

Social Media as a Learning Tool for Tenth-Grade Akidah Akhlak Students: A Case at Madrasah Aliyah Mathla'ul Anwar Kedondong, Pesawaran, Lampung

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Abstract: *Islamic education plays a vital role in shaping the character and personality of students through the internalization of faith (akidah) and moral values (akhlak). Meanwhile, the rapid advancement of digital technology and social media has become increasingly prevalent among adolescents, including those in madrasah settings. However, the use of mobile phones during classroom instruction remains restricted, leaving the potential of social media as a formal learning support tool underutilized. This study aims to identify the role of social media in supporting the learning process of Akidah Akhlak for tenth-grade students at Madrasah Aliyah Mathla'ul Anwar Kedondong, Pesawaran. A qualitative descriptive-phenomenological approach was employed to obtain a comprehensive understanding of social media use as a learning tool outside of class hours. Research subjects comprised one Akidah Akhlak teacher and 62 tenth-grade students, with data collected through interviews, observation, and documentation. Findings indicate that social media plays a significant role as a communication medium between teachers and students, a supplementary learning resource, and a means of reinforcing faith and moral values. The most widely used platform was Whats.App (100%), followed by Instagram (77.4%), TikTok (72.6%), YouTube (66.1%), and Facebook (19.4%). Appropriate utilization of social media can expand access to learning, increase student engagement, and support the formation of religious character aligned with Islamic values.*

Keywords: *Social media, Akidah Akhlak, digital learning, Islamic education*

Abstract: Pendidikan Islam berperan penting dalam pembentukan karakter dan kepribadian peserta didik melalui penanaman nilai akidah serta akhlak. Di sisi lain, perkembangan teknologi digital dan media sosial semakin meluas di kalangan remaja, termasuk di madrasah. Namun, pemakaian ponsel selama proses belajar di kelas masih dibatasi, sehingga potensi media sosial sebagai pendukung pembelajaran formal belum dimanfaatkan secara optimal. Penelitian ini bertujuan mengidentifikasi peran media sosial dalam mendukung proses belajar Akidah Akhlak bagi siswa kelas X di Madrasah Aliyah Mathla'ul Anwar Kedondong, Pesawaran. Metode yang dipakai bersifat kualitatif dengan pendekatan deskriptif-fenomenologis untuk memperoleh gambaran menyeluruh mengenai penggunaan media sosial sebagai sarana belajar di luar jam pelajaran. Subjek penelitian meliputi satu guru Akidah Akhlak dan 62 siswa kelas X, dengan pengumpulan data melalui wawancara, observasi, dan dokumentasi. Hasil penelitian menunjukkan bahwa media sosial berperan penting sebagai media komunikasi antara guru dan siswa, sumber belajar tambahan, serta sarana penguatan nilai akidah dan akhlak. Platform yang paling banyak digunakan adalah WhatsApp (100%), diikuti Instagram (77,4%), TikTok (72,6%), YouTube (66,1%), dan Facebook (19,4%). Pemanfaatan media sosial yang tepat dapat memperluas akses belajar, meningkatkan keterlibatan siswa, dan mendukung pembentukan karakter religius yang selaras dengan nilai-nilai Islam.

Keywords: Media sosial, Akidah Akhlak, pembelajaran digital, pendidikan Islam

Introduction

Education is the main foundation for improving the quality of a nation's human resources and civilization. Through education, individuals not only gain knowledge but also undergo a process of character formation, moral values, and personality that form the basis of social interaction. Within the framework of Islamic education, the learning process focuses not only on developing thinking skills but also on cultivating faith, piety, and good behavior in accordance with Islamic principles, resulting in a generation that is intellectually capable while also possessing a strong religious character.¹

¹ Abuddin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2016), 85.

The main subject in Islamic education is Akidah Akhlak, which serves to instill faith in Allah SWT and develop behavior in line with Islamic moral values.² The Akidah Akhlak subject plays an important role in shaping students' character by instilling faith and piety, as well as fostering good behavior in daily life.³

Abuddin Nata argues that akidah is the fundamental belief in Islam that forms the foundation of a Muslim's life, while akhlak is the attitude or behavior that reflects good values in everyday activities.⁴ Therefore, the learning of Akidah Akhlak does not merely emphasize the mastery of concepts, but also shapes attitudes and fosters behavior that reflects Islamic values.

The advancement of information and communication technology in the digital era has now changed many areas of life, including education. One example is the growth of social media, which is widely used by the public, including students. Andreas M. Kaplan and Michael Haenlein state that social media is an internet-based application that allows users to create, disseminate, and exchange information and content online.⁵

According to Paul A. Tess, social media can serve as a learning strategy because it can strengthen interaction, collaboration, and communication between teachers and students during the learning process. The use of social media allows learning activities not to be limited to the classroom, but to take place flexibly in a digital environment.⁶

The use of social media in education can strengthen interaction and collaboration, and increase student engagement during the learning process. In addition, social media serves as a flexible learning tool because it gives students the opportunity to access materials anytime and anywhere.⁷ Thus, the use of social media in the teaching and learning process can become a strategic option that helps deliver material in a more varied and engaging way.

² Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2015), 222.

³ Haidar Putra Daulay, *Pendidikan Islam dalam Sistem Pendidikan Nasional di Indonesia* (Jakarta: Kencana, 2014), 132.

⁴ Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Raja Grafindo Persada, 2012), 12.

⁵ Andreas M. Kaplan and Michael Haenlein, "Users of the World, Unite! The Challenges and Opportunities of Social Media," *Business Horizons* 53, no. 1 (2010): 61.

⁶ Paul A. Tess, "The Role of Social Media in Higher Education Classes," *Computers in Human Behavior* 29, no. 5 (2013): A62.

⁷ Ainul Mardiah, "Pemanfaatan Media Sosial dalam Pembelajaran," *EDUPEDIKA: Jurnal Studi Pendidikan dan Pembelajaran* 1, no. 2 (2022): 46.

Based on a pre-survey in the tenth grade of Madrasah Aliyah Mathla'ul Anwar Kedondong, Pesawaran, social media was not used directly in the Akidah Akhlak learning process. This is due to the madrasah's policy prohibiting the use of mobile phones during teaching and learning activities. Therefore, Akidah Akhlak learning is still conducted face-to-face, including material explanation, discussions, and other learning activities guided by the teacher.⁸

Nevertheless, teachers still make use of social media as a means of supporting learning outside class hours. The Akidah Akhlak teacher uses the class WhatsApp group to share additional materials, religious lecture videos from YouTube, and moral messages related to material that has been studied in class. This use of social media reflects the use of this platform to support the Akidah Akhlak learning process outside of classroom teaching and learning activities.⁹

Although many studies have discussed the use of social media in education, most focus on the direct application of social media in classroom teaching and learning or in online learning. In contrast, studies on social media as a supporting medium used outside class hours, particularly for the Akidah Akhlak subject in madrasahs, remain limited. Therefore, this study is important to conduct in order to understand the role of social media in Akidah Akhlak learning for tenth-grade students of Madrasah Aliyah Mathla'ul Anwar Kedondong, Pesawaran.

Method

This article is a mixed-method research with a descriptive-phenomenological approach. The phenomenological approach was chosen to obtain an in-depth understanding of the direct experiences of teachers and students in utilizing social media to support Akidah Akhlak learning according to the real situation in the field. The research subjects consisted of one Akidah Akhlak subject teacher and 62 tenth-grade students at Madrasah Aliyah Mathla'ul Anwar Kedondong, Pesawaran. Data sources consisted of primary and secondary data. Primary data were collected through questionnaires, in-depth interviews to teachers and students, as well as direct observation during

⁸ Rizkon Ali Husen, "Observation of Tenth-Grade Students' Learning Activities" (MA Mathla'ul Anwar, 23 October 2025).

⁹ Rizkon Ali Husen, "Observation of Tenth-Grade Students' Learning Activities" (MA Mathla'ul Anwar, 23 October 2025).

the learning process. The primary data are also obtained from supporting documents such as syllabi, lesson plans (RPP), learning archives, and relevant literature. The secondary data are from the journal articles and books.

This study collected data covering: the types of social media used by students, the way social media is used in the learning process, the function of social media in teacher-student interaction, lesson content shared through social media, and the influence of social media use on student participation and understanding. Data collection was carried out through interviews, observation, and documentation. The interview method was used to explore the perceptions and experiences of teachers and students regarding the use of social media in Akidah Akhlak learning. Observation was conducted to observe the application of social media and student engagement during the learning process. Documentation served as supporting data, including learning documents and social media screenshots.

Data analysis was carried out in three stages: first, data reduction, which involved selecting, emphasizing, and simplifying the raw data according to the research objectives; second, presenting the data in a structured format to facilitate a comprehensive understanding of the information; and third, drawing conclusions or verification through source and method triangulation to ensure the scientific validity and reliability of the data.¹⁰

Result And Discussion

Result

The results of research on tenth-grade students at Madrasah Aliyah Mathla'ul Anwar Kedondong, Pesawaran reveal that they utilize various social media platforms to support the Akidah Akhlak learning process. This social media is not only used for daily communication, but also functions as a source of information and learning material.¹¹

Learning media in the Akidah Akhlak subject include WhatsApp-based text media, audiovisual media in the form of educational content from YouTube and TikTok, and visual media through Instagram content. Akidah Akhlak material enriched through

¹⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2017), 330–331.

¹¹ Rizkon Ali Husen, "Interview and Observation of Tenth-Grade Students' Learning Activities" (MA Mathla'ul Anwar, 24 November 2025).

social media covers belief in Allah SWT, faith in malaikats, praiseworthy akhlak, and blameworthy akhlak that must be avoided. The material is presented in the form of summaries, quotations from the Qur'an and hadith, and lecture videos appropriate to the tenth-grade core competencies.¹²

Data collected through interviews and observation show that social media use among students varies greatly depending on the platform chosen. The distribution of social media platform use by 62 tenth-grade students is presented in Table 1 below.

Social Media Platform	Number of Users	Percentage (%)
WhatsApp	62	100
Instagram	48	77.4
TikTok	45	72.6
YouTube	41	66.1
Facebook	12	19.4

Table 1. *Distribution of Social Media Platform Use by Tenth-Grade Students of MA Mathla'ul Anwar Kedondong (N=62)*

The data in Table 1 show that WhatsApp is the platform used by all students (100%), making it the most dominant communication medium in supporting learning. Instagram and TikTok are used by 77.4% and 72.6% of students, respectively, reflecting a preference for engaging visual content. YouTube is utilized by 66.1% of students as a source of educational audiovisual content, while Facebook is used by only 19.4% of students, indicating its low popularity among this generation of students.¹³

Learning media in the Akidah Akhlak subject include WhatsApp-based text media, audiovisual media in the form of educational content from YouTube and TikTok, and visual media through Instagram content. Material enriched through social media covers faith in Allah SWT, faith in malaikats, praiseworthy akhlak, and

¹² Muthmainnah, Tenth-Grade Akidah Akhlak Teacher, interview by the author, Kedondong, 24 November 2025.

¹³ Zainal Aqib, *Pendidikan Karakter di Sekolah: Membangun Karakter dan Kepribadian Anak* (Bandung: Yrama Widya, 2011), 35–36.

blameworthy akhlak that must be avoided. The material is presented in the form of summaries, quotations from the Qur'an and hadith, and lecture videos appropriate to the tenth-grade core competencies.¹⁴

Based on the results of interviews with the Akidah Akhlak teacher, the use of social media in the learning process is not merely reactive, but also represents a planned effort to support learning outside the classroom. Teachers use social media as a means of communication as well as a medium for delivering additional material that can deepen students' understanding of the lesson.

The use of social media also includes the application of audiovisual content. Teachers share links to lecture videos or material explanations on YouTube relevant to the lesson topic. Students also use Instagram and TikTok to independently search for educational content related to religious values.

The research indicates that social media has four main functions in supporting Akidah Akhlak learning. These four functions, along with their indicators and the platforms used, are summarized in Table 2 below.

Social Media Function	Indicator	Main Platform
Learning Communication	Delivery of information, assignments, announcements	WhatsApp
Additional Learning Resource	Material, hadith, lecture videos	YouTube, WhatsApp
Increased Participation	Discussions, active responses in groups	WhatsApp, Instagram
Reinforcement of Akidah & Akhlak Values	Moral content, Islamic motivation	TikTok, Instagram, YouTube

Table 2. Functions of Social Media in Akidah Akhlak Learning

¹⁴ Arief S. Sadiman et al., *Media Pendidikan: Pengertian, Pengembangan, dan Pemanfaatannya* (Jakarta: Raja Grafindo Persada, 2014), 28–29.

Based on Table 2, social media plays the role of: (1) a learning communication tool that facilitates teacher-student interaction; (2) an additional learning resource that expands access to material; (3) a medium for increasing student participation; and (4) a medium for reinforcing akidah and akhlak values through religious content shared by teachers or accessed independently by students. Thus, social media is not merely a means of communication, but also plays a strategic role in supporting Akidah Akhlak learning outside class hours.

The results of interviews and observations reveal that WhatsApp is the most dominant social media used to support the learning process. In addition, students also access Instagram, TikTok, and YouTube. Meanwhile, the use of Facebook is very limited compared to other platforms. This finding indicates that students prefer social media that is practical, communicative, and oriented toward visual content to support Akidah Akhlak learning.¹⁵

The widespread use of WhatsApp shows that this platform is the most efficient communication medium between teachers and students in supporting the learning process. Through the class WhatsApp group, teachers can convey learning information, share additional materials, and provide guidance to students in a faster and more practical way.¹⁶

In addition to WhatsApp, Instagram and TikTok are also used by the majority of students. Both applications offer engaging visual content that is easily accessible to students. In the Akidah Akhlak learning process, students use these platforms to explore content related to Islamic motivation, religious advice quotes, and short videos containing moral messages. This shows that social media does not function solely as entertainment, but also has the potential to be a learning resource that can deepen students' understanding of akidah and akhlak values.¹⁷

YouTube is utilized as an educational video medium, particularly for religious lectures or explanations of Akidah Akhlak material. This audiovisual presentation creates a more engaging

¹⁵ Rizkon Ali Husen, "Observasi Aktivitas Belajar Siswa Kelas X" (MA Mathla'ul Anwar, 24 November 2025).

¹⁶ Reynol Junco, Greg Heiberger, and Eric Loken, "The Effect of Twitter on College Student Engagement and Grades," *Journal of Computer Assisted Learning* 27, no. 2 (2011): 119–120.

¹⁷ Maulina Azizah Khotimah, Ahmad Muharam Basyari, and Anic Rohaeni, "Peran Media Sosial dalam Pembentukan Nilai Akhlak dan Perilaku Sosial Anak di Masa Remaja Awal," *Jurnal Syntax Imperatif: Jurnal Ilmu Sosial dan Pendidikan* 5, no. 6 (2025): 4–5.

learning experience for students, making it easier for them to understand the material in greater depth.

Facebook is no longer the main social media platform used by students to support the learning process. The findings indicate that students prefer social media with easy access, simple communication features, and engaging visual content. This situation opens up opportunities for teachers to integrate social media into learning strategies that better suit students' characteristics and learning habits in the digital era.

Akidah Akhlak material strengthened through social media includes material on faith in Allah SWT, faith in malaikats, praiseworthy akhlak, and blameworthy akhlak that must be avoided.¹⁸ The material is delivered as summaries, quotations from the Qur'an and hadith, and lecture videos relevant to the tenth-grade core competencies.¹⁹

Based on the results of interviews with the Akidah Akhlak teacher, the use of social media in the learning process is not merely reactive, but is also used as an effort to support learning outside the classroom. Teachers use social media as a means of communication as well as a medium for delivering additional material that can deepen students' understanding of the lesson.²⁰

Teachers use the class WhatsApp group as a means of learning communication. Within the group, teachers share various pieces of information about learning activities, such as assignment announcements, reminders for learning activities, and additional explanations of material already studied in class. This approach allows the teaching and learning process to continue even after formal classroom sessions have ended.²¹

Teachers also use social media to deliver additional material. The content shared usually includes hadith quotations, moral messages, and religious lecture videos related to Akidah Akhlak topics. Delivery

¹⁸ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 2014), 60–61.

¹⁹ Abdul Majid and Dian Andayani, *Pendidikan Karakter Perspektif Islam* (Bandung: Remaja Rosdakarya, 2012), 41–42.

²⁰ Muthmainnah, Tenth-Grade Akidah Akhlak Teacher, interview by the author, Kedondong, 24 November 2025.

²¹ Muthmainnah, Tenth-Grade Akidah Akhlak Teacher, interview by the author, Kedondong, 24 November 2025.

through social media allows students to review lessons already studied in class more flexibly.²²

The use of social media also includes the application of audiovisual content as a learning tool. Teachers often share links to lecture videos or material explanations on YouTube relevant to the lesson topic. This audiovisual content makes it easier for students to understand the material more clearly because it is presented through a combination of images and sound that is more engaging than text-only delivery.²³ Students also use social media such as Instagram and TikTok to search for educational content related to religious values. This shows that social media can become an informal learning resource that influences students' understanding of Akidah Akhlak material.²⁴

Discussion

The research reveals that teachers and students use social media as a tool for learning communication, material delivery, and reinforcement of religious values. According to Nasrullah, social media functions as a means of communication, information dissemination, and the creation of interaction between users in digital spaces. In Akidah Akhlak learning, this role is evident in teachers' use of social media to share additional materials, religious lecture videos, and moral messages.²⁵

The dominance of WhatsApp as a platform used by 100% of students aligns with the views of Kaplan and Haenlein, who state that social media is an internet-based application that allows users to create, share, and exchange information and content online. The existence of social media enables teachers and students to interact not only face-to-face in class, but also continuously through digital communication.²⁶

The finding that 77.4% and 72.6% of students use Instagram and TikTok, respectively, to access religious content supports the view of Azhar Arsyad that learning media include anything that can be used to convey educational messages, thereby fostering students' attention,

²² Muthmainnah, Tenth-Grade Akidah Akhlak Teacher, interview by the author, Kedondong, 24 November 2025.

²³ Muthmainnah, Tenth-Grade Akidah Akhlak Teacher, interview by the author, Kedondong, 24 November 2025.

²⁴ Rizkon Ali Husen, "Observation of Tenth-Grade Students" (MA Mathla'ul Anwar, 24 November 2025).

²⁵ Rulli Nasrullah, *Media Sosial: Perspektif Komunikasi, Budaya, dan Sosioteknologi* (Bandung: Simbiosis Rekatama Media, 2015), 11–15.

²⁶ Andreas M. Kaplan and Michael Haenlein, "Users of the World, Unite! The Challenges and Opportunities of Social Media," *Business Horizons* 53, no. 1 (2010): 59–60.

interest, and understanding. Therefore, social media can be a learning tool that helps students understand material more engagingly and contextually.²⁷

The use of social media in the learning process can be seen as a technology-based learning strategy. Teachers use this platform to present additional materials and disseminate relevant educational content. According to Rusman, the application of information technology in education can produce a learning process that is more interactive and flexible and able to adapt to rapid technological developments.²⁸ Thus, the learning process is not limited to the classroom, but can also take place through digital interaction.²⁹

The use of social media can also foster student interest and engagement in the learning process. Material presented through social media is visual and audiovisual in nature, such as lecture videos or Islamic motivational content. Daryanto notes that variation in learning media can strengthen students' attention and learning motivation, making learning more effective.³⁰

In Akidah Akhlak learning, social media plays a significant role in reinforcing religious values and shaping students' character.³¹ Through religious content shared by teachers, students not only gain knowledge about Islamic teachings, but also receive reinforcement of moral values that can be practiced in daily life. This approach is in line with the goals of Akidah Akhlak learning, which emphasizes not only the cognitive aspect, but also the formation of attitudes and behaviors that reflect Islamic values.³²

Conclusion

The results of research on the role of social media in Akidah Akhlak learning for tenth-grade students of Madrasah Aliyah Mathla'ul Anwar Kedondong, Pesawaran show that social media plays an important role in facilitating the learning process outside class hours. Although the use of mobile phones is prohibited during lessons in

²⁷ Azhar Arsyad, *Media Pembelajaran* (Jakarta: Raja Grafindo Persada, 2017), 19–20.

²⁸ Rusman, *Pembelajaran Berbasis Teknologi Informasi dan Komunikasi* (Jakarta: Raja Grafindo Persada, 2012), 86–87.

²⁹ Fred D. Davis, "Perceived Usefulness, Perceived Ease of Use, and User Acceptance of Information Technology," *MIS Quarterly* 13, no. 3 (1989): 319–320.

³⁰ Daryanto, *Media Pembelajaran* (Yogyakarta: Gava Media, 2016), 7–8.

³¹ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991), 50–51.

³² E. Mulyasa, *Manajemen Pendidikan Karakter* (Jakarta: Bumi Aksara, 2013), 9–10.

class, teachers still make use of social media as a learning aid outside class hours.

The data show that all students (100%) use WhatsApp as the main platform, followed by Instagram (77.4%), TikTok (72.6%), YouTube (66.1%), and Facebook (19.4%). Social media in this study functions as: (1) a means of learning communication, (2) an additional learning resource, (3) a medium for increasing student participation, and (4) a tool for reinforcing akidah and akhlak values.

The effectiveness of social media use is evident from students' active participation in the class WhatsApp group and their independent access to religious content through Instagram, TikTok, and YouTube. In addition, social media contributes to the formation of religious character, as students can apply akidah and akhlak values in daily life through the understanding gained from the shared content.

Thus, social media can be used as a learning strategy that supports Akidah Akhlak education more flexibly and contextually in the digital era. Appropriate use can help teachers enrich learning resources, strengthen interaction with students, and instill akidah and akhlak values in students' daily lives.³³

³³ Sadirman, *Interaksi dan Motivasi Belajar Mengajar* (Jakarta: Rajawali Pers, 2018), 75–76.

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