

The Influence of Social Media, Family Religious Education, School Religious Environment, and Religiosity on High School Students' Morality in Pekanbaru

Evi Rahayu^{1,*}, Neni², & Maralottung Siregar³

¹Early Childhood Islamic Education Study Program, STAI Al-Kifayah Riau, Indonesia

²Islamic Religious Education Study Program, Institut Agama Islam Rokan, Indonesia

³Elementary School Teacher Education Study Program, Institut Agama Islam Rokan, Indonesia

*Corresponding email: evirahayu4499@gmail.com

Received: 27 July 2025

Accepted: 26 August 2025

Published: 06 September 2025

Abstract: The Influence of Social Media, Family Religious Education, School Religious Environment, and Religiosity on High School Students' Morality in Pekanbaru. Objective:

This study investigates the influence of social media, family religious education, school religious environment, and personal religiosity on the morality of students in private Islamic senior high schools in Pekanbaru. The focus is on understanding how both internal and external factors interact to shape students' moral values, particularly in the context of increasing digital media exposure. **Methods:** A quantitative research approach with a correlational design was employed. The population included students from several private Madrasah Aliyah (Islamic senior high schools) in Pekanbaru. Data collection was conducted using validated questionnaires to ensure accuracy and reliability. Statistical analyses included descriptive statistics to summarize the data, Pearson correlation to measure the strength and direction of relationships among variables, and multiple linear regression to determine the combined predictive power of the independent variables. All analyses were performed using SPSS software. **Findings:** The results revealed that all four independent variables had significant positive correlations with students' morality. Among them, personal religiosity emerged as the strongest predictor, suggesting that an individual's internalized religious beliefs and practices play a central role in moral behavior. This was followed by family religious education, highlighting the importance of parental guidance in shaping moral character. Social media showed a positive but less dominant influence, indicating its potential role in reinforcing moral values when used constructively. The school religious environment also contributed positively, though to a lesser extent than the other factors. The regression model was statistically significant, with an R^2 value of 0.575, meaning that 57.5% of the variation in morality could be explained by these four predictors. **Conclusion:** The study concludes that students' moral development is influenced by a combination of internal factors (such as personal religiosity) and external factors (including family, school, and social media). These findings underscore the importance of collaborative efforts among families, schools, and society to promote moral values, especially in today's digital age.

Keywords: mobile applications, digital literacy, students, interactive learning.

To cite this article:

Rahayu, E., Neni, & Siregar, M. (2025). The Influence of Social Media, Family Religious Education, School Religious Environment, and Religiosity on High School Students' Morality in Pekanbaru. *Jurnal Pendidikan Progresif*, 15(3), 1744-1763. doi: 10.23960/jpp.v15i3.pp1744-1763.

■ INTRODUCTION

The growing amount of information, social media, and digital content in the digital age has

rendered teenage morality a worldwide issue, as such content often diverges from universal ethical standards (Huang & Chueh, 2023). This

phenomenon not only affects adolescent cognition and behavior but also undermines societal control and promotes lax attitudes toward deviant actions (Albahiri, Alhaj, & Abdelkarim, 2023). In Indonesia, the situation is particularly intricate, as the predominant demographic of internet users comprises adolescents, leading to regular occurrences of juvenile delinquency, cyberbullying, and deviant behaviors stemming from unregulated technology use (Hefner, 2022). This circumstance necessitates particular care, especially in Islamic institutions, which have the dual obligation of imparting knowledge and establishing religious and moral values (Shodiq et al, 2024). Nevertheless, the majority of prior studies have predominantly concentrated on the overarching effects of digital media or the influence of family. In contrast, investigations that specifically analyze how Islamic schools with their unique religiosity and educational structure affect the development of adolescent morality in the digital era are scarce. This study gap highlights the need for further investigation into the strategic role of Islamic schools in shaping teenage morality in the context of digitalization issues (Hefner, 2022). These encompass the extensive impact of social media, the fundamental significance of familial religious instruction, the religious atmosphere of the educational setting, and the degree of personal religiosity (Paiva, Antunes, & Sanchez, 2020). Grasping the interaction of these factors is essential for understanding how adolescents develop their moral judgments, establish their religious identities, and make ethical decisions in a rapidly evolving society (Petherbridge et al, 2021).

Social media has become both a threat and a resource for the moral and religious identities of adolescents. Social media exerts a multifaceted influence on the development of adolescent morality. Conversely, it poses a threat as adolescents frequently encounter detrimental content, including pornography, hate speech, cyberbullying, consumerism, and the normalizing

of violence and hazardous behavior (Bindra & DeCuir-Gunby, 2020). The rapidity, interactivity, and tailored algorithms of social media facilitate the swift dissemination of content, exerting a more profound influence on adolescents than conventional social interactions, which can frequently diminish the impact of family, educational institutions, and religion in shaping moral values (Bawazir et al, 2024). Concurrently, social media can serve as a beneficial resource. It offers access to educational resources, religious doctrines, inspirational messages, and avenues for youth to connect with constructive communities that enhance their moral and spiritual identity. This dual function is frequently articulated through the notion of digital piety, which underscores the manner in which religious practices and beliefs are articulated, disseminated, and potentially reconfigured within online environments. Adolescents can engage in faith through digital means such as algorithmic recommendations, peer interactions, and user-generated religious content (Paiva et al., 2020). Nonetheless, the identical systems also subject kids to contradictory messages that may engender uncertainty over values. Consequently, social media should be regarded as both a potential hazard and a valuable asset, with Islamic schools playing a pivotal role in guiding pupils to utilize it judiciously and cultivate moral resilience in the digital era.

It provides a platform for youngsters to articulate and negotiate their religious convictions, frequently leading to what is termed “digital piety,” when young individuals confront moral quandaries while striving to adhere to religious standards (Muhaemin, Rusdiansyah, Pabbajah, & Hasbi, 2023). The unregulated nature of internet environments exposes students to diverse moral ideas, some of which may contradict established religious teachings, while also offering opportunities for religious discourse, particularly among young women.

Religious education in the family remains pivotal in the moral socialisation of teenagers. Parental beliefs and behaviours establish a basis for religious identity and ethical conduct. Adolescents from two-parent families, specifically, demonstrate elevated religiosity and a more robust moral foundation (Malla, Misnah, & Markarma, 2021). The nature of the parent-child relationship strongly affects the internalisation of moral and religious values, with closer relationships associated with increased moral engagement in youth (Zuhri & Huda, 2024).

Educational institutions serve as significant contexts for the development of moral thinking and religious expression. The religious environment of the school, comprising formal curricula, peer interactions, and institutional norms, impacts both public and private expressions of religion (Winkler & Scholz, 2021). A stronger alignment with a school's moral ethos is correlated with increased personal religiosity and a heightened propensity for prosocial behaviour (Tomé-Fernández, Aranda-Vega, & Ortiz-Marcos, 2024). Furthermore, educational institutions promote moral discourse by involving students in ethical arguments and introducing them to various moral frameworks (Singha & Singha, 2023).

Religiosity is a significant predictor of adolescent moral conduct. It affects teenagers' interpretation of ethical situations, intention formation, and adherence to moral norms via attitudes and social expectations (Sulhan & Hakim, 2023). Peer networks additionally influence this process, as religious viewpoints are either reinforced or contested through social interactions (Suri & Chandra, 2021).

Research consistently indicates a positive association between religion and prosocial behaviors, including kindness, benevolence, and honesty, suggesting that religious engagement promotes moral development in complex ways (Prayogi, Anwar, D, & Yetri, 2021).

Despite extensive study on these separate components, a significant gap remains in integrative studies examining their aggregate influence on teenage morality, particularly within a localized socio-cultural context like Pekanbaru. Parental practices, encompassing role modeling, open dialogue, and authoritative communication, significantly influence adolescents' moral reasoning (Ngiu et al., 2023), while cultural instruments such as *pantang larang* in Malay society and religious doctrines in Islamic contexts reinforce values of respect, discipline, and ethical conduct (Ismail, Tamuri, & Hussin, 2021). Likewise, social contexts, including peer groups and extracurricular activities, significantly influence adolescents' feeling of responsibility and moral identity ((Amin et al., 2024; Nurhalija & Putra, 2024). Theoretical endeavors to integrate moral psychology with sociological perspectives highlight that although moral growth possesses universal aspects, cultural nuances significantly shape the understanding and application of virtues (Firat & McPherson, 2010; Thoma et al., 2019). However, integrative research examining the cumulative effects of these elements within a particular socio-cultural context, such as Pekanbaru, is limited. Addressing this research deficiency is crucial for cultivating a more sophisticated comprehension of teenage morality and for formulating culturally pertinent ways to enhance moral resilience. Pekanbaru was selected as the research location due to its robust Malay-Islamic cultural identity, along with the challenges of fast urbanization and digitization. The city is recognized for its comprehensive Islamic educational framework, including *madrassahs*, providing a pertinent backdrop for analyzing the influence of Islamic institutions on teenage morality. Local media routinely highlight instances of moral degradation among kids, including student altercations and bullying at Islamic institutions, sometimes stemming from interactions and coordination via social media. The circumstances render Pekanbaru a critical and

immediate setting for investigating how Islamic schools might enhance teenagers' moral resilience in the digital age. Most previous studies have analyzed these variables in isolation, sometimes neglecting the intricate structure of moral growth in real-world circumstances. Moreover, in contexts marked by increased digitalisation and religious plurality, the interaction of media, family, education, and personal belief systems requires further scholarly examination.

This study aims to examine how social media, familial religious instruction, the religious atmosphere in schools, and individual religiosity collectively impact the morals of high school students in Pekanbaru. For Madrasah Aliyah students in Pekanbaru, morality is comprehensively understood through the Islamic concept of *akhlak*, which includes ethical reasoning and a holistic approach to relationships with God (*%abl min Allâh*), fellow humans (*%abl min al-nâs*), and the natural environment. Western theories, including Kohlberg's phases of moral growth, focus on the cognitive evolution of moral reasoning, from obedience to authority to universal ethical principles; yet, they frequently overlook the spiritual and transcendental aspects that are fundamental to Islamic education. Consequently, morality in this context should be perceived as a synthesis of both viewpoints: students' cognitive and psychosocial development, as elucidated by Western moral psychology, coexists with the Islamic framework of *akhlak*, which anchors morality in divine guidance, prophetic exemplification, and communal accountability. This holistic perspective facilitates a deeper comprehension of teenage morality, especially within Madrasah Aliyah, where the educational objective clearly seeks to foster both intellectual development and the manifestation of virtuous character in alignment with Islamic principles. It examines the impact of social media, family-based religious education, the religious climate in schools, and personal religiosity on the moral

development and ethical decision-making of students. This study seeks to establish a comprehensive framework for understanding moral development in teenagers within a digital and multicultural world by addressing these topics. This research addresses a significant empirical deficiency and provides practical recommendations for educators, parents, and policymakers in cultivating morally resilient children capable of navigating the complexities of contemporary moral life. Based on the theoretical framework and previous studies, this research question is as follows:

1. Does social media use (X_1) significantly influence students' morality (Y)?
2. Does family religious education (X_2) significantly influence students' morality (Y)?
3. Does the school religious environment (X_f) significantly influence students' morality (Y)?
4. Does personal religiosity (X_r) significantly influence students' morality (Y)?
5. Do social media use (X_1), family religious education (X_2), school religious environment (X_f), and personal religiosity (X_r) simultaneously have a significant influence on students' morality (Y)?

■ METHOD

Research Design

This research is a quantitative methodology using a descriptive correlational design. This methodology was selected to determine the correlation between independent variables. The variables include social media, family-oriented religious instruction, school religious environment, and religiosity, with the dependent variable being students' moral development. This study employed a quantitative technique to systematically analyze connections among factors and produce generalizable findings from a larger sample size. This methodology is especially appropriate for examining the study questions that

concentrate on determining the impact of social, cultural, and educational influences on adolescent morality in Pekanbaru. The study utilizes standardized instruments and statistical analysis to identify patterns, correlations, and significance levels, thus offering empirical clarity to the phenomena examined.

Participants

The study was conducted from January to May 2024 in multiple private Islamic senior high schools (Madrasah Aliyah) located in Pekanbaru, Riau Province, Indonesia. The study population comprised 3,972 pupils, and a sample of 363 students was calculated using Slovin’s technique with a 5% margin of error. The cluster random selection technique was used to generate a representative sample, with schools designated as clusters and selected randomly to ensure proportional representation. Within the chosen schools, students were randomly selected based on the size of each school’s population, thereby minimizing sampling bias and ensuring that the diversity of students across private *Madrasah Aliyah* (Islamic High Schools) in Pekanbaru was adequately represented.

Instruments

Data were collected through a closed-ended questionnaire designed based on indicators of each research variable. Each item in the questionnaire used a five-point Likert scale. The questionnaire was divided into five sections, each corresponding to one of the key variables. Each item employed a Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). To ensure content validity, the instrument was

reviewed by experts and tested in a pilot study involving 30 students outside the research sample. Instrument reliability was tested using Cronbach’s Alpha coefficient to measure internal consistency.

Procedure

The research procedure began with instrument preparation, validity and reliability testing, distribution of questionnaires to selected schools, data collection, and data processing using statistical software. The researcher obtained official permission from the schools and maintained the confidentiality of the respondents’ data to ensure adherence to ethical standards. The research instrument used in this study was a self-developed questionnaire (author-developed) designed specifically to measure the influence of social media, family religious education, school religious environment, and religiosity on students’ morality in private Islamic senior high schools in Pekanbaru. The items were constructed based on an extensive review of relevant theories, previous studies, and existing instruments in the fields of educational psychology and Islamic education, which were then adapted to the cultural and religious context of the students. The questionnaire consisted of several dimensions for each variable, formulated in the form of closed-ended statements using a Likert scale, making it possible to capture students’ perceptions, attitudes, and behaviors in a structured and measurable way. Prior to its use in the main study, the instrument was reviewed by experts for content validity and tested through a pilot study to ensure clarity, reliability, and appropriateness for the target population.

Table 1. Instrument validity test

Variable	Indicator	r Count	r Table	Remark
	Religious content on social media	0.635	0.312	Valid
	Interaction on digital platforms	0.648	0.312	Valid

Family Religious Education (X₂)	Influence of social media on moral values	0.614	0.312	Valid
	Using social media to learn religion	0.659	0.312	Valid
	Religious activities with family	0.638	0.312	Valid
	Habituation of religious values at home	0.623	0.312	Valid
	Parents as moral role models	0.641	0.312	Valid
	Discussions about moral values in the family	0.615	0.312	Valid
	Parents' role in religious guidance	0.631	0.312	Valid
	Parental supervision of children's behavior	0.627	0.312	Valid
School Religious Environment (X₃)	Religious activities at school	0.657	0.312	Valid
	Teachers' support in moral development	0.649	0.312	Valid
	Influence of peer environment at school	0.622	0.312	Valid
	Religious atmosphere at school	0.634	0.312	Valid
	School's concern for students' morals	0.658	0.312	Valid
	Implementation of Islamic discipline in school	0.644	0.312	Valid
Personal Religiosity (X₄)	Consistency in performing religious practices	0.651	0.312	Valid
	Understanding of religious teachings	0.636	0.312	Valid
	Belief in Islamic values	0.643	0.312	Valid
	Religious awareness in daily life	0.629	0.312	Valid
	Moral commitment based on religious teachings	0.655	0.312	Valid
	Reflection of faith values in moral decisions	0.648	0.312	Valid
Self Perception of Morality (Y)	Honest attitude in daily life	0.66	0.312	Valid
	Respect for parents and teachers	0.647	0.312	Valid
	Sensitivity to right and wrong	0.653	0.312	Valid
	Consistency in fairness and responsibility	0.665	0.312	Valid
	Concern for others	0.642	0.312	Valid
	Moral behavior in social interaction	0.656	0.312	Valid

The instrument validity test was conducted using 30 respondents with a significance level of 5% ($\alpha = 0.05$), resulting in a critical r-value (r table) of 0.312. The results showed that all indicators for each variable, Social Media (X_1), Family Religious Education (X_2), School Religious Environment (X_3), Personal Religiosity (X_4), and Morality (Y) had r-count values greater

than the r-table value. This signifies that all items included in the questionnaire are valid and can be reliably employed to assess the desired constructs in this study. Each indication had a substantial association with the overall score of its corresponding variable, thereby validating the construct validity of the instrument.

Table 2. Instrument reliability test

Variable	Cronbach's Alpha	Description
Social Media (X_1)	0.812	Reliable
Family Religious Education (X_2)	0.794	Reliable
School Religious Environment (X_3)	0.823	Reliable
Personal Religiosity (X_4)	0.801	Reliable
Morality (Y)	0.835	Reliable

Table 2 presents the results of the instrument reliability assessment, using Cronbach's Alpha for each variable. A Cronbach's Alpha value above 0.70 indicates acceptable internal consistency. The results show that all variables, social media (X_1), Family Religious Education (X_2), School Religious Environment (X_3), Personal Religiosity (X_4), and Morality (Y), have alpha values ranging from 0.794 to 0.835, which confirms that the instruments used to measure these constructs are reliable. Each variable was measured using six items, and all met the reliability standard, indicating that the items consistently measure their respective variables.

The collected data were analyzed quantitatively using both descriptive and inferential statistical techniques. Descriptive statistics were used to identify trends in respondents' answers for each variable. Meanwhile, Pearson correlation and multiple linear regression analyses were employed to examine the relationships among variables. All analyses were conducted using the latest version of SPSS software.

Before conducting regression analysis, several classical assumption tests were performed to ensure the validity of the model. The normality

test, using the Kolmogorov-Smirnov method, showed a significance value of 0.072 (> 0.05), indicating that the data were normally distributed. This was also confirmed by the P-P Plot, which displayed points spreading closely around the diagonal line. The linearity test further revealed that the relationships between the independent variables (social media, family religious education, school religious environment, and religiosity) and the dependent variable (students' morality) were linear, with all significance values in the ANOVA table for linearity being less than 0.05. To assess multicollinearity, the Tolerance values for all predictors ranged between 0.721 and 0.846, while the Variance Inflation Factor (VIF) values ranged between 1.182 and 1.386, both well within acceptable thresholds, thereby indicating no multicollinearity problems. Lastly, the heteroskedasticity test using the Glejser method showed that all significance values were greater than 0.05 (ranging from 0.243 to 0.611), indicating that the model did not suffer from heteroskedasticity. This was further supported by the scatterplot, which showed that the residuals were distributed randomly without forming a clear pattern.

RESULT AND DISCUSSION

Descriptive Analysis

Descriptive statistical analysis was conducted to identify the general trends in respondents' perceptions regarding the influence of social media, family religious education, school

religious environment, personal religiosity, and morality. This analysis aimed to present the distribution of scores for each variable and classify them based on their average values, in order to better understand the students' responses in the context of moral development.

Table 3. Descriptive statistics of research variables

Variable	Minimum	Maximum	Mean	Std. Deviation	Mean Category
Social Media (X ₁)	2	5	3.85	0.54	High
Family Religious Education (X ₂)	1.8	5	4.02	0.61	Very High
School Religious Environment (X ₃)	2.2	5	3.78	0.59	High
Personal Religiosity (X ₄)	2.4	5	3.91	0.57	High
Morality (Y)	2.1	5	4.05	0.52	Very High

As shown in Table 1, the mean scores for all independent and dependent variables are relatively high, indicating positive perceptions among respondents. The morality variable (Y) shows the highest mean score of 4.05, categorized as very high, reflecting that students generally exhibit strong moral behavior and ethical attitudes. Family religious education (X₂) has a mean of 4.02, also falling into the very high category, emphasizing the vital role of the family in shaping students' moral values through consistent religious teaching at home. Personal religiosity (X₄) and the school religious environment (X₃) also score high, at 3.91 and 3.78, respectively, indicating that both personal faith and a supportive school atmosphere significantly contribute to students' moral development. Social media usage (X₁), with a mean of 3.85, indicates that students engage with digital platforms in ways that are perceived as morally constructive, possibly due to exposure to religious or ethical content. Overall, the consistently high mean values across all variables suggest a strong alignment between family, school, personal belief, and digital exposure in fostering students' moral character, thereby

providing a solid foundation for further inferential analysis.

The mean score for the school religious environment (X₃ = 3.78) was lower than that of family religious education (4.02) and personal religiosity (3.91) proves that students perceive institutional religious programs at school as having relatively less influence on their moral development compared to the role of family upbringing and their own internal beliefs. One possible interpretation is that religious education within the family is experienced more naturally as part of daily routines and practices, making it more deeply internalized. Similarly, personal religiosity reflects an internal conviction and self-driven motivation that tends to have a strong impact on behavior. In contrast, school-based religious programs, while important, may sometimes be perceived as formal requirements or obligations tied to institutional rules rather than personal or habitual practices.

This may cause pupils to perceive them as less influential in molding their values than the more intrinsic impact of familial education and their own belief systems. Students may regard institutional religion programs as less impactful than the

principles cultivated at home or their individual convictions. Some students may regard participation in school programs, such as mandatory Qur'an recitations, weekly sermons, or religious competitions, as a mere "requirement" rather than a meaningful practice, thereby undermining their sense of personal connection. In contrast, familial religious education is often woven into daily life; for example, a student may recall their parents consistently promoting community prayer at dawn or participating in moral talks over meals, making the influence more natural and emotionally impactful. Similarly, personal religiosity stems from a fundamental belief, as demonstrated by a child who voluntarily engages in a study circle with peers after school, motivated by genuine enthusiasm rather than

obligation. Anecdotal insights demonstrate that institutional programs, despite their importance, may be perceived as less powerful; students view them as external demands, but familial and personal belief systems resonate more deeply with their lived experiences and moral development.

Inferential Statistic

A Pearson correlation analysis was undertaken to elucidate the relationship between the independent factors and students' morality. This analysis examines the degree of association between variables and provides insight into the strength and direction of their linear relationships. The results of the correlation test are presented in Table 4.

Table 4. Pearson correlation results

Variables	X ₁ : Social Media	X ₂ : Family Religious Education	X ₃ : School Religious Environment	X ₄ : Personal Religiosity	Y: Morality
X ₁ : Social Media	1				
X ₂ : Family Religious Education	0.521**	1			
X ₃ : School Religious Environment	0.496**	0.614**	1		
X ₄ : Personal Religiosity	0.577**	0.631**	0.618**	1	
Y: Morality	0.588**	0.646**	0.603**	0.672**	1

The results of the Pearson correlation analysis presented in Table 2 show the strength and direction of the linear relationships between the independent variables (X₁ to X₄) and the dependent variable (Y: Morality). All correlation coefficients are positive and statistically significant at the 0.01 level (2-tailed), indicating moderate to strong positive relationships among the variables.

Social Media (X₁) and Morality (Y)

Specifically, Social Media (X₁) has a moderate positive correlation with Morality (Y), with a correlation coefficient of $r = 0.588$, suggesting that students' engagement with religious or morally uplifting content on social media is associated with higher levels of moral behavior. The moderate positive link between social media usage and students' morals ($r =$

0.588) can be attributed to the guidance provided by professors and parents in Madrasah Aliyah, which directs students towards religiously oriented content rather than solely entertainment-based media. Students are often encouraged, and at times explicitly directed, to follow Islamic da'wah accounts that frequently share Qur'anic reminders, brief lessons, or inspirational Islamic content. Platforms including Instagram, TikTok, and YouTube are predominantly utilized, with TikTok and Instagram preferred for brief and visually captivating content, while YouTube is esteemed for extended videos and conversations (Al Mursyidi & Darmawan, 2023). Consequently, adolescents frequently encounter persistent reminders regarding prayer, modesty, honesty, and respect for parents and educators, all of which bolster moral development. Students predominantly follow influencers such as Ustadz Abdul Somad (UAS), Hanan Attaki, Felix Siau, and several young Muslim content providers. These preachers and da'wah advocates present Islamic principles in a manner that resonates with youth culture by employing humor, storytelling, or visually appealing video editing, thereby rendering moral counsel more attractive and simpler to assimilate. Thus, rather than detracting from moral principles, social media serves as a conduit that enhances moral education, supplementing the instruction provided by family and school.

Family religious education (X_f) and students' morality (Y).

Family Religious Education (X_f) shows a stronger correlation with Morality (Y) at $r = 0.646$, indicating the importance of religious values taught at home. The primary and most significant environment for forming a student's character is the family, as evidenced by the strong correlation ($r = 0.646$) found between morality and family religious education. Religious principles taught at home set a foundation for behavior and decision-making in day-to-day

living, in addition to offering moral guidance (Smith, 2023). This result is consistent with earlier research that highlights the importance of parents as primary educators and finds that regular exposure to religious teachings promotes integrity, empathy, self-control, and respect for others (Breskaya, 2025). Furthermore, the impact of family religious education frequently lasts beyond childhood, serving as the foundation for students' individual religiosity and fortitude in the face of moral dilemmas in larger social contexts.

School Religious Environment (X_f) and students' morality (Y).

School Religious Environment (X_f) also exhibits a significant positive relationship with Morality (Y) ($r = 0.603$), underscoring the influence of a supportive and religiously oriented school atmosphere. The strong positive correlation between the School Religious Environment (X_f) and students' Morality (Y) ($r = 0.603$) demonstrates the significant role schools play in shaping moral character. A school that incorporates religious values into its culture, curriculum, and daily activities gives students a consistent reminder of moral standards outside of the home. In this environment, students consistently practice and observe values such as discipline, respect for others, cooperation, and accountability. This helps them make these values a part of their daily lives (Al-Rababah & Hamadna, 2021).

Additionally, a religiously based school environment features teachers and peers who exemplify these values, encouraging students to act in a positive manner. Rituals such as daily prayers, reading the Qur'an, discussing religion, and moral guidance sessions help create an environment where morality is not only taught but also lived (Syukrilla et al., 2024). This finding indicates that schools function as an auxiliary institution to the family, reinforcing and augmenting the moral foundation established at home.

Additionally, the religious environment at school has a significant impact on students during their teenage years, when they are particularly impressionable and spend a considerable amount of time there. Schools can help students stay morally stable by giving them a structured and value-driven environment that helps them resist bad outside influences like peer pressure or social media. This finding aligns with previous studies highlighting that a supportive school environment can beneficially influence both academic performance and the moral and social aspects of student development.

Personal Religiosity (X₁) and Morality (Y)

The strongest correlation is between Personal Religiosity (X₁) and Morality (Y), with a correlation coefficient of $r = 0.672$, suggesting that students with higher personal religious commitment tend to exhibit better moral behavior.

The most significant correlation was identified between Personal Religiosity (X₁) and Morality (Y) ($r = 0.672$), suggesting that personal religious commitment is the predominant factor influencing students' moral conduct. Personal religiosity, in contrast to external influences like family or school, signifies the internalization of faith-based values within an individual's consciousness, attitudes, and decision-making processes. Students who are more religiously committed tend to follow spiritual rules when they act, which makes it easier for them to be honest, responsible, compassionate, and self-disciplined, even when no one is watching (Ferdy & Muhammad Ali Fikri, 2024).

This finding supports the notion that moral development is most effectively achieved when religious teachings are not merely conveyed from external sources but are also personally accepted and internalized. Personal religiosity serves as an intrinsic motivator, assisting students in discerning right from wrong and cultivating a sense of accountability to both God and society. This way, it becomes the inner compass that maintains

moral consistency across different aspects of life (Ismail et al., 2021).

Furthermore, the robust correlation indicates that initiatives and strategies designed to augment students' personal religiosity, such as self-reflection, spiritual mentoring, and autonomous worship practices, may produce enduring effects on moral development. This outcome corresponds with prior studies emphasizing the pivotal influence of personal faith on ethical orientations and conduct. Family and school environments serve as the foundation and reinforcement of values; however, the internalization of religiosity ultimately dictates the depth and sustainability of moral conduct.

The intercorrelations among the independent variables themselves are also significant and positive, with values ranging from $r = 0.496$ to $r = 0.631$, indicating that these factors are interconnected in shaping students' overall moral development. These findings support the idea that morality is influenced by a combination of social, familial, institutional, and personal religious factors.

Mediation analysis using PROCESS Macro Model 4 (Hayes) indicated that Family Religious Education had a significant positive effect on Personal Religiosity ($a = 0.58$, $SE = 0.07$, $p < 0.001$), and Personal Religiosity also had a significant effect on Morality ($b = 0.42$, $SE = 0.08$, $p < 0.001$). The direct effect of Family Religious Education on Morality without the mediator was significant ($c = 0.46$, $SE = 0.09$, $p < 0.001$). However, when the mediator was included, the direct effect decreased but remained significant ($c' = 0.22$, $SE = 0.08$, $p = 0.006$). Bootstrapping with 5,000 resamples confirmed that the indirect effect through Personal Religiosity was 0.24 (95% CI [0.14, 0.36]) and significant, as the confidence interval did not include zero.

These findings confirm the presence of partial mediation, meaning that Family Religious Education Influences Morality both directly and

indirectly through Personal Religiosity. This suggests that religious education provided by the family not only has a direct impact on the development of morals but also strengthens the internalization of religious values in the form of personal religiosity. Ultimately, personal religiosity acts as an essential bridge between the teachings instilled by the family and the students' actual moral conduct. This result is consistent with previous studies showing that the family is a primary agent in shaping both religiosity and morality among young people.

The correlation study indicates that all independent variables, social media, family religious education, school religious environment, and personal religiosity, exhibit statistically significant and favorable connections with students' morality. This suggests that enhancements in these parameters are likely

correlated with elevated levels of moral conduct among students. The results highlight the complex nature of moral development and the significant role of religious and social contexts in shaping students' ethical character.

Social media use (X_1), family religious education (X_2), school religious environment (X_3), and personal religiosity (X_4) simultaneously have a significant influence on students' morality (Y).

A multiple linear regression analysis was performed to investigate the collective impact of social media, familial religious education, school religious environment, and individual religiosity on students' morality. This technique facilitates the evaluation of both individual and communal contributions of each independent variable to the dependent variable, morality.

Table 5. Multiple linear regression results

Variable	Unstandardized Coefficients (B)	Standard Error	Beta	T	Sig.
Constant	1.072	0.192	—	5.583	0
X ₁ : Social Media	0.183	0.047	0.201	3.894	0
X ₂ : Family Religious Education	0.213	0.052	0.235	4.096	0
X ₃ : School Religious Environment	0.164	0.049	0.187	3.347	0.001
X ₄ : Personal Religiosity	0.239	0.054	0.261	4.426	0

Table 5 presents the outcomes of the multiple linear regression analysis conducted to assess the impact of four independent variables: social media (X_1), family religious education (X_2), school religious environment (X_3), and personal religiosity (X_4) on students' morality (Y). The regression model indicates that all independent factors significantly affect the dependent variable, as evidenced by p-values (Sig.) below 0.01. Personal religiosity (X_4) is the most significant predictor of morality, with a standardized Beta coefficient of 0.261 and a notable t-value of 4.426. Subsequently, family

religious education (X_2) has a Beta of 0.235, whereas social media (X_1) has a Beta of 0.201. The religious context of the school (X_3) demonstrates a notable impact, with a Beta coefficient of 0.187. The unstandardized coefficients (B) indicate that a one-unit rise in personal religion correlates with a 0.239 increase in morality, assuming other factors remain constant. The fixed value of 1.072 signifies the baseline morality score when all predictors are adjusted to zero. These results indicate that each variable significantly influences students' moral behavior, with personal religiosity the most impactful aspect.

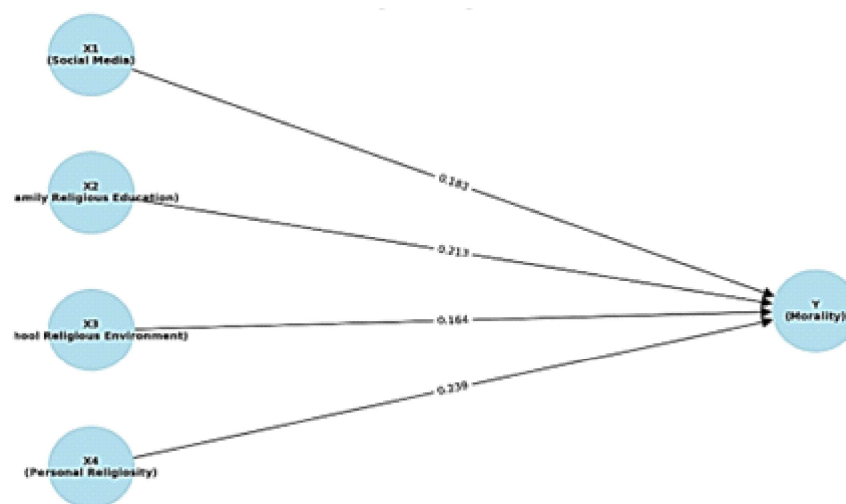


Figure 1. Path diagram

The correlation study indicates that all independent variables (social media, family religious education, school religious environment, and personal religiosity) exhibit statistically significant and favorable associations with students' morality (Figure 1). This suggests that enhancements in these parameters are likely correlated with elevated levels of moral conduct among students. The findings highlight the complex nature of moral development and the significant

role of religious and social contexts in shaping students' ethical character.

A multiple linear regression analysis was performed to investigate the collective impact of social media, familial religious education, school religious environment, and individual religiosity on students' morality. This technique facilitates the evaluation of both individual and communal contributions of each independent variable to the dependent variable of morality.

Table 6. Model summary

Model	R	R Square (R ²)	Adjusted R Square	Std. Error of the Estimate	F	Sig.
1	0.76	0.575	0.569	—	97.438	0.00

In conclusion, the regression analysis indicates that all four factors significantly impact students' moral development, with personal religiosity having the most substantial effect. The findings underscore the significance of cultivating students' religious values in both familial and educational contexts, while also acknowledging the influence of social media on their moral perspectives. The approach establishes a robust basis for subsequent educational techniques designed to cultivate moral character in youth.

While the four variables analyzed in this study (social media, family religious education,

school religious environment, and individual religiosity) explain 57.5% of the variance in students' morality, a significant 42.5% remains unaccounted for. This suggests that moral growth is a multifaceted construct influenced by various interconnected elements that surpass the limitations of the existing model. Schütz & Koglin (2023) stated that Peer influence significantly impacts adolescence, as encounters with peers frequently support or contest moral norms instilled by family and educational institutions. Similarly, curriculum design and instructional methodologies, especially the incorporation of

moral education across disciplines and the pedagogical approaches utilized by educators, can profoundly influence students' moral thinking and conduct (Noboru et al., 2021).

Moreover, several contextual and individual factors may account for the unexplained variance. Exposure to mass media and popular culture outside of religious social media may impact students' psychological attributes, such as empathy, self-control, and drive, as well as broader socio-cultural and economic factors, in various ways (Festl, 2021). Cultural traditions and community-oriented religious rituals may either reinforce or undermine the moral principles imparted in formal educational environments. Likewise, familial socio-economic position might affect parenting methodologies, resource accessibility, and students' resilience in confronting ethical dilemmas (Shaikh et al., 2024). Collectively, these characteristics underscore the necessity for future study to integrate a broader array of variables to cultivate a more thorough comprehension of the determinants affecting student morality.

The findings of this study reveal that moral development in students is significantly influenced by a combination of educational, social, and religious factors. Education, particularly religious education, plays a critical role in shaping student morality. Structured Islamic education, such as the study of religious texts, prayer activities, and Qur'an memorization programs, has been found to significantly enhance moral awareness and behavior (Utaya & Wafaretta, 2021). The results of this study correspond with other research that underscores the essential function of religious instruction in developing students' morality. They emphasize that systematic Islamic education programs, such as the study of religious texts, prayer activities, and Qur'an memorization, significantly improve moral awareness and behavior. Syamsuddin et al (2024) study results indicate that family religious education, the school's religious atmosphere, and personal

religiosity all exert considerable positive effects on morality. Nonetheless, although both studies affirm the significance of religious education, their contexts and methodologies diverge. Utaya and Wafaretta's research utilized programmatic observations within official religious contexts, whereas the current study adopts a correlational design utilizing survey data from students at private Madrasah Aliyah institutions. This distinction underscores that structured programs and naturally occurring educational settings may bolster morality through varying mechanisms, although the result remains uniform: the enhancement of moral development. This supports the notion that systematic religious instruction reinforces moral frameworks and guides behavior aligned with religious teachings (Levand & Dyson, 2021). By providing clear guidance rooted in religious teachings and ethical principles, it directs students toward behaviors that align with their faith and social expectations. Through consistent exposure and practice, this form of instruction fosters a strong foundation for moral integrity, helping students internalize values that guide their conduct both within and beyond the school environment.

In addition to formal education, the school's religious environment and peer interactions within the school community serve as an important platform for moral cultivation. Schools that actively promote religious activities and values, such as communal prayers and positive reinforcement for good conduct, create an environment that fosters ethical behavior (Papazoglou & Koutouzis, 2022). This aligns with moral development theories, indicating that moral conduct is reinforced in groups that maintain and enact common ideals (Artyomov et al., 2022).

Social media plays a dual role in shaping students' morality. It provides a dynamic environment for communication, religious dialogue, and access to educational resources that may elevate students' moral and spiritual consciousness (Belyaev & Belyaeva, 2024).

Conversely, unfettered exposure to unpleasant content might impede moral growth and even undermine the principles advocated by formal schooling (Mishra, 2020). This dual nature highlights the importance of digital literacy instruction and parental supervision in shaping students' media use behaviors.

The research further validates the importance of the familial context in influencing student ethics. A supportive family environment, where parents participate in religious instruction and exemplify ethical conduct, has a crucial role in shaping the moral character of adolescents (Bennett et al., 2003). Parental engagement not only supports the moral ideals imparted in educational settings but also provides emotional and spiritual assistance during developmental years.

Religiosity, both personal and institutional, is a vital element in students' moral decision-making. Students demonstrating pronounced religiosity are more likely to repudiate unethical conduct and conform to ethical standards consistent with their convictions (Malla et al., 2021). Social media can enhance religiosity by facilitating access to religious content, virtual groups, and discussions that promote moral ideals (Ahdar & Leigh, 2010).

Notwithstanding these favorable factors, the report also underscores numerous problems. The incorporation of technology into education, especially social media, requires careful management. Although digital tools provide educational benefits, inadequate regulation may subject pupils to unsuitable content that jeopardizes moral development (Hossain & Eisberg, 2020). Furthermore, external social contexts, encompassing peer groups and wider media influences, can either facilitate or impede moral development. Supportive peer situations can foster ethical conduct, whereas detrimental impacts may lead to moral ambiguity or decline (Wildan & Qibtiyah, 2020).

This study's results demonstrate the unique socio-religious dynamics of Pekanbaru, a city that

merges urban development with strong Islamic traditions. Pekanbaru, the capital of Riau Province, is characterized by a vibrant Islamic identity, shown in the proliferation of madrasahs, Islamic organizations, and pesantren. This milieu provides students with ongoing exposure to religious beliefs both at home and in educational settings, which may clarify why family religious education, the school atmosphere, and personal religiosity are essential in shaping morality. Furthermore, the advantageous impact of social media in this context can be attributed to students' propensity to engage with religious content, as Islamic preachers and institutions in Pekanbaru actively employ digital platforms for da'wah. The findings highlight how an urban center with a strong Islamic culture can integrate modern influences, such as social media, into its moral development rather than viewing them as a threat.

Executing the identical study in an urban environment, such as Jakarta, or in rural areas of Java may produce varied outcomes. In Jakarta, the varied and pluralistic social environment, coupled with rising individualistic lifestyles, may reduce the direct influence of familial religious education or the religious climate in schools on morality. In contrast, social media could play a more ambiguous role due to its exposure to both positive and negative contexts (Rahmawati et al., 2024). In rural areas of Java, where traditional religious authority and community bonds are stronger, familial and educational influences may dominate, while the effect of social media may be lessened due to restricted internet access (Prawiyogi, Suparman, & Fitri, 2025). The potential disparities highlight the importance of situating moral education research within specific socio-cultural and geographical contexts, as the interplay of religion, family, education, and technology is not universal but shaped by local conditions.

The research concludes that the cultivation of students' morality is a complex process shaped by education, family, school environment, religiosity, and media exposure. To facilitate

optimal moral development, a collaborative approach across schools, families, and communities is necessary. To promote optimal moral growth, schools in Pekanbaru should enhance collaboration with parents by conducting monthly workshops on incorporating religious principles into everyday family life. At the same time, community leaders and local Islamic organizations can collaborate with schools to create youth programs that combine digital literacy with religious moderation, ensuring that students engage positively with social media. This holistic strategy can help amplify the positive influences of education and religious values while mitigating the negative impacts of unfiltered media and social pressures. Future research should explore specific intervention models that successfully integrate these elements to foster moral integrity among youth. Future research could employ a mixed-methods design to provide a more comprehensive explanation of the survey findings. After the quantitative phase, researchers could conduct in-depth interviews or FGDs with 10–15 students, chosen to represent different backgrounds (e.g., gender, grade, level of religiosity, and social media use). These sessions should explore how experiences with family, school, and social media shape moral values. The discussions could be recorded, transcribed, and analyzed thematically, then compared with the survey results to see where they match or differ. This approach would provide richer insights and help design more practical intervention models for strengthening youth morality.

This study has several limitations that should be acknowledged. First, the cross-sectional design restricts the ability to draw causal inferences between the examined variables and students' morality. Secondly, dependence on self-reported data may bring social desirability and recall bias, thereby compromising the accuracy of the responses. The sample was restricted to pupils from the private Madrasah Aliyah in Pekanbaru, indicating that the findings may not

be entirely applicable to other contexts, such as public schools, rural regions, or larger metropolitan areas. The study ultimately excluded other potentially crucial factors, such as peer influence beyond the school setting, which may significantly impact children's moral growth.

■ CONCLUSION

This study demonstrates that students' morality is significantly influenced by various interconnected factors, including social media engagement, parental religious education, the school's religious environment, and personal religiosity. These findings affirm the crucial role of religious beliefs within familial and institutional contexts, together with the considerable influence of digital media on students' ethical behavior. The integration of these elements indicates a deeper understanding of moral growth in the digital age.

This research primarily contributes by integrating digital, familial, and institutional influences, offering a holistic framework for comprehending the evolution of morality in modern Islamic educational settings. This study underscores the interrelation of these elements and the imperative of addressing them collectively to promote moral development, in contrast to previous research that mainly examined them in isolation.

Given the identified limitations, subsequent research ought to employ longitudinal designs to examine the development and interplay of these factors over time, thus providing more substantial evidence of causality. Comparative research between Madrasah and public school pupils would deepen our understanding of the varied educational contexts. At the same time, qualitative or mixed-method approaches, such as interviews or focus group discussions, could clarify the underlying mechanisms that determine morality. Interventions should augment religious and moral education programs while simultaneously promoting suitable social media engagement via media literacy initiatives. Collaboration among

schools, families, and communities is essential to provide students with the values and critical understanding necessary to address contemporary moral challenges.

This study underscores that cultivating morality in the digital era requires a dynamic and diversified approach that reconciles tradition with technology, direction with freedom, and faith with critical reasoning.

This study demonstrates that students' morality is substantially influenced by various interrelated factors, including social media usage, familial religious instruction, the school's religious atmosphere, and individual religiosity. These findings confirm the essential importance of religious beliefs within familial and institutional frameworks, as well as the significant impact of digital media on students' moral conduct. The incorporation of these factors signifies a comprehensive comprehension of moral growth in the digital era. This research contributes to the debate on moral education by highlighting the importance of a collaborative approach that involves families, schools, and media literacy. Future interventions should prioritize the enhancement of religious and moral education programs, with a focus on promoting responsible social media use to foster character development in students.

■ REFERENCES

- Ahdar, R., & Leigh, I. (2010). Religious freedom in the liberal state. *Religious Freedom in the Liberal State*, 1–448. <https://doi.org/10.1093/acprof:oso/9780199253623.001.0001>
- Al-Rababah, H., & Hamadna, H. M. (2021). Predicting moral motivation through academic identity patterns of university students considering the COVID-19 Pandemic. *Arab Gulf Journal of Scientific Research*, 39(Special Issue), 79–104. <https://doi.org/10.51758/agjsr-s1-2021-0008>
- Al Mursyidi, B. M., & Darmawan, D. (2023). The influence of academic success of islamic religious education and social media involvement on student morality. *Al-Fikru: Jurnal Ilmiah*, 17(2), 321–331. <https://doi.org/10.51672/alfikru.v17i2.278>
- Albahiri, M. H., Alhaj, A. A. M., & Abdelkarim, M. B. A. (2023). Teaching-Related Use of Social Media Among Saudi EFL Teachers: Revisiting the Innovative Technology. *Theory and Practice in Language Studies*, 13(12), 3181–3189. <https://doi.org/10.17507/tpls.1312.15>
- Artyomov, G. P., Bartashevich, T. Y., Brodsky, A. I., Derzhivitskij, E. V., Kovaleva, T. V., Larionov, I. Y., ... Polozhentsev, A. M. (2022). Applied Ethics: The specifics of educational practices. round table discussion of the ethics department of st. petersburg state university. *Ethical Thought*, 22(1), 135–157. <https://doi.org/10.21146/2074-4870-2022-22-1-135-157>
- Bawazir, A., Same'e, S. A., & Mansoor, H. M. (2024). The third-person effect and islamic religiosity: perceptions of moral and non-moral issues on social networking sites among IIUM Students. *Millah: Journal of Religious Studies*, 23(2), 835–876. <https://doi.org/10.20885/millah.vol23.iss2.art11>
- Belyaev, D. A., & Belyaeva, U. P. (2024). Ethical mediarhetoric in video game cybertexts: procedural explication of moral topics in an educational context. *Perspektivy Nauki i Obrazovania*, 71(5), 233–249. <https://doi.org/10.32744/pse.2024.5.14>
- Bennett, D. A., Wilson, R. S., Schneider, J. A., Evans, D. A., Mendes de Leon, C. F., Arnold, S. E., ... Bienias, J. L. (2003). Education modifies the relation of AD pathology to the level of cognitive function in older persons. *Neurology*, 60(12), 1909–1915. <https://doi.org/10.1212/>

- 01.WNL.0000069923.64550.9F
- Bindra, V. G., & DeCuir-Gunby, J. T. (2020). Race in cyberspace: college students' moral identity and engagement with race-related issues on social media. *Urban Review*, 52(3), 541–561. <https://doi.org/10.1007/s11256-020-00560-4>
- Breskaya, O. (2025). Religious upbringing in the family and individual autonomy of “Nones”: a comparative study of youth in Italy and Russia. *International Journal of Sociology and Social Policy*. <https://doi.org/10.1108/IJSSP-10-2024-0510>
- Ferdy, & Muhammad Ali Fikri. (2024). Islamic religiosity and islamic branding on msme performance: financial knowledge as mediation. *I-ECONOMICS: A Research Journal on Islamic Economics*, 10(2), 145–165. <https://doi.org/10.19109/ieconomics.v10i2.23405>
- Festl, R. (2021). Social media literacy & adolescent social online behavior in Germany. *Journal of Children and Media*, 15(2), 249–271. <https://doi.org/10.1080/17482798.2020.1770110>
- Hefner, C. M. (2022). Morality, religious authority, and the digital edge: Indonesian Muslim schoolgirls online. *American Ethnologist*, 49(3), 359–373. <https://doi.org/10.1111/amet.13088>
- Hossain, Z., & Eisberg, G. (2020). Parenting and academic socialization of young children: Sociocultural context for early childhood development in South Asian families. *Parents and Caregivers Across Cultures: Positive Development from Infancy Through Adulthood*, 89–103. https://doi.org/10.1007/978-3-030-35590-6_7
- Huang, H. Te, & Chueh, H. E. (2023). Sustained improvement of educational information asymmetry: intentions to use school social media. *Sustainability (Switzerland)*, 15(3). <https://doi.org/10.3390/su15032676>
- Ismail, Z., Tamuri, A. H., & Hussin, N. H. (2021). Relationship between social environment and islamic religiosity practices among secondary school students in malaysia. *PONTE International Scientific Research Journal*, 77(1). <https://doi.org/10.21506/j.ponte.2021.1.5>
- Rahmawati, J. R., Puspita, D. A., Azis, M. Z., & Fadhil, A. (2025). Dampak media sosial terhadap religiusitas mahasiswa universitas negeri jakarta. *Hikmah: Jurnal Studi Pendidikan Agama Islam*, 2(1), 168-182.
- Levand, M. A., & Dyson, D. A. (2021). Areas of support and barriers to change around issues of sexuality in catholic higher education. *Sexuality Research and Social Policy*, 18(1), 170–183. <https://doi.org/10.1007/s13178-020-00447-9>
- Malla, H. A. B., Misnah, M., & Markarma, A. (2021). Implementation of multicultural values in islamic religious education through media animation pictures as a prevention of religious radicalism in poso, central sulawesi, Indonesia. *International Journal of Criminology and Sociology*, 10, 51–57. <https://doi.org/10.6000/1929-4409.2021.10.08>
- Mishra, S. (2020). Social networks, social capital, social support, and academic success in higher education: A systematic review with a special focus on ‘underrepresented’ students. *Educational Research Review*, 29. <https://doi.org/10.1016/j.edurev.2019.100307>
- Muhaemin, Rusdiansyah, Pabbajah, M., & Hasbi. (2023). Religious moderation in islamic religious education as a response to intolerance attitudes in indonesian educational institutions. *Journal of Social Studies Education Research*, 14(2), 253–274. Retrieved from <https://www.scopus.com/inward/record.uri?>

- partnerID=HzOxMe3b%5C&scp=85163684775%5C&origin=inward
- Ngui, Z., Laila, N. Q., Panai, A. H., Yunus, R., & Cuga, C. (2023). Strengthening civic education in a multicultural school: a local wisdom approach. *Eurasian Journal of Educational Research*, 2023(108), 213–228. <https://doi.org/10.14689/ejer.2023.108.012>
- Nihayah, Z., Syukrilla, W. A., Hambali, I. M., & Fayruz, M. (2024). Beyond personal factor: a multilevel analysis for predicting the effect of moral self-regulation and school climate on muslim adolescent aggressivity. *Islamic Guidance and Counseling Journal*, 7(2). <https://doi.org/10.25217/0020247473400>
- Noboru, T., Amalia, E., Hernandez, P. M. R., Nurbaiti, L., Affarah, W. S., Nonaka, D., ... Kobayashi, J. (2021). School-based education to prevent bullying in high schools in Indonesia. *Pediatrics International*, 63(4), 459–468. <https://doi.org/10.1111/ped.14475>
- Paiva, V., Antunes, M. C., & Sanchez, M. N. (2020). The Right to AIDS prevention in times of policy reversals: religiosity and sexuality in brazilian schools. *Interface: Communication, Health, Education*, 24. <https://doi.org/10.1590/interface.180625>
- Papazoglou, A., & Koutouzis, M. (2022). Educational leadership roles for the development of learning organizations: Seeking scope in the Greek context. *International Journal of Leadership in Education*, 25(4), 634–646. <https://doi.org/10.1080/13603124.2019.1690950>
- Petherbridge, G., Ismailov, M. M., Ismailov, S. M., Rabadanov, M. K., Gadzhiev, A. A., Teymurov, A. A., ... Abdulaev, A. G. İ. (2021). Verkhnee Gakvari: The contribution of adat, religious beliefs, and public education to collective environmental management in an agropastoral community in the Dagestan high Caucasus. *South of Russia: Ecology, Development*, 16(3), 142–179. <https://doi.org/10.18470/1992-1098-2021-3-142-179>
- Prawiyogi, A. G., Suparman, T., & Fitri, A. (2025). Folktales as a media for positive character building education in elementary schools (Case Study in Karawang, West Java, Indonesia). *Edelweiss Applied Science and Technology*, 9(1), 1219–1227. <https://doi.org/10.55214/25768484.v9i1.4378>
- Prayogi, E. E. Y., Anwar, S., D, Y. A., & Yetri. (2021). Management of madrasa-based education quality improvement at the tahfidz qur'an islamic boarding school in metro city. *Review of International Geographical Education Online*, 11(7), 480–491. <https://doi.org/10.48047/rigeo.11.07.52>
- Schütz, J., & Koglin, U. (2023). A systematic review and meta-analysis of associations between self-regulation and morality in preschool and elementary school children. *Current Psychology*, 42(26), 22664–22696. <https://doi.org/10.1007/s12144-022-03226-4>
- Shaikh, F. B., Ayyasamy, R. K., Balakrishnan, V., Rehman, M., & Kalhor, S. (2024). Cyberbullying attitude, intention, and behaviour among Malaysian tertiary students – A two-stage SEM- ANN approach. *Education and Information Technologies*, 29(5), 6293–6317. <https://doi.org/10.1007/s10639-023-12064-1>
- Shodiq, S. F., Syamsudin, S., Dahliyana, A., Kurniawaty, I., & Faiz, A. (2024). Social media use and online prosocial behaviour among high school students: the role of moral identity, empathy, and social self-efficacy. *Integration of Education*, 28(3),

- 454–468. <https://doi.org/10.15507/1991-9468.116.028.202403.454-468>
- Singha, R., & Singha, S. (2023). Faith and culture in education: Fostering inclusive environments. *The Role of Faith and Religious Diversity in Educational Practices*, 149–172. <https://doi.org/10.4018/978-1-6684-9184-3.ch007>
- Smith, J. (2023). Linking religious upbringing to young adult moral formation. *Journal for the Scientific Study of Religion*, 62(3), 481–499. <https://doi.org/10.1111/jssr.12835>
- Sulhan, A., & Hakim, L. (2023). Emancipating islamic education management through good-quality santri character cultures: Insights from Indonesia. *Eurasian Journal of Educational Research*, 2023(103), 197–214. <https://doi.org/10.14689/ejer.2023.103.012>
- Suri, D., & Chandra, D. (2021). The teacher’s strategy for implementing multiculturalism education based on local cultural values and character building for early childhood education. *Journal of Ethnic and Cultural Studies*, 8(4), 271–285. <https://doi.org/10.29333/ejecs/937>
- Syamsuddin, A. B., Syam’un, S., Ilham, M., Jasad, U., & Rasyid, I. (2024). Parenting children in a religious perspective of fishermen’s families in sinjai, indonesia: structural functionalism approach. *Samarah*, 8(1), 257–280. <https://doi.org/10.22373/sjkh.v8i1.17854>
- Tomé-Fernández, M., Aranda-Vega, E. M., & Ortiz-Marcos, J. M. (2024). Exploring social skills in students of diverse cultural identities in primary education. *Societies*, 14(9). <https://doi.org/10.3390/soc14090158>
- Utaya, S., & Wafaretta, V. (2021). The vision, mission, and implementation of environmental education at Adiwiyata Elementary School in Malang City. *IOP Conference Series: Earth and Environmental Science*, 802(1). <https://doi.org/10.1088/1755-1315/802/1/012048>
- Wildan, M., & Qibtiyah, A. (2020). Parenting style and the level of Islamism among senior high school students in Yogyakarta. *Journal of Indonesian Islam*, 14(1), 187–209. <https://doi.org/10.15642/JIIS.2020.14.1.187-209>
- Winkler, K., & Scholz, S. (2021). Subaltern thinking in religious education? postcolonial readings of (german) schoolbooks. *British Journal of Religious Education*, 43(1), 103–122. <https://doi.org/10.1080/01416200.2020.1810633>
- Zuhri, H. H., & Huda, M. (2024). Enhancing educational ecosystems: implementing peter senge’s learning organization model in islamic boarding schools. *Munaddhomah*, 5(2), 222–234. <https://doi.org/10.31538/munaddhomah.v5i2.1030>