



Research Article

The Influence of Social Media on Students' Understanding of Islamic Values at MA Al-Asy'ari Keras Jombang

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Received : May 12, 2026
Accepted : July 13, 2026

Revised : June 14, 2026
Available online : August 19, 2026

How to Cite: Shofiyah Nur Wachidah and Sholihul Anshori. (2026) "The Influence of Social Media on Students' Understanding of Islamic Values at MA Al-Asy'ari Keras Jombang", *al-Afkar, Journal For Islamic Studies*, 9(3), pp. 2180–2197. doi: 10.31943/afkarjournal.v9i3.3585.

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Abstract. The rapid development of information technology has significantly influenced various aspects of human life, including the understanding and internalization of Islamic values among students through social media. This study aims to analyze the influence of social media on students' understanding of Islamic values at. The research employed a quantitative descriptive approach involving 81 respondents selected from the student population. Data were collected through questionnaires and analyzed using descriptive statistics, Pearson correlation, simple linear regression, ANOVA, and t-test analysis with the assistance of SPSS software. The findings revealed that social media had a positive and significant influence on students' understanding of Islamic values, as

indicated by the Pearson correlation coefficient value of 0.489 with a significance level of $0.000 < 0.05$. The simple linear regression analysis produced the equation $\hat{Y} = 20.370 + 0.493X$, indicating that an increase in social media usage contributed positively to the enhancement of Islamic values among students. The coefficient of determination (R^2) value of 0.239 showed that 23.9% of the variation in Islamic values could be explained by social media usage, while the remaining percentage was influenced by other factors outside the research model. The study concludes that social media can serve not only as a communication and entertainment platform but also as an effective medium for Islamic learning and the strengthening of Islamic values when utilized wisely and responsibly.

Keywords: Social Media, Islamic Values, Islamic Education, Students, Digital Literacy

INTRODUCTION

The rapid development of information technology in the modern era has brought significant changes, particularly in communication media. Communication media refers to tools used by individuals to convey information to others. Among the various forms of communication media, social media has become one of the most widely used platforms. The presence of social media has made communication easier and more efficient. However, despite its practicality and accessibility, much of the information circulated through social media cannot always be verified, especially in matters related to religion. Therefore, individuals must be more responsible and selective in understanding the information they receive in order to avoid being influenced by ideas or content that deviate from Islamic values.

This is in accordance with the word of Allah SWT in Surah Al-Isra' verse 36:

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

Translation: "And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart all of these will be questioned" (QS. Al-Isra': 36).¹

This verse explains that individuals must be careful and responsible in managing the information they receive. Social media should be utilized as a positive medium to strengthen faith, broaden Islamic knowledge, and promote values such as tolerance, honesty, and mutual respect. Islamic values are taught to students through various educational subjects with the aim of enhancing their spiritual potential and guiding them to become individuals who believe in and fear Allah SWT, while also possessing noble character. Noble character includes ethics, morality, and proper conduct, which are manifestations of Islamic religious education.²

Therefore, the teaching of Islamic values in education is not solely intended to increase students' religious knowledge, but also to develop their character comprehensively. Social media has the potential to become an effective educational medium when used appropriately, as it provides a wide range of Islamic content that can be accessed easily anytime and anywhere. However, this issue is important because the younger generation is vulnerable to the negative effects of social media

¹ Al-Qur'an, "Q.S. Al-Isra' (17): 36", n.d.

² Nuri Widiastuti, Etika Pujiati, en Rina Setyaningsih, *Internalisasi Nilai-Nilai Keislaman: Metode Pembelajaran PAI* (Malang: Litnus, 2023).

use, such as reduced social awareness, exposure to permissive lifestyles, individualistic behavior, and a lack of realistic attitudes. These conditions present challenges for various sectors in finding solutions to ensure that young people, as the future generation of the nation, are not negatively influenced by social media.³

For this reason, it is necessary to conduct an in-depth study regarding the extent to which social media influences students' understanding of Islamic values at MA Al-Asy'ari Keras Jombang.

MA Al-Asy'ari Keras Jombang is one of the Islamic senior high schools located in Jombang Regency, East Java. As an educational institution that emphasizes Islamic religious education, the school plays a strategic role in shaping students' character and personality through an integrated curriculum that combines general and religious knowledge. The primary vision of the institution is to produce a generation of Muslims who are faithful, knowledgeable, and possess noble character, with a strong emphasis on spiritual and moral development⁴. In practice, the school not only emphasizes religious rituals but also promotes social values and moral conduct through various academic and extracurricular activities.⁵

Based on these considerations, the researcher is interested in conducting a study entitled "The Influence of Social Media on Students' Understanding of Islamic Values at MA Al-Asy'ari Keras Jombang".

Based on the background and limitations of the study, this research seeks to examine how students of MA Al-Asy'ari Keras Jombang use social media, to determine the level of students' understanding of Islamic values, and to analyze whether there is a significant influence between social media use and students' understanding of Islamic values. In line with these research questions, the objectives of this study are to identify the level of social media use among students, to measure their understanding of Islamic values, and to analyze the influence of social media on students' understanding of Islamic values at MA Al-Asy'ari Keras Jombang.

Theoretically, the findings of this study are expected to contribute to the development of knowledge, particularly in the fields of Islamic education, digital communication, and socio-religious studies. In the context of rapid technological advancement, social media has become an important phenomenon influencing how individuals, especially adolescents and students, understand and internalize Islamic values. Therefore, this study is expected to enrich theories related to character building and religious values in the digital era.

Theoretical Framework

This section explains the theoretical concepts that form the basis of the study. It discusses several important aspects related to the influence of social media on students' understanding of Islamic values, including the concept of social media, the

³ Vivin, Muhamad Ridwan, en Darmayanti, "Pengaruh Media Sosial Dalam Penyebaran Nilai-Nilai Islam Dikalangan Remaja Didesa Konde, Kabupaten Buton Utara", *Tarbiyah bil Qalam: Jurnal Pendidikan Agama dan Sains* 2 (2023).

⁴ "Dokumen Profil MA Al-Asy'ari Keras Jombang, Visi dan Misi Madrasah" (Jombang: MA Al-Asy'ari Keras, 2023).

⁵ Guru Pendidikan Agama Islam MA Al-Asy'ari, "Wawancara", 2025.

types of social media used in learning activities, Islamic values, and the importance of internalizing Islamic values among students. These theories are used to provide a deeper understanding of how social media can influence students' perspectives, attitudes, and religious behavior in the digital era.

1. Social Media

According to the McGraw-Hill Dictionary, social media is defined as a medium used by people to interact with one another by creating, sharing, and exchanging information and ideas within virtual networks and communities. Social media enables individuals to create content that can be accessed and viewed by others, allowing educational processes to continue even when individuals are not in the same classroom or location. Despite physical distance, people can still exchange knowledge and learning experiences through social media platforms.

Social media has become an important part of the lives of various generations because of its ability to transform patterns of interaction from face-to-face communication into virtual communication, both directly and indirectly. Through social media, individuals can interact, share information, ideas, and creative works online within virtual communities. This condition allows educational activities and the exchange of knowledge to continue regardless of differences in time and place.

Currently, various forms of social media can be utilized in teaching and learning processes, and in some aspects, social media may even complement certain instructional roles traditionally carried out by teachers. The content available on social media is highly diverse, providing students with access to a wide variety of learning materials, both relevant and irrelevant to their educational needs.⁶

Although social media offers many educational contents that are easily accessible in today's digital era, the role of teachers remains essential. Teachers act as facilitators who guide students in selecting accurate and appropriate content while helping them develop proper understanding to avoid misinformation and misleading interpretations. In addition, teachers provide explanations, motivation, and direct interaction that cannot be fully replaced by social media platforms.

Therefore, social media is more appropriately used as a complementary and supportive tool in the learning process rather than as a complete substitute for teachers. Proper integration between social media and the role of teachers can create a more dynamic, interactive, and student-centered learning experience.

2. the types of social media used in learning activities

a) Instagram

One of the social media platforms that can be utilized by teachers and students in learning interactions is Instagram. Currently, Instagram has both positive and negative impacts, including issues related to hate speech, fraud, and inappropriate content. However, these negative effects can be minimized through continuous digital literacy provided by teachers to students regarding the responsible use of social media. To address these challenges, teachers as educators are required to be more creative in developing technology-based learning activities. One example is the utilization of

⁶ Andi Asari, *Peran Media Sosial dalam Pendidikan*, 93.

technology-supported learning environments and enjoyable text-based learning activities through Instagram media.⁷

Through appropriate approaches, Instagram can be used as an effective and engaging learning medium. Furthermore, religious and Islamic-related content shared through social media may contribute to shaping students' character and strengthening their understanding of Islamic values, especially among adolescents who are highly exposed to social media influence.

b) Tiktok

The utilization of the TikTok application, supported by appropriate strategies, can be implemented as a medium in the learning process that encourages curiosity, creativity, and innovative thinking. The various features available on TikTok can support educational activities, making the application relevant and adaptable for learning purposes.⁸

In addition, TikTok assists teachers in presenting learning materials creatively and concisely through short videos that attract students' attention. This approach can encourage students to become more active and enthusiastic in participating in learning activities because the content delivered is engaging, interactive, and easier to understand. Through features such as visual effects, music, and text, teachers can present Islamic educational materials and other educational values in ways that are more dynamic and relevant to students' digital lifestyles.

c) WhatsApp

WhatsApp is one of the social media platforms frequently used in Islamic Religious Education learning. This application is utilized as a communication medium between teachers, students, and parents, both individually and in group discussions. According to one source, WhatsApp is also commonly used for sharing documents related to learning administration and online assignments.⁹

Furthermore, WhatsApp has become a highly practical medium in Islamic Religious Education because it facilitates direct communication among teachers, students, and parents. In addition to supporting discussions, the platform is often used to distribute learning materials, administrative documents, and online assignments, enabling the teaching and learning process to run more effectively and systematically, even in distance learning situations.

3. Islamic values

Values are generally defined as principles or norms upon which human life is based, distinguishing human beings from animals. According to Dr. 'Abdurrahman Az-Zunaidi, values are characteristics, patterns, or principles upon which human life

⁷ Asari.

⁸ Adella Aninda Devi, "Pemanfaatan Aplikasi TikTok sebagai Media Pembelajaran", *Jurnal EPISTEMA* 1 (2022): 16.

⁹ Unik Hanifah Salsabila, "Trend Media Sosial dalam Pendidikan Islam: Analisis tentang Model Pemanfaatannya", *Fitrah: Journal of Islamic Education* 2 (2022): 79.

is established and through which human behavior and actions are measured in terms of their moral and human significance.¹⁰

In Islam, values are defined as a set of ideal principles, objectives, beliefs, legal regulations, standards, and criteria for individual and collective behavior derived from Allah SWT.¹¹ Islamic values serve as guidelines for Muslims in carrying out acts of worship, both *mahdhah* (ritual worship) and *ghairu mahdhah* (social and daily-life worship). Proper understanding and implementation of Islamic values can guide individuals toward righteous behavior and prevent deviation from Islamic teachings.

In general, Islamic teachings can be classified into three main aspects: faith (*aqidah*), worship (*ibadah*), and morality (*akhlak*). Therefore, the values of Islamic education that should be instilled by parents and educators in children include the values of faith, worship, and moral conduct. These three fundamental teachings of Islam are explained as follows:

a) Faith (*Iman/Aqidah*)

Etymologically, the term **iman** originates from the Arabic language, which means faith or belief. In the Islamic context, **iman** refers to belief in Allah SWT, spiritual conviction, and firmness of heart. Generally, faith is understood as a belief that is affirmed in the heart, declared verbally, and demonstrated through actions based on sincere intentions while consistently following the guidance of Allah SWT and the teachings of Prophet Muhammad SAW.¹²

Faith (*aqidah*) represents the foundation of a Muslim's life because it shapes one's worldview, attitudes, and behavior. A strong understanding of faith encourages individuals to practice Islamic teachings consistently and develop moral responsibility in their daily lives.¹³

b) Worship (*Ibadah*)

The term *ibadah* originates from the Arabic word *al-ibadah*, which means devotion, worship, obedience, humility, or prayer. Terminologically, *ibadah* refers to all forms of words and actions, both visible and hidden, that are loved and approved by Allah SWT. Ibn Taymiyyah, as cited by Ali Hamzah, explains that worship includes all human activities that are favored and accepted by Allah SWT, whether expressed through speech, actions, outward behavior, or inner intentions.

Therefore, worship in Islam is not limited to ritual practices such as prayer, fasting, zakat, and pilgrimage (*hajj*). It also includes acts of kindness and social responsibility, such as honoring parents, speaking truthfully, maintaining good relationships, helping neighbors and society, treating

¹⁰ Khalid bin 'Abdillah ar-Rumi, *Nilai-Nilai Akhlak dalam Islam Menurut Pandangan Salaf* (Jakarta: Griya Ilmu, 2020).

¹¹ bin 'Abdillah ar-Rumi.

¹² Muhammad Rusdi, *Penanaman Nilai-Nilai Agama Islam dalam Pembelajaran*, n.d.

¹³ Nur Hudah, "Penanaman Nilai-Nilai Islam Dalam Membentuk Akhlak Mulia Melalui Kegiatan Mendongeng di TK Terpadu Nurul Amal Buyut Bringkang Menganti Gresik", *Fikroh: Jurnal Pemikiran dan Pendidikan Islam* 2 (2019): 5–6.

animals kindly, and preserving the environment. These actions are also considered forms of worship in Islam.¹⁴

Thus, worship is not merely formal religious activity but encompasses speech, behavior, and attitudes that are in accordance with the guidance of Allah SWT. Worship also covers both spiritual and social dimensions, reflecting the relationship between humans and Allah SWT as well as relationships among human beings. Examples of spiritual worship include prayer, fasting, and pilgrimage, while social worship includes charity (*sadaqah*) and zakat.

c) Morality (*Akhlaq*)

Al-Ghazali defines *akhlaq* as an inner disposition or character deeply rooted in the soul that gives rise to actions spontaneously and naturally without the need for excessive thought or consideration. If such dispositions produce good deeds that are in accordance with reason and Islamic teachings (*sharia*), they are regarded as noble morality (*akhlaq al-karimah*). On the other hand, if they result in negative or harmful actions, they are categorized as blameworthy morality.¹⁵

Therefore, *akhlaq* can be understood as human behavior, whether good or bad, that is reflected in daily actions, either directly or indirectly. In Islamic teachings, moral values play an essential role in shaping an individual's character and guiding social interactions in accordance with ethical and religious principles.

4. the importance of internalizing Islamic values among students

According to the Indonesian Dictionary (*Kamus Besar Bahasa Indonesia* or KBBI), internalization refers to the deep appreciation and understanding of a doctrine, teaching, or value so that it becomes a belief and awareness reflected in attitudes and behavior.¹⁶ Internalization is the process of deeply understanding and embodying values so that these values become firmly embedded within an individual. Since Islamic education is value-oriented, the process of internalization is considered essential in developing students' spiritual and moral growth.

This inner development occurs when students become aware of the values contained in Islamic teachings and subsequently adopt those values as part of their personal value system. As a result, these values guide their attitudes, behavior, and moral actions in daily life. Therefore, the internalization of Islamic values plays a crucial role in character formation, particularly within the context of Islamic education. It also serves as a fundamental basis for developing strong moral and spiritual awareness.¹⁷

When Islamic values become part of an individual's personal beliefs, students are better equipped to face life's challenges with strong ethical and spiritual

¹⁴ Mukarromah, "Komponen Nilai Pendidikan Agama Islam: Analisis Nilai Aqidah, Ibadah, dan Akhlak", *Journal of Education and Culture* 3 (2024): 46.

¹⁵ bin 'Abdillah ar-Rumi, *Nilai-Nilai Akhlak dalam Islam Menurut Pandangan Salaf*.

¹⁶ *Kamus Besar Bahasa Indonesia*, "Sastra", 2025, <https://kbbi.web.id/internalisasi>.

¹⁷ Nur Widiastuti, *Internalisasi Nilai-Nilai Keislaman: Metode Pembelajaran PAI*, 1st ed (Malang: PT. Literasi Nusantara Abadi Grup, 2023).

foundations. Consequently, the role of educators and educational environments is highly important in creating a supportive atmosphere for this internalization process through interactive learning methods, practical experiences, and exemplary behavior.¹⁸

Thus, the internalization of Islamic values is not merely a process of transferring religious knowledge, but also a spiritual development process that guides students to become individuals who are faithful, pious, and possess noble character.

Madrasahs are among the Islamic educational institutions that play a strategic role in shaping knowledgeable and morally upright Muslim generations. According to Anwar, madrasahs are not only institutions for religious learning but also centers for character development through moral and ethical education.¹⁹ Therefore, madrasahs remain highly relevant in responding to the challenges of globalization and modernization. In this regard, madrasahs contribute significantly to shaping students' morality and strengthening their faith.²⁰

The rapid growth of social media has also transformed social interaction patterns within society, including ethical behavior and religious values, particularly Islamic values. In the context of communication, social media often neglects ethical principles and manners that are highly emphasized in Islam, such as politeness, respect for others, and the avoidance of harmful speech.

Phenomena such as cyberbullying, hate speech, slander, and the spread of misinformation have become increasingly common on social media platforms. In Islamic teachings, however, protecting one's speech and respecting the dignity of others are considered essential aspects of noble character. Prophet Muhammad ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ

"Whoever believes in Allah and the Last Day should speak good or remain silent" (Narrated by Bukhari and Muslim).²¹

This hadith demonstrates that freedom of expression without responsibility may damage social harmony and weaken religious values.

In response to the rapid flow of information and digital culture that may conflict with Islamic teachings, concrete efforts are needed to preserve and strengthen Islamic morality and ethics in the use of social media. Several efforts that can be implemented include improving Islamic digital literacy, strengthening the role of educators and religious leaders, integrating Islamic ethics into educational curricula, creating positive and enlightening digital content, and increasing parental supervision and social environmental support.

¹⁸ Widiastuti.

¹⁹ Nur Apriyani, Saprin, en Munawir, "Peran Madrasah sebagai Institusi Pendidikan Islam", *LEARNING: Jurnal Inovasi Penelitian Pendidikan dan Pembelajaran* 4 (2025): 1275.

²⁰ Asari, *Peran Media Sosial dalam Pendidikan*.

²¹ Munawir K., "MENJAGA LISAN: Panduan Islami Menghindari Fitnah", 2024, <https://uin-alauddin.ac.id/tulisan/detail/-menjaga-lisan--panduan-islami-menghindari-fitnah-1024>.

METHOD

This study employed a quantitative research approach. Quantitative methods are commonly used to test or confirm hypotheses through the use of numerical data and statistical analysis in solving research problems. Various forms of data, including statistics, percentages, and other numerical measurements, play an important role in supporting the research process. Data analysis in quantitative research generally involves both descriptive and inferential statistics, which enable researchers to determine whether the proposed hypotheses can be supported empirically. Rooted in the positivist paradigm, the quantitative approach is used to examine population characteristics by utilizing representative samples.²²

The type of research applied in this study was descriptive quantitative research. Descriptive statistics involve analytical techniques used to examine collected data by describing statistical measures such as the mean, median, mode, standard deviation, variance, minimum score, and maximum score without drawing broader general conclusions. Studies conducted on an entire population without sampling procedures commonly rely on descriptive statistical analysis.²³

In the context of this research, the descriptive quantitative approach was used to obtain an overview of the influence of social media on the understanding of Islamic values among students at MA Al-Asy'ari Keras Jombang.

RESULT AND DISCUSSION

A. Result

1. Validity and Reliability Testing

Table 1 Results of the Validity Test for Variable X Instrument

Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
X1	20.89	6.875	.342	.453
X2	21.38	6.814	.386	.439
X3	20.57	7.223	.153	.528
X4	20.81	6.403	.442	.410
X5	21.01	6.912	.292	.470
X13	21.11	7.225	.083	.573
X15	20.89	6.850	.216	.503

Based on the results of the validity test using the Pearson Product Moment correlation, the r-table value was found to be 0.217 at a significance level of 5% ($\alpha = 0.05$) with a total of 81 respondents. The test results indicated that items X1, X2, X4, and X5 had Corrected Item–Total Correlation values greater than the r-table value; therefore, these items were considered valid.

Meanwhile, items X3, X13, and X15 had Corrected Item–Total Correlation values lower than the r-table value. Consequently, these items were categorized as invalid and were excluded from further analysis.

Table 2 Results of the Validity Test for Variable Y Instrument

²² Hotmaulina Sihotang, *Metode Penelitian Kuantitatif* (Jakarta: UKI Press, 2023).

²³ Sihotang.

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
X1	10.12	2.585	.423	.532
X2	10.62	2.464	.526	.459
X4	10.05	2.473	.431	.525
X5	10.25	2.863	.242	.665

Based on the results of the final validity test, all statement items in Variable X, namely X1, X2, X4, and X5, obtained Corrected Item–Total Correlation values greater than 0.219. Therefore, all items were considered valid and appropriate for use as research instruments.

Table 3 Results of the Reliability Test for Variable X Instrument**Reliability Statistics**

Cronbach's Alpha	N of Items
.619	4

Based on the test results, the Cronbach's Alpha value obtained was 0.619 with a total of four statement items. According to the reliability criteria, an instrument is considered reliable if the Cronbach's Alpha value is ≥ 0.60 . Since the obtained value of 0.619 was greater than 0.60, it can be concluded that the instrument for Variable X was reliable. This result indicates that the statement items used in the instrument had a satisfactory level of internal consistency and were appropriate for use in the research.

Table 4 Results of the Validity Test for Variable Y Instrument**Item-Total Statistics**

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Y6	27.7284	8.150	.195	.629
Y7	28.0741	7.394	.264	.617
Y8	28.0617	7.684	.206	.630
Y9	28.1605	7.361	.307	.605
Y10	28.8642	6.744	.411	.575
Y11	28.4938	6.528	.421	.571
Y12	28.6296	6.611	.459	.561
Y14	29.0123	6.737	.332	.600

Based on the results of the validity test for Variable Y using the Pearson Product Moment correlation, the r-table value obtained was 0.217 at a significance level of 5%. The test results showed that items Y7, Y9, Y10, Y11, Y12, and Y14 had Corrected Item–Total Correlation values greater than the r-table value; therefore, these items were considered valid.

Meanwhile, items Y6 and Y8 had Corrected Item–Total Correlation values lower than the r-table value. Consequently, these items were categorized as invalid and were excluded from further analysis.

Table 5 Results of the Final Validity Test for Variable Y Instrument**Item-Total Statistics**

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Y7	19.0000	5.975	.191	.656
Y9	19.0864	5.930	.237	.639
Y10	19.7901	4.968	.482	.552
Y11	19.4198	4.997	.415	.577
Y12	19.5556	5.000	.480	.553
Y14	19.9383	4.884	.414	.578

Based on the results of the validity test for Variable Y using the SPSS program, the Corrected Item–Total Correlation values were obtained for each item. With a total of 81 respondents and a significance level of 5%, the r-table value was determined to be 0.219. The test results indicated that items Y9, Y10, Y11, Y12, and Y14 had r-count values greater than the r-table value; therefore, these items were considered valid.

Meanwhile, item Y7 obtained an r-count value of 0.191, which was lower than the r-table value. Consequently, this item was categorized as invalid and was excluded from further analysis.

Table 6 Results of the Reliability Test for Variable Y Instrument

Item-Total Statistics				
	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Y10	11.1605	3.286	.443	.648
Y11	10.7901	3.043	.486	.622
Y12	10.9259	3.244	.472	.631
Y14	11.3086	2.891	.507	.609

Based on the results of the final validity test, all statement items in Variable Y, namely Y10, Y11, Y12, and Y14, obtained Corrected Item–Total Correlation values greater than 0.219. Therefore, all items were considered valid and appropriate for use as research instruments.

Table 7 Results of the Reliability Test for Variable Y Instrument

Reliability Statistics	
Cronbach's Alpha	N of Items
.693	4

Based on the test results, the Cronbach's Alpha value obtained was 0.693 with a total of four statement items. According to the reliability criteria, an instrument is considered reliable if the Cronbach's Alpha value is ≥ 0.60 .

Since the obtained value of 0.693 was greater than 0.60, it can be concluded that the instrument for Variable Y was reliable. This finding indicates that the statement items used in the instrument had a good level of internal consistency and were suitable for use in the research.

2. Descriptive Analysis

Table 8 Mean and Standard Deviation of Variable X Items

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
X1	81	2	5	3.56	.725
X2	81	1	5	3.06	.695
X3	81	2	5	3.88	.872
X4	81	2	5	3.63	.766
X5	81	1	5	3.43	.774
X13	81	1	5	3.33	1.012
X15	81	1	5	3.56	.908
Valid N (listwise)	81				

The majority of respondents agreed with items X1, X3, X4, and X15, while several other items, such as X2, X5, and X13, tended to fall within the neutral category. These findings indicate that respondents' perceptions of Variable X were relatively varied; however, in general, they showed positive attitudes or agreement toward the statements presented.

Table 9 Mean and Standard Deviation of Variable Y Items
Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Y6	81	4.00	5.00	4.7037	.45947
Y7	81	3.00	5.00	4.3580	.69478
Y8	81	3.00	5.00	4.3704	.66039
Y9	81	3.00	5.00	4.2716	.65216
Y10	81	1.00	5.00	3.5679	.74058
Y11	81	2.00	5.00	3.9383	.79602
Y12	81	2.00	5.00	3.8025	.73177
Y14	81	1.00	5.00	3.4198	.83463
Valid N (listwise)	81				

The majority of respondents provided responses ranging from agree to strongly agree on the Variable Y items, particularly Y6, Y7, and Y8, which obtained the highest mean scores (>4.3). Several items, such as Y10, Y11, and Y12, also indicated a tendency toward agreement, while item Y14 fell within the neutral category. These findings suggest that respondents' overall perceptions of Variable Y were generally positive.

3. Inferential Analysis

Table 10 Pearson Correlation between Variable X and Variable Y
Correlations

		Total X	Total Y
Total X	Pearson Correlation	1	.489**
	Sig. (2-tailed)		.000
	N	81	81
Total y	Pearson Correlation	.489**	1
	Sig. (2-tailed)	.000	
	N	81	81

**. Correlation is significant at the 0.01 level (2-tailed).

Based on the results of the Pearson correlation test between Variable X and Variable Y, the correlation coefficient (r) was found to be 0.489 with a significance value (Sig. 2-tailed) of 0.000 and a total number of respondents (N) of 81.

Since the significance value of 0.000 was lower than 0.05, it can be concluded that there was a statistically significant relationship between Variable X and Variable Y. This indicates that the relationship did not occur by chance but was statistically meaningful.

The correlation coefficient value of 0.489 indicates that the relationship between Variable X and Variable Y falls within the moderate category and is positive in direction. A positive relationship means that an increase in Variable X is associated with an increase in Variable Y, and vice versa.

Furthermore, based on the coefficient of determination (r^2), the calculation of $0.489^2 \approx 0.239$ indicates that approximately 23.9% of the variation in Variable Y can be explained by Variable X. Meanwhile, the remaining 76.1% is influenced by other factors outside the scope of this study. This finding suggests that although the relationship between Variables X and Y was statistically significant, Variable X was not the only factor influencing changes in Variable Y.

Therefore, these findings provide empirical evidence of a significant and positive relationship between Variable X and Variable Y. However, further research is still necessary to identify other variables that may contribute more substantially to explaining Variable Y.

Table 11 Results of Simple Linear Regression Analysis between Total X and Total Y
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.489 ^a	.239	.229	2.61544

a. Predictors: (Constant), TotalX

Based on the results of the simple linear regression analysis, the correlation coefficient (R) obtained was 0.489. This value indicates a moderate positive relationship between Total X and Total Y.

Furthermore, the coefficient of determination (R^2) calculated from $0.489^2 \approx 0.239$ indicates that Variable X was able to explain approximately 23.9% of the variation in Variable Y, while the remaining 76.1% was influenced by other variables outside the research model. This finding suggests that although the relationship between the two variables was meaningful, the predictive ability of Variable X toward Variable Y was still limited.

Therefore, the simple linear regression model used in this study had a moderate explanatory power, indicating that Variable X contributed to changes in Variable Y, although it was not the dominant determining factor.

Table 12 ANOVA Results of the Simple Linear Regression Analysis between Total X and Total Y
ANOVA^a

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	169.474	1	169.474	24.775	.000 ^b

Residual	540.402	79	6.841		
Total	709.877	80			

a. Dependent Variable: totally

b. Predictors: (Constant), TotalX

The coefficient of determination (R^2) value of 0.239 indicates that 23.9% of the variation in Total Y could be explained by Variable Total X. Meanwhile, the Adjusted R^2 value of 0.229 takes into account the number of variables included in the model and provides a more conservative estimate of the model's predictive capability. The Standard Error of the Estimate, which was 2.615, reflects the average deviation between the predicted values of Total Y generated by the model and the actual observed values. A smaller standard error indicates a more accurate prediction model.

To determine whether the simple linear regression model was statistically significant in predicting Total Y, an ANOVA test was conducted. The ANOVA results revealed the following:

- Regression Sum of Squares (Regression SS) = 169.474
- Residual Sum of Squares (Residual SS) = 540.402
- Total Sum of Squares (Total SS) = 709.877
- F value = 24.775 with a significance level of $p < 0.001$

Based on these findings, it can be concluded that the simple linear regression model between Total X and Total Y was statistically significant. This means that Variable Total X had a significant effect on Total Y, indicating that the regression model was appropriate for predicting the value of Total Y.

Table 13 Coefficients of the Simple Linear Regression Analysis between Total X and Total Y
Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	20.370	2.441		8.346	.000
TotalX	.493	.099	.489	4.977	.000

a. Dependent Variable: totally

Based on the table above, the regression equation obtained was:

$$\hat{Y} = 20,370 + 0,493 X$$

This equation indicates that every one-unit increase in Total X was estimated to increase Total Y by 0.493 units. The constant value of 20.370 represents the predicted value of Total Y when Total X equals zero. The standardized Beta coefficient of 0.489 indicates a moderate positive effect, while the t-value of 4.977 with a significance level of $p < 0.001$ demonstrates that the effect of Total X on Total Y was statistically significant.

Therefore, it can be concluded that there was a positive and significant influence of Total X on Total Y, although the variation in Total Y was not entirely explained by Total X alone ($R^2 = 0.239$). Statistically, the calculated t-value of 4.977 with a significance value of $p < 0.001$ indicates that the regression coefficient was significant,

meaning that Variable Total X had a significant effect on Variable Total Y at a high confidence level.

However, the coefficient of determination (R^2) value of 0.239 indicates that the regression model was only able to explain 23.9% of the variation in Variable Y, while the remaining 76.1% was influenced by other variables outside the research model. This finding suggests that although Variable X had a significant effect, the explanatory power of the model remained limited.

Thus, it can be concluded that Variable Total X had a positive and significant effect on Total Y, but the influence was moderate and not the primary factor explaining the variation in Variable Y. Therefore, additional variables should be considered in future studies to develop a more comprehensive research model.

4. Hypothesis Testing

Table 14 Results of the t-Test (Hypothesis Test) on the Effect of Total X on Total Y
Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	20.370	2.441		8.346	.000
TotalX	.493	.099	.489	4.977	.000

a. Dependent Variable: totally

Based on the results of the t-test (hypothesis testing), Variable Total X obtained a calculated t-value of 4.977 with a significance value (Sig.) of 0.000. Since the significance value was lower than 0.05 ($0.000 < 0.05$), it can be concluded that H_0 was rejected and H_1 was accepted. This finding indicates that Variable Total X had a positive and significant effect on Variable Total Y. Therefore, the hypothesis stating that there is an influence of Total X on Total Y was accepted.

In addition, the regression coefficient (B) value of 0.493 indicates that every one-unit increase in Total X would increase Total Y by 0.493 units, assuming that other variables remained constant.

B. Discussion

Based on the results of the data analysis, it was found that social media had a positive and significant influence on Islamic values. This finding was supported by the Pearson correlation analysis, which produced a correlation coefficient value of 0.489 with a significance level of $0.000 < 0.05$. These results indicate a moderate positive relationship between social media use and Islamic values. The positive correlation suggests that the more effectively social media is utilized, the greater the internalization of Islamic values among students.

The results of the simple linear regression analysis produced the regression equation: $\hat{Y} = 20,370 + 0,493X$. This equation indicates that every one-unit increase in social media usage is predicted to increase Islamic values by 0.493 units, assuming that other factors remain constant. The constant value of 20.370 represents the predicted level of Islamic values when social media usage is equal to zero. These

findings suggest that social media plays an important role in shaping and enhancing Islamic values among students.

The model feasibility test through ANOVA analysis produced an F-value of 24.775 with a significance level of $0.000 < 0.05$, indicating that the regression model used was statistically significant and appropriate for predicting Islamic values. In addition, the coefficient of determination (R^2) value of 0.239 indicates that 23.9% of the variation in Islamic values could be explained by the social media variable, while the remaining 76.1% was influenced by other factors outside the research model, such as family environment, religious education, school environment, and peer interactions.

Hypothesis testing through the t-test revealed that the social media variable obtained a calculated t-value of 4.977 with a significance level of $0.000 < 0.05$. Therefore, H_0 was rejected and H_1 was accepted. This indicates that social media had a positive and significant influence on Islamic values. In other words, the proper use of social media, particularly in accessing educational Islamic content, can contribute to improving students' understanding, attitudes, and Islamic behavior.

Overall, the findings of this study demonstrate that social media functions not only as a means of entertainment and communication but also as an effective medium for Islamic preaching (*da'wah*) and Islamic learning at MA Al-Asy'ari Keras Jombang. Therefore, efforts are needed to encourage the wise and productive use of social media in order to promote the development of Islamic values in everyday life.

CONCLUSION

1. The results of the simple linear regression analysis produced the regression equation: $\hat{Y} = 20,370 + 0,493X$. This equation indicates that every one-unit increase in social media usage would increase Islamic values by 0.493 units, assuming that other variables remained constant. The constant value of 20.370 represents the predicted level of Islamic values when social media usage is equal to zero. These findings suggest that social media plays an important role in shaping and improving Islamic values among students.
2. The model feasibility test through ANOVA analysis produced an F-value of 24.775 with a significance level of $0.000 < 0.05$, indicating that the regression model used was statistically significant and appropriate for predicting Islamic values. In addition, the coefficient of determination (R^2) value of 0.239 indicates that 23.9% of the variation in Islamic values could be explained by the social media variable, while the remaining 76.1% was influenced by other factors outside the research model, such as family environment, religious education, school environment, and peer interactions.
3. Hypothesis testing through the t-test showed that the social media variable obtained a calculated t-value of 4.977 with a significance level of $0.000 < 0.05$. Therefore, H_0 was rejected and H_1 was accepted. It can thus be concluded that social media had a positive and significant influence on Islamic values. This means that the appropriate use of social media, particularly in accessing educational Islamic content, can contribute to improving students' understanding, attitudes, and Islamic behavior.

SUGGESTION

Practical recommendations for teachers and school authorities include utilizing social media as a supportive medium for Islamic learning activities. For students, it is recommended that social media be used wisely and productively to enhance their understanding of Islamic values while maintaining control over both the amount of time spent and the type of content consumed.

Future researchers are encouraged to expand the sample size and include additional variables that may influence students' understanding of Islamic values, such as family environment, teachers' roles, social interactions, and learning methods implemented in schools.

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