

Analysis of the Decline of Islamic Teaching Values (Aqidah, Worship and Morals) Impact of the Development of Social Media

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Abstract

In Indonesia, education plays a strategic role in producing a generation that is intelligent, virtuous, and responsible towards themselves, society, and the nation. This study aims to analyze the level of social media use, its impact on Islamic values, including faith, worship, and morals, and the influence of the erosion of Islamic values on the school environment at SDI Yadinu Masbagik. The study used a qualitative approach with a descriptive research type. Data were obtained through observation, interviews, and documentation. The data analysis technique used the Miles and Huberman model. Meanwhile, the validity of the data was tested using extended observation, method triangulation, and documentation. The results showed that the level of social media use among students is relatively high and has become part of their daily activities that affect their learning patterns, communication, and social interactions. The use of social media has an impact on Islamic values, characterized by a decline in the quality of aqidah appreciation, discipline in worship, and changes in behavior and ethics in interactions. In addition, the erosion of Islamic values has an impact on the decline of religious culture, discipline, and mutual respect in the school environment. Therefore, synergy is needed between schools, families, and communities in supervising, fostering, and strengthening digital literacy based on Islamic values so that social media can be utilized positively without reducing the formation of students' Islamic character.

Keywords

Faith; Islamic Values; Morals; Social Media; Worship



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INTRODUCTION

Education is a crucial aspect of national development. Through education, humans can optimally develop their potential, intellectually, emotionally, socially, and spiritually. In Indonesia, education plays a strategic role in producing a generation that is intelligent, virtuous, and responsible towards themselves, society, and the nation. Therefore, the learning process in schools must be directed not only at enhancing the nation's intelligence but also at shaping the character and morals of students.

Islamic Religious Education (PAI) plays a crucial role in shaping students' character and morals. In the context of modern life, characterized by rapid scientific and technological developments, spiritual and ethical values often shift (Salisah et al., 2024). Therefore, PAI exists as a systematic effort to instill Islamic teachings, encompassing aspects of faith, worship, morals, and social interactions, enabling students to live a balanced life between this world and the hereafter (Pujianti, 2024).

Islamic Religious Education not only functions as *a transfer of knowledge*, but also as a *transfer of values*, which means that Islamic Religious Education not only aims to convey knowledge or information about Islamic teachings (such as faith, worship, morals, and Islamic history), but also instills Islamic values in students to become guidelines in daily attitudes and behavior (Syahidah, 2026). This means that PAI aims to form people who are faithful, pious, and have noble morals in accordance with the guidance of the Qur'an and Hadith. In the Indonesian national education system, PAI is a compulsory subject taught at every level of education as a form of implementation of national education goals (Arifin, 2025).

As in the hadith of the Prophet:

تَمَّا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: "Indeed, I was sent to perfect noble morals."

This hadith explains that the main goal of education in Islam is to form humans who have noble morals, are faithful and pious according to Islamic teachings.

However, in practice, various challenges remain, such as the low internalization of religious values in daily life, the influence of globalization, and the lack of effective and contextual learning methods. Therefore, strengthening the Islamic Religious Education (PAI) learning process is necessary to make it more relevant, engaging, and able to meet the needs of the times without abandoning the basic principles of Islamic teachings.

Moral education is essentially a conscious and ongoing process to shape students' character, attitudes, and behavior based on the values of the Quran and Hadith. This process is carried out not only through classroom learning but also through teacher role models, habits, school culture, and various activities that support character formation. Thus, moral education emphasizes not only cognitive aspects but also the development of attitudes and behaviors that reflect faith, honesty, responsibility, discipline, and concern for others. (Rangkuti, 2025)

In the context of Islamic Education, SDI Yadinu Masbagik is one of the Islamic elementary education institutions located in Masbagik District, East Lombok Regency, West Nusa Tenggara Province. SDI Yadinu Masbagik was founded on July 17, 2010. This school provides education by combining the national curriculum and Islamic education as a foundation in forming students who are faithful, knowledgeable, have noble morals, and have good academic and social abilities. In implementing the learning process, this school strives to create a conducive, religious, and character-oriented learning environment through various habituation activities, such as reading the Qur'an before learning begins, performing congregational prayers, learning Islamic Religious Education, memorizing daily prayers, and getting students used to applying Islamic morals in everyday life. However, amidst the rapid development of information technology and social media, schools are also faced with

increasingly complex challenges in maintaining the consistency of the application of Islamic teachings among students.

The development of information and communication technology, particularly social media, has brought significant changes to the lives of students. Social media offers various benefits as a source of information, communication, and learning. However, if used without adequate supervision and guidance, social media has the potential to impact students' moral, spiritual, and character development. (Mahmudah et al., 2025)

Aqidah is a Muslim's fundamental belief in Allah SWT, His messengers, His holy books, angels, the Last Day, and destiny (Adelia et al., 2025). Social media allows individuals to access a wide range of information without limits, including information that contradicts Islamic teachings. Without a strong religious understanding, users can be influenced by deviant thinking, content that questions the truth of religion, or ideologies that contradict Islamic beliefs (Nata, 2016).

Furthermore, the widespread adoption of prominent figures or influencers without considering religious values can lead to shifts in a person's perspective and mindset. As a result, some individuals trust opinions circulating on social media more than authentic sources of religious teachings. This can weaken their faith and commitment to Islamic teachings.

Morals are behaviors or character traits that reflect good values in everyday life. Social media is often a vehicle for the spread of hate speech, slander, cyberbullying, hoaxes, and various forms of behavior that are inconsistent with Islamic ethics (Nasution et al., 2024). The ease of commenting and interacting anonymously makes some people less attentive to manners and etiquette in communication.

Furthermore, the culture of showing off, seeking popularity, and pursuing recognition through followers, likes, or comments can foster traits such as ostentation, arrogance, and a lack of sincerity. Exposure to violent content, a consumerist lifestyle, and behavior inconsistent with religious norms can also influence the character development of the younger generation. (Nata, 2017)

Worship is a form of human servanthood and obedience to Allah SWT who has a very high position in Islam (Arif et al., 2026). Excessive use of social media can reduce the quality and quantity of a person's worship. Many users spend hours accessing social media, thereby neglecting obligations such as praying, reading the Koran, doing dhikr, or other religious activities. (Rahmawati et al., 2024).

Furthermore, dependence on social media can reduce concentration and devotion in worship. Some people also focus more on online activities than on strengthening their spiritual connection with Allah SWT. In the long term, this condition can lead to a decline in religious awareness and a weakening of previously established worship habits. (Daradjat, 2014)

Islamic values, which should be the primary foundation for developing student character, such as honesty, courtesy, responsibility, and respect for teachers and parents, are beginning to shift (Mukhlisin, 2024). This is evident in students' behavior, which tends to imitate negative content on social media, such as swearing, lack of discipline, and a reduced interest in religious practices.

Based on observations conducted by SDI Yadinu Masbagik, this phenomenon is beginning to be seen in students' daily lives. The powerful influence of social media has led students to spend more time on gadgets than on educational and religious activities. Lack of parental supervision and students' limited understanding of the wise use of social media have exacerbated this situation.

Therefore, an in-depth analysis is needed regarding the erosion of Islamic values due to the impact of social media on students at SDI Yadinu Masbagik. This research is expected to provide a clear picture of the causal factors and appropriate solutions to address this problem, so that Islamic values can be firmly embedded in students.

Based on the description above, the researcher is interested in raising the title "Analysis of the erosion of Islamic teaching values due to the impact of the development of social media at SDI Yadinu Masbagik".

METHOD

Qualitative research aims to understand social phenomena in depth through the collection of descriptive data in the form of words, behavior, and documents, rather than numbers (Moleong, 2017). This research uses a qualitative approach, which is descriptive and tends to utilize analysis. Process and meaning are emphasized in this type of research, with a theoretical foundation used as a guide to ensure the research focus aligns with the facts on the ground. In general, qualitative research obtains primary data from interviews and observations (Ramdhan, 2021).

In this study, the author took the location at SDI YADINU Masbagik Utara, this research will be conducted in April–September 2026 or in semesters 2 and 1 of the 2025/2026 and 2026/2027 Academic Years. The reason the researcher chose this location was because it would be more on target due to the conditions of the family and school environment because the researcher observed their daily activities.

The object of research is something that becomes the focus or target in research to be studied and analyzed (Sugiyono, 2011). In this research, the object of research is: the erosion of Islamic teaching values due to the development of social media, which includes: Aqidah Values, Worship Values, Moral Values, Social Values. The research subjects are parties or individuals who are the source of data in the research (Moleong, 2017). The research subjects in this research are: Students of SDI Yadinu Masbagik, as users of social media, Teachers of SDI Yadinu Masbagik, as mentors and observers of student development, Principal of SDI Yadinu Masbagik, as the person responsible for educational policies at the school.

Data collection techniques can be defined as a research process in which researchers use scientific methods to systematically collect data related to their research problems (Abrar, 2024). The data collection techniques used in this study were interviews, observation, and documentation. Observation was used to directly observe student behavior, social interactions, worship habits, and attitudes displayed in the school environment. In-depth interviews were conducted semi-structured with all informants to obtain information regarding their experiences, perceptions, and views regarding the impact of social media use on students' religious lives. Meanwhile, documentation was used to supplement the research data through various school documents, photos of religious activities, school regulations, character development programs, and other documents relevant to the research focus.

Data analysis is the process of systematically processing and organizing data from notes, interviews, observations, and documentation to improve the researcher's understanding of the

problem being studied (Qomaruddin & Sa'diyah, 2024). The data analysis technique in this study uses the Miles and Huberman model, which consists of three stages: data reduction, data presentation, and conclusion drawing or verification. These three stages occur interactively and are interrelated. Data reduction is carried out by selecting, grouping, and simplifying information according to the research focus. Next, the data is presented in descriptive form to facilitate researchers in understanding the relationships between the phenomena found. The final stage is drawing conclusions, which is carried out gradually based on the patterns, themes, and meanings that emerge from the entire analyzed data.

Data validity is the standard of truth in research data. In this qualitative research, it is very necessary to carry out data validity techniques to ensure the accuracy of the data in this study (Sugiyono, 2011). To check the validity of the data, this study applied techniques of extended observation, method triangulation, and documentation. Extended observation was carried out to double-check whether the data obtained was correct or not. Method triangulation was carried out to check each data obtained during the study until the researcher found truly valid data. The researcher then compared the data obtained in the field from the results of observations and interviews. Documentation was carried out to increase trust in the research by complementing all research activities with strengthening documents.

FINDINGS AND DISCUSSION

Findings

Level of Social Media Usage of Students at SDI Yadinu Masbagik

Based on observations, researchers found that most students have been familiar with and using social media since elementary school. The most frequently used apps include YouTube, TikTok, WhatsApp, and Instagram. Social media use occurs via parental mobile phones or personal devices owned by some students. The intensity of use varies, from one to more than four hours per day, especially after school and on holidays.

As per the results of an interview with the Head of SDI Yadinu Masbagik, who stated that;

"Technological developments are unavoidable. Almost all students are now familiar with social media. Some use it for learning, but many use it more for entertainment. We see that the higher the use of social media, the greater the challenge for schools in shaping students' Islamic character."

The Islamic Education teacher also said that;

"We often find students who are more aware of social media trends than the religious material taught in school. Even when given the task of memorizing prayers or short surahs, some students admit to using TikTok more often than reading the Quran."

The class teacher also gave a similar statement;

"During break time, students' conversations tend to revolve around viral videos, online games, or their favorite content creators. This shows that social media has become a part of their daily lives."

Several students who were interviewed stated that;

"I usually watch YouTube after school. Sometimes I also watch TikTok until late at night because there are so many funny videos."

"When I'm on my phone, I sometimes lose track of time. My parents often tell me to stop, but I still want to see the next video."

Meanwhile, one of the parents of the students explained that;

"We actually limit cell phone use, but because we work, our children often use their phones at home without full supervision. Sometimes, after checking, we find they've been on social media for hours."

Based on the interview results, it can be concluded that social media usage among students at SDI Yadinu Masbagik is quite high. Social media has become part of their daily activities, although supervision from families and schools is still suboptimal.

The Impact of Social Media Use on the Condition of Islamic Teaching Values of Students at SDI Yadinu Masbagik

The research results show that social media use has both positive and negative impacts on the development of students' Islamic values. Positive impacts are evident in the ease of accessing religious learning materials through video lectures, Quran memorization, stories of the prophets, and Islamic educational content. However, negative impacts are more pronounced when social media use is not accompanied by supervision and guidance.

In terms of faith, the Islamic Education Teacher stated that;

"Some students are more interested in following social media influencers than in looking to religious scholars or teachers as role models. They often imitate lifestyles that don't necessarily align with Islamic values. This reduces students' interest in participating in religious activities."

In terms of worship, observations indicate that some students are less enthusiastic about participating in congregational prayer, reading the Quran, and school religious activities. This is reinforced by interviews with class teachers.

"Some students appeared sleepy during morning lessons because they had been playing with their phones the night before. As a result, they were less enthusiastic about participating in the Dhuha prayer and the Koran reading."

One parent also said:

"When children are playing with their phones, they often delay praying. They have to be reminded several times before they will pray."

In terms of morals, observations show changes in students' communication behavior, as conveyed by Islamic Religious Education teachers in interviews.

"We've seen some students start using inappropriate language because they're imitating content they see on social media. Some are also more prone to teasing their friends as a form of joking."

Observations also showed that some students frequently imitated popular speech and speaking styles on social media. This finding was reinforced by student interviews.

"Sometimes I follow the words on TikTok because I think they're funny."

These findings indicate that the use of social media without guidance can affect the quality of students' faith practices, worship discipline, and moral formation.

The Impact of the Decline of Islamic Values on the School Environment

Based on research findings, the erosion of Islamic values has impacted social life in schools. This impact is evident in a decline in discipline in participating in religious activities, an increase in disrespectful behavior toward peers and teachers, a decline in social awareness, and a decline in mutual respect.

As the results of the interview with the Principal explained that;

"Schools have to work harder than they did a few years ago. Developing student character today requires a more intensive approach because the influence of social media is rapidly penetrating students' lives."

The class teacher also said that;

"We remind students more frequently about manners, politeness, and etiquette when interacting. The challenges are much greater than before."

One of the students' parents also said that;

"Children are more difficult to advise because they feel that what they see on social media is always true. Sometimes they believe internet content more than their parents' explanations."

Based on these overall findings, it can be understood that the erosion of the values of faith, worship, and morals not only impacts individual students, but also influences the religious climate, discipline, and school culture as a whole.

Discussion

Level of Social Media Usage of Students at Yadinu Masbagik Elementary School

The research results show that social media usage among students at SDI Yadinu Masbagik is high. Social media has become part of their daily activities, influencing their learning patterns, communication patterns, and social interactions. This situation indicates that the development of digital technology has entered the elementary education environment and is changing the lives of students from an early age.

These findings demonstrate that social media is not only used for entertainment but has also formed new habits that influence how students obtain information, interact, and use their free time. If social media use is not balanced with supervision from parents and schools, the potential for various negative impacts will increase.

The Impact of Social Media Use on Islamic Values

The research results show that social media use influences students' faith, worship, and morals. In the faith aspect, some students began to view social media figures as role models rather than religious figures. In the worship aspect, a tendency toward decreased discipline in religious practices was found due to increased attention being focused on social media activities. In the moral aspect, changes in communication, language use, and social behavior were observed, influenced by digital content.

These findings can be explained through Albert Bandura's Social Learning Theory. This theory explains that individuals learn behavior through observational learning, modeling, and repeating behaviors they find attractive or that are reinforced by their environment. In the context of this research, students observe a lot of content displayed by social media creators, then imitate the speech styles, clothing styles, social patterns, and even attitudes they find

attractive. If the content consumed does not align with Islamic values, then the imitated behavior has the potential to conflict with the teachings of faith, worship, and morals. Conversely, if students are exposed to positive Islamic content along with guidance from family and school, social media can be a means of education and strengthening religious character.

The Impact of the Decline of Islamic Values on the School Environment

The research results show that the erosion of Islamic values has impacted school culture, social relationships among students, and the effectiveness of character development. Declining respect for teachers, diminishing concern for peers, increasing use of impolite language, and low participation in religious activities are indicators that Islamic values are declining in everyday life.

This phenomenon demonstrates that schools face challenges not only in the academic learning process but also in maintaining religious culture within the educational environment. Therefore, synergy between schools, families, and the community is crucial in controlling social media use and strengthening the internalization of religious values, worship, and morals through habituation, role modeling, supervision, and digital literacy based on Islamic teachings. This way, social media can be used more wisely as a learning tool without compromising the quality of students' Islamic character development.

CONCLUSION

Based on the research results, it can be concluded that the level of social media use among students at SDI Yadinu Masbagik is relatively high and has become part of their daily activities that influence their learning patterns, communication, and social interactions. The use of social media has an impact on Islamic values, especially in aspects of faith, worship, and morals, which is characterized by a decrease in role models from religious figures, a decrease in discipline in worship, and changes in behavior and communication ethics influenced by digital content. This condition also impacts the school environment through a decline in religious culture, mutual respect, and the effectiveness of character development. Therefore, continuous synergy is needed between schools, families, and the community in providing guidance, supervision, and strengthening religious education and digital literacy so that social media can be used wisely without reducing the practice of Islamic values in students.

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