because in social media there are many sites that make him happy. So that social media becomes one of the factors that lead to the destruction of the future of the younger generation and Islamic education will be lost from generation to generation. Therefore, so that Islamic education is not lost from that generation, the younger generation must study Islamic education in depth. So that Islamic education is not lost to social media, this generation must explain to the next generation about this Islamic education. If social media is growing, there are many challenges for Islamic education.

In the current era of technological development, disruptive is often referred to as the era of disruption. The disruption in question is an era where many parties are harmed

starting from several people, communities, institutions and even the State. Many companies are found to have decreased revenue and not a few have suffered losses and gone out of business. This is due to the rapid development of technology, and provides updates to various aspects. In addition to providing innovation, technology also forces conventional systems to be abandoned. For example, newspapers must be forced to switch to online news because there are few newspaper users today. This also affects the current education system, where the existing conventional education system must begin to change to adapt to existing developments.

Therefore, just as the religious education system at the formal level must be updated, TPA and Majelis Ta'lim must also be updated. The drivers of Islamic education in the community, in this case a number of administrators and members of Islamic organizations in the community such as NU and Muhammadiyah, to be able to reform the Ta'lim Assembly which can be done with the help of social media. Moreover, seeing the role of TPA and Majelis Ta'lim which began to decline due to the number of schools that embraced the Full Day school system so that many students were reluctant to recite the Koran after school. In this case, stakeholders of Majelis Ta'lim and TPA must also be able to utilize social media as an alternative promotion and da'wah. With the massive da'wah carried out on various social media, it can attract the interest of the millennial generation to join the Ta'lim Assembly.

In addition to updating learning media and educators in the formal system, to overcome the challenges and obstacles caused by the impact of science and technology both from within and from outside, the government has encouraged flash pesantren for all students and all levels as well as encouraging TPA and Majelis Ta'lim and the placement of religious instructors. In every village and kelurahan and in every institution, the government is trying to overcome moral decay so that a safe and peaceful quality of life is realized under the auspices of Allah SWT. In this perspective, the role of TPA and Majelis Ta'lim is a purely religious vehicle for Islamic religious propagation. As an Islamic religious institution, the Majelis Ta'lim system is integrated with Islam itself.

For this reason, majelis ta'lim is strategically a means of da'wah and tabligh whose Islamic style plays a central role in promoting and improving the quality of life of Muslims, in accordance with the teachings of the Islamic faiths. To this end, the leader must guide the orientation of Islamic attitudes that lead to mental and spiritual health as well as functional awareness as a khalifah in his own land, in this case the Indonesian Muslim is a developing Indonesian land. Thus, the functional role of the assembly is to strengthen the foundations of Indonesian human life, particularly in the spiritual and spiritual sphere of Islam, to improve the quality of life in a completely external and spiritual manner, simultaneously and simultaneously, in accordance with the teachings of taqwa that underlie worldly life in all areas of activity.

The practice of Islamic education still retains the old heritage, so the knowledge acquired is classical. The sources mentioned only refer to the yellow book and are considered the norm and prima donna as a source of inspiration to answer all the questions contemporary issues, which are sometimes unresolved in books, are then forced to be

matched or forced. Muslims are still preoccupied with the romanticism of the past. The splendor of past Muslims has so far still affected the Muslim mentality. They are always proud of the glory of the past, but do not realize that it is pride that is left behind. As a result, most of them are very lazy to make efforts to renew and quickly lose with social, political and technological advances in science and technology.

The learning model of Islamic education is still emphasized on the verbal intellectual approach and negates educational interaction and humanistic communication between teachers and students. As a result, the education system is always sterile, backward and kills children's ability to think critically, in other words, it has not been able to liberate and educate children. Islamic education as a foundation for building the character of the nation, has a very meritorious role in Indonesia, even before Indonesia's independence. The application of Islamic religious education has long been held non-formally such as recitation forums, taklim assemblies and Islamic boarding schools until now. Islamic education is also being hit by various problems. Islamic education cannot be separated from national education, if national education is considered to have failed in educating, which is caused by various problems and cases that continue to drag on. Various kinds of failures can be caused because currently, Islamic education is experiencing problems both from within and from outside the Islamic education institution.

Problems from within can be observed from the declining performance of Islamic education institutions that stem from the poor management of the education system, for example madrasah, pesantren, and Islamic religious universities. The progress of PTAIN/S is actually quite encouraging, or even if not, the quantity has now exceeded the needs, while other sciences oriented to science and technology are still very rare. So it is only natural if there is a thought that states, "Islamic students lack insight, mastery of science and technology." It is not wrong to conclude that Islamic education as currently available is insufficient in building technology, directly or indirectly affecting the growth and development of the younger generation in this millennial era.

Advances in education, supported by technology that makes science more accessible to anyone, in the health sector, technological advances bring fresh air to treatments that were once considered impossible are now treatable and a number of other positive impacts. However, the disruption era also brings a number of negative impacts, one of which is the moral decline of adolescents. The sharp moral decline is reflected in the increasing number of crimes committed by teenagers. They spend more time with their smartphones and social media. The amount of information and content spread on social media and on the internet is too much and biased, if not filtered properly, it becomes dangerous content such as pornography, violence, and crime.

In implementing Islamic education, the role of a teacher is needed by the younger generation in order to understand Islamic education. Therefore, a teacher must be good at teaching and choosing lessons that are easy for the younger generation to understand in order to have good morals. In order for the younger generation to have good morals, a teacher must teach the younger generation lessons about aqidah akhlak, so that the

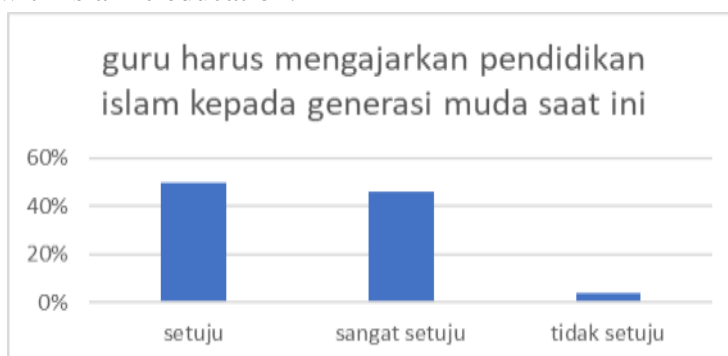
younger generation can become individuals who have good manners and morals. Therefore, researchers conducted this research with the aim that the younger generation in learning Islamic education during the development of social media, therefore we as a generation that is very minimal on knowledge of Islamic education is required to learn Islamic education so as not to fall into things that cause us to commit crimes.

The following are the results of the research that have been described in graphic form:



Islamic education is needed by schools when social media is growing.

We can see the results of the diagram above who strongly agree, namely 46% and who feel that they agree, namely 50% while those who disagree are 4%. Therefore, we can know that many people agree and strongly agree with the statement the researcher wrote above. It is true that a teacher must teach Islamic education to the younger generation, so that Islamic education is not lost from the lives of the younger generation. If a teacher does not teach Islamic education to the younger generation, then Islamic education will disappear with the development of social media. At this time, Islamic education is needed by many people, so that people can understand deeply about Islam and teach people who do not understand the teachings of Islam. Islamic education is not left behind with the changing times which with the changing times and the development of social media is very influential with Islamic education.



Teachers must teach Islamic education to today's young generation.

Regarding the diagram above, we can know that people who strongly agree as much as 50% and who agree as much as 43% and who disagree as much as 7%. It can be concluded that many people strongly agree with teaching Islamic education to the younger

generation, basically learning Islamic education is done by teachers teaching material about Islamic education to the younger generation. So that the younger generation does not fall into bad behavior because Islamic religious teaching is needed by parents, teachers and also for the younger generation. In order for the younger generation to understand and explore Islamic education as a whole, the younger generation must learn Islamic education wherever they are.



Figure 3: Schools must guide the younger generation to learn Islamic education.

Regarding the diagram above that those who strongly agree are 55% and those who agree are 42% and those who disagree with the above statement are 3%. It can be concluded that many people strongly agree with the statement made by the researcher above, the teacher is aware that Islamic education in schools has decreased greatly due to social media. Therefore, teachers at school guide the younger generation not to do social media too often because social media can cause harm to the younger generation. So that the younger generation does not do bad things, the school must apply to students to study Islamic education. If Islamic education has been applied at school, the younger generation can teach people who do not know about Islamic education.



Figure 4. Social media is more important for the younger generation than Islamic education.

It can be seen from the results of the research above that there are some people who strongly agree and agree and some who disagree with the above statement. People who strongly agree are 18% and people who agree are 27% and people who disagree are

55%. It can be concluded that many people do not agree with the statement made by the researcher above because Islamic education is education that leads to the right path. If social media is more important than Islamic education then Islamic education will not develop and degenerate in human life. If the younger generation uses social media to learn Islamic education then it is very good compared to using social media for negative things. Because these negative things can cause damage to the younger generation.



By utilizing social media, Islamic education will develop.

The results of the above research can be seen that many people strongly agree and agree with the above statement and there are even people who disagree with the above statement. People who strongly agree with the above statement are 45% and people who agree are 42% and people who disagree with the above statement are 13%. It can be concluded that many people strongly agree with utilizing social media for Islamic education because in social media people can also study Islamic education. Therefore we must be able to utilize social media today, so that the younger generation is not left behind with technological advances. If people are able to take advantage of social media then that person can already learn more about Islamic education, for example about fiqh education, because the material in fiqh contains many lessons that can keep us from falling into bad deeds and despicable behavior.

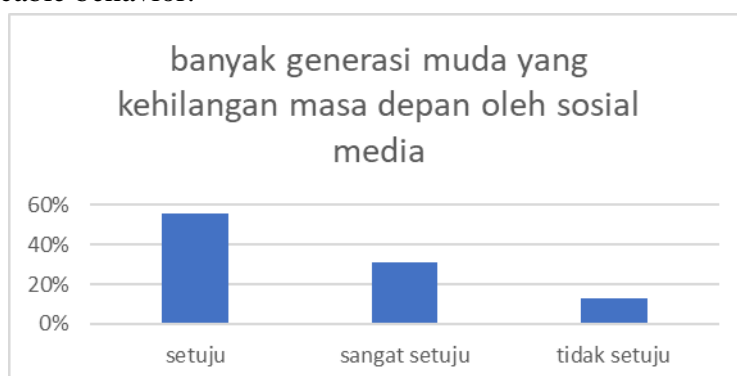


Figure 6. Many young people are losing their future to social media.

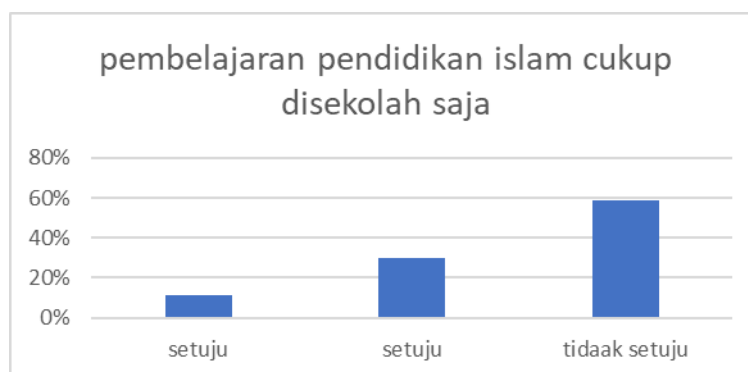
It can be seen from the percentage above that many people agree with the statement above, there are 58% of people who agree with the statement above and 32% of

people who strongly agree with the statements made by researchers and 10% of people who disagree with the statement above. It can be concluded that people who strongly agree and people who agree with social media can eliminate the future of the younger generation. Because in social media there is a lot of negative content that makes the younger generation lazy to study because he has been influenced by social media, therefore parents must be able to take care and pay attention to their children so that their children have a bright future and can make their parents proud. If their children are too focused on social media, their children's future will be threatened and their children will shame their parents and family.



Figure 7. Parents must control their children so that they do not use social media too often.

Judging from the percentage above, many people agree and strongly agree with the statements made by researchers, therefore the percentage of people who strongly agree is 40% and people who agree are 58% and people who disagree with the statements made by researchers above are 2%. Therefore, if parents can control their children in using social media then the parents have educated their children with good education. And plus parents who teach Islamic religious education to their children it will be better because Islamic education is very important for a child, so that the child can be devoted to both parents and have good morals. If a child already has good morals, then the child has received lessons from his parents about Islamic education because in Islam there are many lessons that can make children have good morals, for example, such as lessons in aqidah akhlak, ushul fiqh and others.



Islamic education learning is enough at school only.

From the statement made by the researcher above, we can see the percentage of people who strongly agree, agree and disagree with the above statement, the percentage of people who strongly agree is 25% and people who agree are 15% and people who disagree with the above statement are 60%. It can be concluded that many people disagree with doing Islamic education learning in schools only because Islamic lessons can also be learned in ta'lim assemblies. Because in the ta'lim assembly the lesson or material given by the ustadz or preacher is very in-depth and easy to understand, therefore Islamic education is not only done at school. If Islamic education is carried out at school only then the learning carried out at school is only as a basis, so Islamic education is not only focused on school but Islamic religious teaching can also be done outside of school.



Islamic education learning is done anywhere

Judging from the percentage above that people who strongly agree with the statements made by researchers there are 50% people who strongly agree with doing Islamic education learning anywhere, and there are 45% people who agree with Islamic education anytime and anywhere, and there are 5% people who disagree with learning anywhere. It can be concluded that many people strongly agree with learning Islamic education outside of school because Islamic education is not only obtained at school but can also be learned outside of school. Therefore, many people do Islamic education outside of school because in school Islamic education is only the basis of Islamic education. If Islamic education is conducted outside of school, our understanding will be deeper about the teachings of Islam because Islamic education is a lesson that can make people have good morals, character and also have good morals and can be an example for the next generation.



Islamic education should be taught to everyone

From the percentage results above, we can know that there are 55% people who agree and there are 43% people who strongly agree and there are 2% people who disagree with the results of the research above. It can be concluded that Islamic education must be taught to all people, so that everyone can learn Islamic education in depth, therefore Islamic education is not only taught to children but also taught to others. If children understand Islamic education, then they must teach it to others, be it parents, friends, or society. If the lessons given by the children to someone and that person also teaches it to others, then the child who teaches Islamic education to that person will get a reward because that person is able to teach others about Islamic education taught by the child.

CONCLUSION

After the researchers conducted this research, it can be concluded that today's Islamic education which is contrary to social media is one of the lessons that must be learned which is needed by the younger generation in order to have good morals and understand about Islamic education. However, researchers see that there are still many people who do not want to learn Islamic education because of the influence of social media which is increasingly sophisticated and develops according to changing times, therefore this research is held so that everyone is not affected by social media. Therefore, the younger generation must learn Islamic education when social media is growing, so that the younger generation has good morals and has good morals too, therefore the younger generation must be able to control themselves from the influence of social media. Because social media has a very big influence on the younger generation, therefore the younger generation is prohibited from focusing on social media so that the younger generation does not commit crimes that can lead to bad behavior.

SUGGESTIONS

It is suggested that parents, teachers and the community should tell the younger generation to study Islamic education so that Islamic education does not disappear from

people's lives, if Islamic education is missing from a person's life then that person will fall into negative things. If the learning of Islamic education is done at home, it is the parents who must educate their children and if Islamic education is carried out at school, the teacher must explain Islamic education to his students until his students understand Islamic education. So that the younger generation is not left behind with social media or technology, the younger generation must be able to divide the time between Islamic education and social media, so that the younger generation is also not left behind with technological developments because technology is increasingly developing due to changing times.

REFERENCES

- Ali, K., Zahra, D., Tredwin, C., McIlwaine, C., & Jones, G. (2018). Use of Progress Testing in a UK Dental Therapy and Hygiene Educational Program. *Journal of Dental Education*, 82(2), 130–136. <https://doi.org/10.21815/JDE.018.015>
- Alibakshi, A. (2018). Strategies to develop robust neural network models: Prediction of flash point as a case study. *Analytica Chimica Acta*, 1026, 69–76. <https://doi.org/10.1016/j.aca.2018.05.015>
- Bellamy, J. L., Weisz, K. M., Gold, P. A., Howell, B., Willinger, M. L., Whitmarsh-Brown, M. A., Tucker, K., & Mont, M. A. (2022). Social Media Is the Fastest Way to Disseminate Research and It's Here to Stay. *The Journal of Arthroplasty*, 37(11), 2115. <https://doi.org/10.1016/j.arth.2022.09.009>
- Billett, S., Cain, M., & Le, A. H. (2018). Augmenting higher education students' work experiences: Preferred purposes and processes. *Studies in Higher Education*, 43(7), 1279–1294. <https://doi.org/10.1080/03075079.2016.1250073>
- Bryceson, D. F. (2019). Transnational families negotiating migration and care life cycles across nation-state borders. *Journal of Ethnic and Migration Studies*, 45(16), 3042–3064. <https://doi.org/10.1080/1369183X.2018.1547017>
- Carr, D., & Utz, R. L. (2020). Families in Later Life: A Decade in Review. *Journal of Marriage and Family*, 82(1), 346–363. <https://doi.org/10.1111/jomf.12609>
- Chen, E., Lerman, K., & Ferrara, E. (2020). Tracking Social Media Discourse About the COVID-19 Pandemic: Development of a Public Coronavirus Twitter Data Set. *JMIR Public Health and Surveillance*, 6(2), e19273. <https://doi.org/10.2196/19273>
- Cheung, M. L., Pires, G., & Rosenberger, P. J. (2020). The influence of perceived social media marketing elements on consumer–brand engagement and brand knowledge. *Asia Pacific Journal of Marketing and Logistics*, 32(3), 695–720. <https://doi.org/10.1108/APJML-04-2019-0262>
- Chrysafiadi, K., Papadimitriou, S., & Virvou, M. (2020). Fuzzy states for dynamic adaptation of the plot of an educational game in relation to the learner's progress. *2020 11th International Conference on Information, Intelligence, Systems and Applications (IISA)*, 1–7. <https://doi.org/10.1109/IISA50023.2020.9284380>
- Croce, M. (2019). Exemplarism in moral education: Problems with applicability and indoctrination. *Journal of Moral Education*, 48(3), 291–302. <https://doi.org/10.1080/03057240.2019.1579086>
- Dalvi-Esfahani, M., Niknafs, A., Kuss, D. J., Nilashi, M., & Afrough, S. (2019). Social media addiction: Applying the DEMATEL approach. *Telematics and Informatics*, 43, 101250. <https://doi.org/10.1016/j.tele.2019.101250>
-

-
- Damico, N., & Krutka, D. G. (2018). Social media diaries and fasts: Educating for digital mindfulness with pre-service teachers. *Teaching and Teacher Education*, 73, 109–119. <https://doi.org/10.1016/j.tate.2018.03.009>
- Demirel Ucan, A., & Wright, A. (2019). Improving the pedagogy of Islamic religious education through an application of critical religious education, variation theory and the learning study model. *British Journal of Religious Education*, 41(2), 202–217. <https://doi.org/10.1080/01416200.2018.1484695>
- Dimitrova, D. V., & Matthes, J. (2018). Social Media in Political Campaigning Around the World: Theoretical and Methodological Challenges. *Journalism & Mass Communication Quarterly*, 95(2), 333–342. <https://doi.org/10.1177/1077699018770437>
- Ferreira, J. J. M., Jalali, M. S., & Ferreira, F. A. F. (2018). Enhancing the decision-making virtuous cycle of ethical banking practices using the Choquet integral. *Journal of Business Research*, 88, 492–497. <https://doi.org/10.1016/j.jbusres.2017.12.031>
- Franken, L. (2018). Islamic religious education in Belgian state schools: A post-secular perspective. *Journal of Beliefs & Values*, 39(2), 132–143. <https://doi.org/10.1080/13617672.2018.1451602>
- Garcia-Morales, V. J., Martín-Rojas, R., & Lardón-López, M. E. (2018). Influence of social media technologies on organizational performance through knowledge and innovation. *Baltic Journal of Management*, 13(3), 345–367. <https://doi.org/10.1108/BJM-04-2017-0123>
- Greenhalgh, T., Ozbilgin, M. F., Prainsack, B., & Shaw, S. (2019). Moral entrepreneurship, the power-knowledge nexus, and the Cochrane “crisis.” *Journal of Evaluation in Clinical Practice*, 25(5), 717–725. <https://doi.org/10.1111/jep.13124>
- Haider, M. A. (2019). A Comparative Study of Operational Efficiency of Pakistani and Malaysian Islamic Banks: Data Envelopment Analysis Approach. *Asian Economic and Financial Review*, 9(5), 559–580. <https://doi.org/10.18488/journal.aefr.2019.95.559.580>
- Hatfield, J. M. (2019). Virtuous human hacking: The ethics of social engineering in penetration-testing. *Computers & Security*, 83, 354–366. <https://doi.org/10.1016/j.cose.2019.02.012>
- Hetherington, L., Chappell, K., Ruck Keene, H., Wren, H., Cukurova, M., Hathaway, C., Sotiriou, S., & Bogner, F. (2020). International educators’ perspectives on the purpose of science education and the relationship between school science and creativity. *Research in Science & Technological Education*, 38(1), 19–41. <https://doi.org/10.1080/02635143.2019.1575803>
- Institute of Philosophy, Russian Academy of Sciences, & Karpov, K. V. (2020). A moral problem for theodicies. *Philosophy Journal*, 13(2), 35–48. <https://doi.org/10.21146/2072-0726-2020-13-2-35-48>
- Jia, Y., Niu, C.-T., Lu, Z.-M., Zhang, X.-J., Chai, L.-J., Shi, J.-S., Xu, Z.-H., & Li, Q. (2020). A Bottom-Up Approach To Develop a Synthetic Microbial Community Model: Application for Efficient Reduced-Salt Broad Bean Paste Fermentation. *Applied and Environmental Microbiology*, 86(12), e00306-20. <https://doi.org/10.1128/AEM.00306-20>
- Khan, Z., Hussain, M., Shahbaz, M., Yang, S., & Jiao, Z. (2020). Natural resource abundance, technological innovation, and human capital nexus with financial
-

-
- development: A case study of China. *Resources Policy*, 65, 101585. <https://doi.org/10.1016/j.resourpol.2020.101585>
- Kizgin, H., Dey, B. L., Dwivedi, Y. K., Hughes, L., Jamal, A., Jones, P., Kronemann, B., Laroche, M., Peñaloza, L., Richard, M.-O., Rana, N. P., Romer, R., Tamilmani, K., & Williams, M. D. (2020). The impact of social media on consumer acculturation: Current challenges, opportunities, and an agenda for research and practice. *International Journal of Information Management*, 51, 102026. <https://doi.org/10.1016/j.ijinfomgt.2019.10.011>
- Lafrarchi, N. (2020). Assessing Islamic Religious Education Curriculum in Flemish Public Secondary Schools. *Religions*, 11(3), 110. <https://doi.org/10.3390/rel11030110>
- Leonardi, P. M. (2018). Social Media and the Development of Shared Cognition: The Roles of Network Expansion, Content Integration, and Triggered Recalling. *Organization Science*, 29(4), 547–568. <https://doi.org/10.1287/orsc.2017.1200>
- Liou, Y.-H., Daly, A. J., Downey, C., Bokhove, C., Civiş, M., Díaz-Gibson, J., & López, S. (2020). Efficacy, explore, and exchange: Studies on social side of teacher education from England, Spain, and US. *International Journal of Educational Research*, 99, 101518. <https://doi.org/10.1016/j.ijer.2019.101518>
- Liu, H. Y., Beresin, E. V., & Chisolm, M. S. (2019). Social Media Skills for Professional Development in Psychiatry and Medicine. *Psychiatric Clinics of North America*, 42(3), 483–492. <https://doi.org/10.1016/j.psc.2019.05.004>
- Martínez Ferreras, V., Fusaro, A., Gurt Esparraguera, J. M., Ariño Gil, E., Pidaev, S. R., & Angourakis, A. (2020). The Islamic Ancient Termez Through the Lens of Ceramics: A New Archaeological and Archaeometric Study. *Iran*, 58(2), 250–278. <https://doi.org/10.1080/05786967.2019.1572430>
- Montreuil, M., Thibeault, C., McHarg, L., & Carnevale, F. A. (2018). Children's moral experiences of crisis management in a child mental health setting. *International Journal of Mental Health Nursing*, 27(5), 1440–1448. <https://doi.org/10.1111/inm.12444>
- Morales-Chicas, J., Castillo, M., Bernal, I., Ramos, P., & Guzman, B. (2019). Computing with Relevance and Purpose: A Review of Culturally Relevant Education in Computing. *International Journal of Multicultural Education*, 21(1), 125–155. <https://doi.org/10.18251/ijme.v21i1.1745>
- Mucsi, I., Novak, M., Toews, D., & Waterman, A. (2018). Explore Transplant Ontario: Adapting the Explore Transplant Education Program to Facilitate Informed Decision Making About Kidney Transplantation. *Canadian Journal of Kidney Health and Disease*, 5, 205435811878936. <https://doi.org/10.1177/2054358118789369>
- Pesch, K. M., Larson, L. M., & Seipel, M. T. (2018). Career Certainty and Major Satisfaction: The Roles of Information-Seeking and Occupational Knowledge. *Journal of Career Assessment*, 26(4), 583–598. <https://doi.org/10.1177/1069072717723093>
- Pietilä, I., Jurva, R., Ojala, H., & Tammela, T. (2018). Seeking certainty through narrative closure: Men's stories of prostate cancer treatments in a state of liminality. *Sociology of Health & Illness*, 40(4), 639–653. <https://doi.org/10.1111/1467-9566.12671>
- Pucci, T., Casprini, E., Galati, A., & Zanni, L. (2020). The virtuous cycle of stakeholder engagement in developing a sustainability culture: Salcheto winery. *Journal of Business Research*, 119, 364–376. <https://doi.org/10.1016/j.jbusres.2018.11.009>
-

-
- Rajagiri Business School, Kochi, India., S. R., R. S., Asst. Professor, Rajagiri College of Social Sciences, Kochi, India., S. S., & Director, School of CSA, REVA University, Bangalore India. (2019). Social Media Data Analytics to Improve the Customer Services – The Case of Fast – Food Companies. *International Journal of Recent Technology and Engineering (IJRTE)*, 8(2), 6359–6366. <https://doi.org/10.35940/ijrte.B2205.078219>
- Rathbun, B. C., Powers, K. E., & Anders, T. (2019). Moral Hazard: German Public Opinion on the Greek Debt Crisis. *Political Psychology*, 40(3), 523–541. <https://doi.org/10.1111/pops.12522>
- Sinclair, I., Luke, N., & Berridge, D. (2019). Children in care or in need: Educational progress at home and in care. *Oxford Review of Education*, 45(4), 443–460. <https://doi.org/10.1080/03054985.2019.1600488>
- Stieglitz, S., Mirbabaie, M., Ross, B., & Neuberger, C. (2018). Social media analytics – Challenges in topic discovery, data collection, and data preparation. *International Journal of Information Management*, 39, 156–168. <https://doi.org/10.1016/j.ijinfomgt.2017.12.002>
- Suyadi, S., & Sutrisno, S. (2018). A Genealogical Study of Islamic Education Science at the Faculty of Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga. *Al-Jami'ah: Journal of Islamic Studies*, 56(1), 29–58. <https://doi.org/10.14421/ajis.2018.561.29-58>
- Tang, J., Yang, S., & Wang, W. (2021). Social media-based disaster research: Development, trends, and obstacles. *International Journal of Disaster Risk Reduction*, 55, 102095. <https://doi.org/10.1016/j.ijdrr.2021.102095>
- Tuna, M. H. (2020). Islamic Religious Education in Contemporary Austrian Society: Muslim Teachers Dealing with Controversial Contemporary Topics. *Religions*, 11(8), 392. <https://doi.org/10.3390/rel11080392>
- Turel, O., Brevers, D., & Bechara, A. (2018). Time distortion when users at-risk for social media addiction engage in non-social media tasks. *Journal of Psychiatric Research*, 97, 84–88. <https://doi.org/10.1016/j.jpsychires.2017.11.014>
- Van Bavel, J., Schwartz, C. R., & Esteve, A. (2018). The Reversal of the Gender Gap in Education and Its Consequences for Family Life. *Annual Review of Sociology*, 44(1), 341–360. <https://doi.org/10.1146/annurev-soc-073117-041215>
- Wang, P., McCarthy, B., & Kapetanaki, A. B. (2021). To be ethical or to be good? The impact of ‘Good Provider’ and moral norms on food waste decisions in two countries. *Global Environmental Change*, 69, 102300. <https://doi.org/10.1016/j.gloenvcha.2021.102300>
- Waterman, A. D., & Peipert, J. D. (2018). An Explore Transplant Group Randomized Controlled Education Trial to Increase Dialysis Patients’ Decision-Making and Pursuit of Transplantation. *Progress in Transplantation*, 28(2), 174–183. <https://doi.org/10.1177/1526924818765815>
- Wilson, S. L., & Wiysonge, C. (2020). Social media and vaccine hesitancy. *BMJ Global Health*, 5(10), e004206. <https://doi.org/10.1136/bmjgh-2020-004206>
- Zanette, S., Walsh, M., Augimeri, L., & Lee, K. (2020). Differences and similarities in lying frequency, moral evaluations, and beliefs about lying among children with and without conduct problems. *Journal of Experimental Child Psychology*, 192, 104768. <https://doi.org/10.1016/j.jecp.2019.104768>
- Zivnuska, S., Carlson, J. R., Carlson, D. S., Harris, R. B., & Harris, K. J. (2019). Social media addiction and social media reactions: The implications for job performance.
-

The Journal of Social Psychology, 159(6), 746–760.
<https://doi.org/10.1080/00224545.2019.1578725>

Copyright Holder :

© Sutrisna et al. (2024).

First Publication Right :

© Al-Hijr: Journal of Adulearn World

This article is under:

