

The Impact of Social Media on the Morality of Minors from the Perspective of Religious Education in Kelebu Village, Kebon Alit Hamlet

Muhammad Hapipudin¹ Suparlan²

¹ STIT Palapa Nusantara Lombok, Indonesia

Email: muhammadhapipuddinalhadi@gmail.com¹ maniahparlan66@gmail.com²

ABSTRACT

The rapid expansion of social media has transformed children's communication, learning, and social interaction while raising concerns about its implications for moral development. This study aimed to examine social-media use among minors, its impact on their moral development, and the role of parents and religious education in preventing negative effects in Kelebu Village, Kebon Alit Hamlet, Central Lombok Regency, Indonesia. A qualitative approach with a case study design was employed from November 2025 to May 2026. Data were collected through observations, semi-structured interviews, and documentation involving nine minors aged 7–13 years, parents, a Qur'anic teacher, and a community leader. Data were analyzed through data condensation, data display, and conclusion drawing and verification, supported by source, technique, and time triangulation. The findings indicate that minors used social media for approximately 2–4 hours on school days and 5–6 hours during holidays, primarily for entertainment, communication, information, gaming, and learning. Social media provided positive opportunities for knowledge acquisition, communication, and access to religious materials, but excessive use was associated with decreased learning discipline, delayed prayer, reduced concentration in Qur'anic learning, changes in speech and behavior, and diminished family, peer, and community interaction. Parental supervision, religious education, Qur'anic learning, and community support were important mechanisms for mitigating these negative influences. The study concludes that social media is not inherently detrimental to children's morality; its effects depend substantially on usage patterns, supervision, and value-based guidance.

ARTICLE INFO

Article history:

Received: August 15, 2026

Revised: August 25, 2026

Approved: August 28, 2026

Published: August 30, 2026

Keywords:

Social Media; Children's Morality; Minors; Religious Education; Parental Supervision.

Correspondance Author:

Muhammad Hapipudin
Program Studi Pendidikan
Agama Islam, Sekolah Tinggi
Ilmu Tarbiyah Palapa Nusantara
Jln Palapa No. 01 Sebung
Keruak, Lombok Timur, NTB,
Indonesia

INTRODUCTION

The rapid development of information and communication technology has significantly transformed contemporary social life, particularly the ways people communicate, access information, learn, and interact. One of the most influential developments is social media, which has become an integral part of everyday life. Social media enables users to communicate, exchange information, share knowledge, produce digital content, and establish social relationships across

geographical and temporal boundaries. When used appropriately, it can provide educational and communicative benefits. However, its extensive use has also generated concerns about children's behavioral and moral development, particularly because minors are still in a formative stage and are relatively vulnerable to external influences. Effective and responsible social-media use is therefore increasingly important in protecting children from potentially harmful digital influences (Bouk & Boli, 2024).

The issue is particularly important because minors are still developing physically, psychologically, socially, and morally. In the Indonesian legal context, a child is defined as a person under 18 years of age, including a child still in the womb. Consequently, children require protection, education, guidance, and opportunities for optimal development. In the digital era, the environment influencing children is no longer limited to the family, school, and immediate community but also includes digital platforms that provide continuous exposure to diverse information, behaviors, lifestyles, and forms of communication. Social media can therefore become an important environment for children's social and moral learning. Handayani and Maharani (2022) found that social media can provide positive opportunities for elementary-school children by facilitating access to educational materials, encouraging creativity, and supporting technological literacy. Nevertheless, they also identified negative effects, including reduced learning discipline, increased emotionality, declining respect for teachers and others, and children's tendency to use mobile devices primarily for entertainment.

The negative consequences become more apparent when children's digital activities are excessive or insufficiently supervised. Arlianti et al. (2024) found that children frequently use gadgets for online and offline games and YouTube. Although such devices can function as learning and communication tools, excessive use can reduce children's social interaction and contribute to less respectful behavior toward parents. Abidah (2023) similarly reported that excessive gadget use can contribute to moral degradation among students. These findings suggest that the central problem is not technology itself but the way children use digital technology, the content to which they are exposed, and the extent to which parents and other significant adults provide guidance and supervision.

Social media may also influence children's language and behavioral patterns through imitation. Children can repeatedly encounter inappropriate expressions, aggressive behavior, violence, or other forms of undesirable communication in digital content. Efendy et al. (2023) demonstrated that children's exposure to the language of gaming content creators can contribute to the imitation of harsh and inappropriate expressions. Repeated exposure may cause such expressions to become familiar and subsequently appear in children's everyday communication. Similarly, Anggraeni et al. (2024) found that excessive digital exposure can affect children's everyday social communication and may be associated with changes in interaction, concentration, behavior, and psychological development. Thus, digital content can become an informal source of behavioral learning, particularly when children have insufficient capacity to critically evaluate what they watch and imitate.

From a developmental perspective, morality is an essential dimension of childhood education. Moral and religious values need to be introduced and strengthened from an early age because childhood is an important period for developing patterns of behavior and character. Sipayung and Monica (2024) emphasize the importance of religious and moral values in children's development and argue that early childhood provides an appropriate period for cultivating positive moral habits. Latipah and Afrita (2021) likewise explain that children's moral development is

influenced by their surrounding environment and the stimulation they receive. In the contemporary digital environment, therefore, social media constitutes an additional socializing space that can either support or challenge the moral values taught by families and educational institutions.

The potential influence of social media is not limited to morality but extends to psychological and social dimensions. Exposure to harmful digital content may contribute to anxiety, low self-esteem, cyberbullying, aggression, and other problematic behaviors among young users (Muliawan et al., 2023). Social-media use can also reduce direct interaction, increase dependence on digital communication, create vulnerability to negative social influences, and generate interpersonal conflict when online expression is not appropriately controlled (Kurniawati, 2023). Sartika et al. (2025) further demonstrate that social-media communication patterns may influence language use, politeness, confidence, and participation in academic discussions. Although their study focuses on students in an academic context, it illustrates the broader possibility that habitual digital communication can shape how individuals express themselves and interact with others.

In response to these challenges, the role of parents and religious education becomes particularly important. The family is the first and primary educational environment in which children learn values, norms, attitudes, and religious teachings. Parents do not merely provide material needs but also function as role models, educators, supervisors, and guides in children's moral development. Herlina et al. (2023) emphasize that family education plays a central role in establishing moral and ethical values and that parents have an important responsibility to protect children from influences that contradict the objectives of Islamic education. In the context of digital media, parental responsibility includes monitoring children's social-media activities, setting appropriate boundaries, discussing digital risks, guiding children's behavior, and establishing a harmonious and religious family environment. Mayestika and Hasmira (2021) similarly emphasize the importance of parental supervision because children's unsupervised gadget use may produce greater negative consequences than benefits.

Islamic religious education provides a complementary framework for addressing these challenges. Religious education is not limited to the transmission of religious knowledge but also involves the development of moral reasoning, religious sensitivity, responsible behavior, and noble character. Rismana et al. (2024) emphasize that Islamic religious education contributes to the development of values such as honesty, responsibility, obedience, and noble conduct. Daradjat (2011) likewise emphasizes the importance of Islamic education in developing children's religious, psychological, and moral dimensions, while Tafsir (2013) views Islamic education as an important process for developing individuals who are capable of translating Islamic values into everyday behavior. Consequently, religious education can provide children with a value-based framework for evaluating information, language, behavior, and lifestyles encountered through social media.

This responsibility is strongly grounded in Islamic teachings concerning family protection and children's moral education. The Qur'an states, "O you who have believed, protect yourselves and your families from a Fire" (Qur'an 66:6), emphasizing the responsibility of parents to protect and guide their families. Similarly, the advice of Luqman to his son in Qur'an 31:13–19 emphasizes monotheism, respect for parents, awareness of God's supervision, prayer, encouraging good, preventing wrongdoing, patience, humility, and appropriate speech. These principles are highly relevant to children's digital lives because social media exposes them to diverse information, communication styles, behaviors, and lifestyles. Religious education can consequently function as a

moral foundation that enables children to distinguish between beneficial and harmful digital influences.

Previous studies have provided substantial evidence regarding the relationship between digital media and children's development. Handayani and Maharani (2022) examined the influence of social media on elementary-school children's development, while Arlianti et al. (2024) investigated gadget use and children's social interaction. Efendy et al. (2023) examined the influence of gaming YouTuber language on children's behavior, and Urrachmah (2024) discussed the role of social media in digital literacy. Abidah (2023) focused on gadget use and moral degradation, whereas Sipayung and Monica (2024) examined factors influencing children's acceptance of religious and moral values. Latipah and Afrita (2021) discussed early childhood moral development, while Muliawan et al. (2023) examined social-media and environmental influences on behavior. Other studies have addressed social-media education (Kurniawati, 2023), digital communication and academic speech (Sartika et al., 2025), and children's everyday social communication in the digital environment (Anggraeni et al., 2024).

Despite these contributions, an important research gap remains. Previous studies have generally examined social media or gadgets in relation to children's learning, social interaction, language, psychological development, digital literacy, or general moral behavior. Relatively limited attention has been given to how social-media exposure affects the morality of minors when examined specifically through the perspective of religious education and within a particular local community. The present study addresses this gap by integrating three dimensions: children's social-media use, their moral development, and the role of religious education and parental supervision. The study is therefore not limited to identifying the negative effects of digital technology but also examines the educational and religious mechanisms that may help children respond appropriately to digital influences.

The novelty of this study lies in its contextual and integrated examination of social media, children's morality, family supervision, and religious education in Kelebu Village, Kebon Alit Hamlet. Preliminary observations indicate that some minors in this community actively use social media and digital devices for entertainment, gaming, watching videos, and following online trends. These activities have raised concerns regarding discipline, politeness, respect for parents, social participation, and involvement in religious activities. Such local conditions provide an important context for examining how social-media use is experienced by minors and how families respond to its potential moral consequences. The study thus applies the theoretical understanding that children's moral development is shaped through interaction between individual development, family education, social environments, and contemporary technological influences.

Accordingly, this study focuses on The Impact of Social Media on the Morality of Minors from the Perspective of Religious Education in Kelebu Village, Kebon Alit Hamlet. It examines how minors use social media, how social-media exposure influences their moral behavior, and how parents and religious education contribute to guiding children's digital activities. By addressing these dimensions within a specific community context, this study seeks to provide a more comprehensive understanding of the relationship between social media and children's morality and to demonstrate how religious education and parental supervision can help children benefit from digital technology without abandoning moral, ethical, and Islamic values.

METHODS

1. Research Approach and Design

This study employed a qualitative approach with a case study design to examine the impact of social media on the morality of minors from the perspective of religious education in Kelebu Village, Kebon Alit Hamlet, Central Lombok Regency, Indonesia. A qualitative case study was considered appropriate because the study sought to obtain an in-depth understanding of children's social-media use, changes in their moral and social behavior, parental supervision, and the role of religious education within the family and community context. Yin (2018) explains that case study research is appropriate for investigating a contemporary phenomenon within its real-life context, particularly when the boundaries between the phenomenon and its context are not clearly separated.

The case examined in this study was the relationship between social-media use and the moral development of minors aged 7–13 years, particularly as experienced and interpreted by children, parents, Qur'anic teachers, and community leaders. The study did not seek to statistically measure the effect of social media but instead explored how social-media exposure was experienced in everyday life and how family religious education was used to guide children's behavior. Data were therefore collected from multiple sources to develop a comprehensive understanding of the phenomenon. The use of multiple sources is consistent with the logic of qualitative case study research, which emphasizes contextual understanding and the integration of different forms of evidence (Yin, 2018).

The research was conducted from November 2025 to May 2026 in Kelebu Village, Kebon Alit Hamlet, Praya Tengah District, Central Lombok Regency. The location was deliberately selected because the community had experienced increasing access to social media and digital devices among children while maintaining relatively strong religious and cultural values in family and community life. This setting provided an appropriate context for examining how families and religious education responded to children's exposure to social media.

2. Research Setting

The research was conducted in Kelebu Village, Kebon Alit Hamlet, Praya Tengah District, Central Lombok Regency, West Nusa Tenggara, Indonesia. The location was selected purposively based on its relevance to the research problem. First, the use of social media and digital devices among minors had become increasingly visible in the community as internet access and technological availability expanded. Second, preliminary observations indicated changes in some children's social behavior, including reduced direct interaction with their surroundings, decreased communication with parents, and concerns regarding politeness and everyday social ethics. Third, the community continued to maintain religious and cultural values, making it a relevant setting for investigating the role of family-based religious education in responding to the influence of social media.

The research period extended from November 2025 to May 2026 and covered the preparation of research instruments, preliminary observations, participant selection, interviews, observations, documentation, data verification, and data analysis. The extended field period enabled the researcher to observe the phenomenon at different times and to revisit informants when clarification or additional information was required.

3. Research Participants and Informants

The participants were selected from individuals who had direct knowledge of or experience with children's social-media use and moral development. The study involved four categories of

informants: parents of minors, minors aged 7–13 years, Qur'anic teachers (guru ngaji), and community leaders. These groups were selected because they provided complementary perspectives on the phenomenon under investigation.

Parents served as the primary informants because they were directly involved in children's daily education, supervision, and moral development within the family. Interviews with parents focused on children's patterns of social-media use, the duration and frequency of gadget use, parental supervision, religious education at home, behavioral changes, communication with parents, and strategies for reducing negative digital influences.

Minors aged 7–13 years were included as participants because they represented the primary group experiencing the phenomenon investigated in the study. Their participation enabled the researcher to obtain first-hand information about the reasons for using social media, types of content accessed, patterns of digital activity, and perceived effects on relationships with parents, peers, religious learning, and daily activities. The use of purposeful participant selection is appropriate when researchers require participants who possess characteristics directly relevant to the research question (Benoot et al., 2016).

Qur'anic teachers were included because they interacted directly with children in non-formal religious education. They provided information concerning children's attendance, concentration, discipline, manners, respect toward teachers, peer relationships, participation in religious activities, and changes in behavior that could be associated with social-media use. They also provided information concerning religious and moral guidance implemented through Qur'anic learning, habituation of worship, advice, and character education.

Community leaders were included because they possessed broader knowledge of social conditions and behavioral changes among children within the community. Their perspectives were used to understand children's interaction with the surrounding community, changes in social ethics, and the contribution of the social environment to children's moral development.

4. Sampling Technique

The study employed purposive sampling to select participants. Informants were deliberately selected according to predetermined criteria relevant to the research objectives rather than through random selection. The criteria included parents who had children aged 7–13 years and whose children used social media, minors aged 7–13 years who actively used social media, Qur'anic teachers who taught children participating in religious activities, and community leaders who were familiar with children's social and behavioral conditions.

Purposive sampling was selected because the objective of the study was to obtain information-rich cases rather than achieve statistical representativeness. Benoot et al. (2016) explain that purposeful sampling enables qualitative researchers to identify participants who possess characteristics and experiences directly relevant to the phenomenon under investigation. The selection process began with preliminary observations in the research setting, followed by the identification of individuals who met the inclusion criteria. The researcher subsequently approached potential participants and selected those who were considered capable of providing detailed and relevant information.

Because minors participated in the study, their involvement was approached with particular attention to ethical considerations. Participation was voluntary, and information obtained from children was interpreted in conjunction with information from parents, observations, and other adult informants. This procedure was intended to reduce reliance on a single source and provide a more balanced understanding of children's experiences.

5. Data Collection Techniques

Data were collected through observation, semi-structured interviews, and documentation. The use of multiple data-collection techniques allowed the researcher to compare information obtained through different forms of evidence and develop a more comprehensive account of the phenomenon. Qualitative research commonly relies on interviews, field observations, notes, and other empirical materials to understand participants' experiences and meanings (Renz et al., 2018).

a. Observation

Observation was conducted directly in the research setting to examine children's behavior, social-media use, interaction with family members, interaction with peers, and participation in religious activities. The researcher observed patterns such as children's use of mobile devices, the extent to which they interacted with their surroundings, parental responses to gadget use, children's communication styles, discipline, politeness, and participation in religious activities.

Observation was conducted in family and community environments in Keleboh Village, Kebon Alit Hamlet. Field notes were prepared systematically to document relevant behaviors, situations, interactions, and contextual information. Observation was also used to compare participants' statements with behaviors observed in everyday settings.

b. Semi-Structured Interviews

Semi-structured interviews were conducted with parents, minors, Qur'anic teachers, and community leaders. An interview guide was prepared based on the research focus, but participants were allowed to explain their experiences and perceptions in their own words. The questions addressed children's social-media habits, preferred content, parental supervision, changes in children's behavior and morality, religious education within the family, children's participation in religious activities, and strategies for dealing with negative social-media influences.

The semi-structured format enabled the researcher to maintain consistency across interviews while allowing follow-up questions when participants provided information requiring clarification. This approach was particularly useful for exploring personal experiences and interpretations that could not be fully captured through observation alone.

c. Documentation

Documentation was used to complement observational and interview data. Documents included photographs of research activities, field notes, village profiles, relevant population information, records of religious activities, and other materials related to children's social-media use and family religious education. Documentation was not treated as an independent source of conclusions but was used to support, contextualize, and verify information obtained through interviews and observations.

6. Data Trustworthiness

The credibility of the qualitative data was established through prolonged engagement and triangulation. Prolonged engagement involved repeated interaction with the research setting and informants during the fieldwork period. This enabled the researcher to develop contextual familiarity, clarify ambiguous information, and examine whether information remained consistent over time.

Triangulation was conducted to reduce dependence on a single source or method and to strengthen the credibility of the findings. Fusch et al. (2018) argue that triangulation can enhance the depth of qualitative data and help reduce potential bias by examining a phenomenon through multiple sources of evidence. Renz et al. (2018) likewise demonstrate the methodological value of

triangulation in qualitative research when different forms of empirical material are used to develop a more comprehensive understanding of a phenomenon.

a. Source Triangulation

Source triangulation was conducted by comparing information obtained from parents, children, Qur'anic teachers, and community leaders. For example, parents' accounts concerning children's social-media use and behavioral changes were compared with children's accounts and with observations from Qur'anic teachers and community leaders. Differences between accounts were not immediately treated as errors but were examined further to understand the context underlying the differences.

b. Technique Triangulation

Technique triangulation involved comparing data obtained through interviews, observations, and documentation. For example, statements concerning excessive social-media use were compared with observed patterns of gadget use and available documentation. This process allowed the researcher to determine whether information obtained through one method was supported by evidence from other methods.

c. Time Triangulation

Time triangulation was conducted by collecting and checking information at different points during the research period. Interviews and observations were revisited when necessary to determine whether particular behaviors or statements remained consistent across different situations and times. This procedure helped the researcher distinguish relatively stable behavioral patterns from temporary circumstances.

7. Data Analysis

Data were analyzed using an interactive qualitative analysis process involving data collection, data condensation, data display, and conclusion drawing and verification. Miles et al. (2014) describe qualitative analysis as an iterative process in which researchers organize, reduce, display, interpret, and verify qualitative evidence rather than treating analysis as a single stage conducted only after fieldwork has ended.

a. Data Collection and Organization

The first stage involved organizing data obtained from observations, interviews, and documentation. Interview recordings and notes were reviewed, while observation notes and documentary materials were organized according to their relevance to the research questions. The researcher maintained the contextual relationship between sources so that statements could be interpreted in relation to the setting in which they were produced.

b. Data Condensation

The second stage involved condensing the collected data by selecting information relevant to the research focus. Data concerning children's social-media patterns, behavioral changes, moral conditions, parental supervision, religious education, and community responses were identified and categorized. Irrelevant or repetitive information was excluded from the core analytical dataset while retaining sufficient contextual information for interpretation.

c. Data Display

The condensed data were then displayed in organized thematic forms. The researcher developed descriptive categories concerning patterns of social-media use, perceived moral effects, parental supervision, religious education, and community responses. Narrative descriptions were used to establish relationships among these categories and to facilitate comparison across participant groups.

d. Conclusion Drawing and Verification

The final stage involved interpreting the displayed data and developing conclusions related to the research questions. Conclusions were not established from isolated statements but were developed through repeated comparison of interview, observation, and documentary evidence. Verification was conducted through continued examination of the data, source triangulation, technique triangulation, and time triangulation. The process continued until the researcher established sufficiently consistent interpretations of the phenomenon.

Through this analytical procedure, the study sought to explain not only whether social media was associated with changes in children's morality, but also how such changes were experienced, how families responded, and how religious education functioned as a mechanism for guiding children's behavior in the digital environment.

RESULTS

1. Social Media Use among Minors in Kelebuh Village, Kebon Alit Hamlet

Based on interviews conducted by the researcher with Syifaiah as a parent, Ustadz Hilmi as a Qur'anic teacher, nine children as research informants, and Suhaimi as a community leader in Kelebuh Village, Kebon Alit Hamlet, it was found that social media had become part of the daily activities of minors. The children used social media with relatively high intensity, approximately 2–4 hours per day on school days, while usage increased to approximately 5–6 hours per day during holidays. The most frequently used applications included TikTok, Facebook, YouTube, and Instagram, as well as various other entertainment content. According to the informants, social media was used as a means of entertainment, obtaining information, communicating with friends, and spending leisure time (Interview with Syifaiah, parent; Ustadz Hilmi, Qur'anic teacher; nine children as research informants; and Suhaimi, community leader, Kelebuh Village, Kebon Alit Hamlet, 2026).

Syifaiah, as a parent, explained that social-media use provided both benefits and challenges in the process of raising children. On the one hand, social media helped children obtain information, increase their knowledge, and facilitate communication with family members and friends. On the other hand, prolonged social-media use caused some children to spend more time using smartphones than studying, helping their parents, or interacting with their surrounding environment. In addition, children sometimes imitated speech styles, language, and behaviors obtained from social-media content, making supervision and restrictions on smartphone use necessary to prevent excessive use (Interview with Syifaiah, parent, Kelebuh Village, Kebon Alit Hamlet, 2026).

Ustadz Hilmi, as a Qur'anic teacher, explained that social-media use among children in Kelebuh Village, Kebon Alit Hamlet, was relatively high and had become part of their daily activities. According to him, social media had influenced changes in children's behavior, particularly in the way they spoke, interacted, and behaved. In addition, some children's attention to religious activities, such as Qur'anic learning and congregational prayer, had begun to decline because they were more attracted to online games and viral content on social media. As a form of guidance, the Qur'anic teacher accustomed children to memorizing prayers, memorizing short Qur'anic chapters, reading the Qur'an regularly, and participating in various religious activities so that their religious character could continue to develop (Interview with Ustadz Hilmi, Qur'anic teacher, Kelebuh Village, Kebon Alit Hamlet, 2026).

Based on interviews with the nine children serving as research informants, it was found that social media had become one of the activities most frequently undertaken in their daily lives. The

children reported using social media for 2–4 hours on school days and 5–6 hours during holidays. They used social media to watch videos, play games, communicate with friends, and seek entertainment. Some children also acknowledged that social media sometimes influenced their habits, such as postponing study activities, delaying prayer, and imitating language or behaviors observed in various digital contents (Interview with nine children as research informants, Kelebu Village, Kebon Alit Hamlet, 2026).

Suhaimi, as a community leader, explained that social-media use had influenced children's social lives in Kelebu Village, Kebon Alit Hamlet. According to him, some children spent more time using smartphones than playing with their peers or participating in activities within the local community. As a result, children's social interaction had decreased. Nevertheless, social media could also provide benefits when used wisely, such as helping children obtain educational information, access religious materials, and facilitate communication. Therefore, the community, together with religious leaders, continued to provide advice and remind children to prioritize studying, Qur'anic learning, and worship rather than using social media excessively (Interview with Suhaimi, community leader, Kelebu Village, Kebon Alit Hamlet, 2026).

The findings of this study were consistent with the research conducted by Fitri Handayani, Riqqah Annisa Maharani, Desyandri, and Irdamurni, which explained that social-media use among children had both positive and negative effects on their development. Social media could serve as a means of obtaining information, a learning medium, and a communication tool; however, excessive use also had the potential to influence children's behavior, reduce learning concentration, and decrease their social interaction (Handayani et al., 2022). These findings were also supported by Keles et al. (2020), who stated that excessive social-media use among children and adolescents could affect psychological well-being and behavior, thereby requiring guidance from families and educational environments.

Based on interviews with Syifaiah as a parent, Ustadz Hilmi as a Qur'anic teacher, nine children as research informants, and Suhaimi as a community leader, social-media use among minors in Kelebu Village, Kebon Alit Hamlet, demonstrated relatively high intensity and had become part of their daily lives. Social media was utilized for entertainment, communication, obtaining information, and learning. However, insufficiently controlled social-media use also affected children's learning habits, social interaction, and religious activities. This indicates that children's social-media use requires continuous supervision and guidance from parents, teachers, and the community so that social media can be used wisely without undermining children's moral development in accordance with the values of religious education.

Table 1 summarizes the main patterns of social media use among minors in Kelebu Village, Kebon Alit Hamlet, based on interviews with parents, a Qur'anic teacher, child informants, and a community leader.

Table 1. Social Media Use among Minors in Kelebu Village, Kebon Alit Hamlet

Thematic Aspect	Key Findings	Implications
Intensity of Use	2–4 hours/day on school days and 5–6 hours/day during holidays	Indicates relatively high exposure to social media
Platforms Used	TikTok, Facebook, YouTube, Instagram, and other entertainment content	Children are exposed to diverse digital content
Primary Uses	Entertainment, communication, information seeking, learning, and leisure	Social media provides both educational and recreational functions
Learning	Excessive use may reduce study time and	Requires parental monitoring and

Behavior	concentration	time regulation
Social Interaction	Smartphone use may reduce interaction with peers, family, and the local community	Excessive use can weaken direct social engagement
Religious Activities	Some children reported postponing prayer and reducing attention to Qur'anic learning	Digital use may interfere with religious routines
Behavioral Influence	Children sometimes imitate language, speech styles, and behaviors from digital content	Digital content can shape children's behavioral patterns
Positive Potential	Access to educational information, religious materials, knowledge, and communication	Guided use can support learning and religious development
Supervision and Guidance	Parents, Qur'anic teachers, and community leaders emphasized monitoring, advice, and religious habituation	Collaborative supervision is essential for responsible social-media use

The findings in Table 1 indicate that minors' social media use was relatively intensive, particularly during holidays, and was primarily oriented toward entertainment, communication, information seeking, and learning. Although social media provided educational and communicative benefits, excessive use was associated with reduced study time, weaker direct social interaction, delayed religious activities, and imitation of language or behaviors encountered in digital content. These findings demonstrate the importance of continuous supervision and guidance from parents, Qur'anic teachers, and community leaders to promote responsible digital use while maintaining children's educational, social, and religious development.

2. The Impact of Social Media on the Moral Development of Minors in Kelebu Village, Kebon Alit Hamlet

Based on interviews conducted by the researcher with Mrs. Murni as a parent, Ustadz Hilmi as a Qur'anic teacher, nine children as research informants, and Mr. Suhaimi as a community leader in Kelebu Village, Kebon Alit Hamlet, it was found that social-media use had both positive and negative effects on the moral development of minors. According to the informants, social media provided benefits as a means of obtaining information, increasing knowledge, facilitating communication, and providing entertainment for children. However, excessive social-media use also resulted in behavioral changes, including increased smartphone use, imitation of language and behaviors encountered on social media, decreased interest in learning, reduced social interaction, and lower levels of discipline in performing religious activities and attending Qur'anic learning sessions (Interview with Mrs. Murni, parent; Ustadz Hilmi, Qur'anic teacher; nine children as research informants; and Suhaimi, community leader, Kelebu Village, Kebon Alit Hamlet, June 5, 7, 11, and 12, 2026).

a. Positive Effects of Social-Media Use on Children's Moral Development

Based on the interview findings, several positive effects of social-media use were identified among minors in Kelebu Village, Kebon Alit Hamlet. These positive effects were evident in the use of social media as a means of obtaining information, increasing knowledge, communicating, seeking entertainment, and accessing educational and religious materials.

First, social media could serve as a means of obtaining information and increasing children's knowledge. Children could search for various types of information through videos and other content available on social-media platforms. Such information enabled children to learn about various topics that they had not previously encountered. Thus, social media could function as an additional source of information that supported children's learning processes.

Second, social media could facilitate communication between children and their friends and family members. Children could use social-media platforms to communicate with friends and

relatives without having to meet them directly. In this context, social media could help children maintain communication and relationships with people around them.

Third, social media could function as a source of entertainment for children. Based on the interviews, children used social media to watch videos and play games. These activities served as forms of entertainment after children had completed their learning activities and other responsibilities. Nevertheless, entertainment-oriented use still needed to be limited so that it did not interfere with children's obligations.

Fourth, social media could also support children's religious knowledge when used to access appropriate content. Children could obtain materials concerning the Qur'an, prayers, religious lectures, and other Islamic knowledge through digital media. Such content could serve as an additional learning resource outside regular Qur'anic learning activities. Ustadz Hilmi also provided guidance through Qur'anic reading activities, memorization of prayers and short Qur'anic chapters, and moral education to help children filter the various influences obtained from digital media (Interview with Ustadz Hilmi, Qur'anic teacher, Kelebu Village, Kebon Alit Hamlet, June 7, 2026).

Therefore, social-media use could provide meaningful benefits for children when directed toward positive activities. Social media was not merely a means of entertainment but could also function as a medium for information, communication, learning, and the development of children's religious knowledge.

b. Negative Effects of Social-Media Use on Children's Moral Development

In addition to its positive effects, the findings indicated that excessive social-media use produced several negative effects on children's moral development. These effects were observed in learning discipline, religious practices, Qur'anic learning activities, speech patterns, behavior, social interaction, and children's relationships with their families and communities.

1). Decreased Learning Discipline

Mrs. Murni explained that changes in children's behavior had become increasingly visible as they spent more time using social media. According to her, children spent more time using smartphones than studying or helping their parents at home. Children sometimes postponed their study activities because they wanted to continue watching videos or playing games. Consequently, the time that should have been allocated to learning was reduced, and children became less disciplined in fulfilling their responsibilities as students (Interview with Mrs. Murni, parent, Kelebu Village, Kebon Alit Hamlet, June 5, 2026).

2). Decreased Discipline in Performing Religious Practices

Social-media use also influenced children's discipline in performing religious practices. Ustadz Hilmi explained that some children occasionally postponed prayer because they were more interested in playing games or watching viral content on social media. This condition indicated that children could prioritize entertainment over religious obligations when social-media use was not adequately supervised (Interview with Ustadz Hilmi, Qur'anic teacher, Kelebu Village, Kebon Alit Hamlet, June 7, 2026).

3). Reduced Concentration during Qur'anic Learning Activities

Negative effects were also observed when children participated in Qur'anic learning activities. According to Ustadz Hilmi, some children became less focused during Qur'anic learning sessions. Their attention sometimes remained directed toward activities performed on smartphones, resulting in reduced concentration when reading the Qur'an, memorizing prayers, and following the instructions of the Qur'anic teacher. This finding indicated that excessive social-

media use could reduce children's attention to religious learning activities (Interview with Ustadz Hilmi, Qur'anic teacher, Kelebu Village, Kebon Alit Hamlet, June 7, 2026).

4). Changes in Children's Speech Patterns

Social media also influenced children's speech patterns. Mrs. Murni and Ustadz Hilmi explained that children frequently imitated language, speaking styles, and expressions obtained from various social-media contents. For example, children used terms or forms of expression that were popular on social media when communicating in their daily lives. Without appropriate guidance, such language could also be used when communicating with parents, teachers, or older people, even though some expressions were not consistent with prevailing norms of politeness (Interview with Mrs. Murni, parent, and Ustadz Hilmi, Qur'anic teacher, Kelebu Village, Kebon Alit Hamlet, June 5, 2026).

5). Changes in Children's Behavior

In addition to speech patterns, social media also influenced children's behavior. Children tended to imitate behaviors and habits that they encountered through social media. Such changes could be observed in children's tendency to choose smartphone use over helping their parents, studying, or engaging in other activities. Children could also become more interested in following trends and habits presented on social media. This finding indicated that social media could become one of the external sources influencing children's behavioral development (Interview with Mrs. Murni, parent, Kelebu Village, Kebon Alit Hamlet, June 5, 2026).

6). Reduced Interaction with Family

Excessive social-media use also reduced children's interaction with their families. When children became overly focused on their smartphones, their attention was directed more toward screens than toward communicating with their parents. Children became less involved in family conversations and activities that involved helping their parents at home. This condition could reduce opportunities for children to learn about responsibility, obedience, politeness, and respect toward their parents (Interview with Mrs. Murni, parent, Kelebu Village, Kebon Alit Hamlet, June 5, 2026).

7). Reduced Social Interaction with Peers and the Community

Meanwhile, Suhaimi, as a community leader, explained that some children spent more time using smartphones than playing with their peers or participating in community and religious activities. Consequently, children's social interaction was reduced. Children who spent more time on smartphones had fewer opportunities to interact directly with their peers and community members. Direct social interaction was important because it provided opportunities for children to learn cooperation, mutual assistance, respect for others, and adherence to social norms (Interview with nine children as research informants and Suhaimi, community leader, Kelebu Village, Kebon Alit Hamlet, June 11 and 12, 2026).

8). Reduced Participation in Religious and Community Activities

Social-media use also caused some children to become less active in religious and community activities. Time that could have been used for Qur'anic learning, gathering with peers, or participating in community activities was sometimes spent using smartphones. This condition indicated that uncontrolled social-media use could reduce children's participation in their social and religious environments (Interview with nine children as research informants and Suhaimi, community leader, Kelebu Village, Kebon Alit Hamlet, June 11 and 12, 2026).

Based on interviews with the nine children as research informants, social media had become an integral part of their daily activities. The children reported using social media to watch videos,

play games, communicate with friends, and seek entertainment. Some children also acknowledged that social-media use sometimes caused them to postpone studying, helping their parents, or performing prayers on time. Meanwhile, Suhaimi, as a community leader, explained that social-media use had also influenced children's social lives in Kelebu Village, Kebon Alit Hamlet. According to him, some children spent more time using smartphones than playing with their peers or participating in community and religious activities, resulting in reduced social interaction (Interview with nine children as research informants and Suhaimi, community leader, Kelebu Village, Kebon Alit Hamlet, June 11 and 12, 2026).

These findings were consistent with Asmawati's (2022) study, which explained that the use of digital technology by children provided benefits in obtaining information and supporting learning processes. However, social-media use without adequate parental supervision could influence children's behavior, reduce direct social interaction, and increase the risk of children's exposure to content inappropriate for their age. The study emphasized that parents played an important role in supervising, accompanying, and guiding children's social-media use so that their moral development could be maintained (Asmawati, 2022). Furthermore, Prahasti et al. (2025) explained that parents played roles as facilitators, guides, and companions in children's use of digital media. Parental involvement in supervising children's digital activities was an important factor in developing children's character, ethics, and responsibility in using social media (Prahasti et al., 2025).

Overall, the findings showed that the impact of social media on the moral development of minors in Kelebu Village, Kebon Alit Hamlet, occurred in two directions. The positive effects included increased access to information and knowledge, easier communication, entertainment, and opportunities for learning, including religious learning. Meanwhile, the negative effects were reflected in decreased learning discipline, delayed prayer, reduced concentration during Qur'anic learning activities, changes in speech and behavior, reduced interaction with family, and lower participation in social and religious activities within the community. These findings indicate that the impact of social media on children's moral development was strongly influenced by the intensity of use as well as the supervision and guidance provided by parents, Qur'anic teachers, and the community. Therefore, cooperation among families, religious educational institutions, and the wider community was essential for directing children's social-media use toward beneficial purposes without undermining their moral development in accordance with the values of religious education.

Table 2 presents the main positive and negative effects of social media on the moral development of minors in Kelebu Village, Kebon Alit Hamlet.

Table 2. The Impact of Social Media on the Moral Development of Minors in Kelebu Village, Kebon Alit Hamlet

Dimension		Positive Effects	Negative Effects
Learning and Knowledge		Provides access to information, educational content, and new knowledge	Decreases learning time and discipline; may reduce concentration
Communication		Facilitates communication with family, friends, and relatives	May reduce direct interaction with family and peers
Religious Development		Provides access to Qur'anic materials, prayers, lectures, and Islamic knowledge	May delay prayer and reduce participation and concentration in Qur'anic learning
Behavior and Language		Can expose children to positive educational and religious models	May encourage imitation of inappropriate language, expressions, behaviors, and trends

Social Development	Supports digital communication and access to wider social networks	Reduces participation in peer, community, and religious activities when used excessively
Responsibility and Discipline	Can support productive activities when appropriately directed	May encourage children to postpone studying, helping parents, worship, and other responsibilities
Entertainment and Leisure	Provides recreation through videos and games	Excessive entertainment-oriented use can increase smartphone dependency and displace constructive activities
Moral Development	Can support knowledge, communication, and religious learning when guided	Uncontrolled use may weaken discipline, politeness, responsibility, social engagement, and religious commitment
Key Moderating Factor	Guided and purposeful use enhances potential benefits	Excessive and unsupervised use increases moral and behavioral risks

Overall, Table 2 shows that social media can support children's learning, communication, religious knowledge, and access to educational content when used appropriately. However, excessive and unsupervised use may weaken learning discipline, delay religious practices, reduce Qur'anic learning concentration, influence speech and behavior, and decrease interaction with family, peers, and the community. The findings therefore indicate that social media has a dual influence on children's moral development, with parental, religious, and community guidance functioning as an important factor in maximizing its benefits while minimizing its negative effects.

3. The Role of Parents in Guiding Social-Media Use to Prevent Harm to the Moral Development of Minors in Kelebu Village, Kebon Alit Hamlet

Based on an interview conducted by the researcher with Mrs. Dian, a parent in Kelebu Village, Kebon Alit Hamlet, it was found that parents played a crucial role in guiding children's use of social media so that it did not negatively affect their moral development. According to her, social media provided many benefits when used appropriately, such as helping children obtain information, increase their knowledge, and facilitate communication. However, social-media use also required supervision because children were still in a developmental stage and were not yet fully capable of distinguishing between content that was appropriate and content that conflicted with religious values and social norms. Therefore, parents attempted to guide children's social-media use through supervision, advice, restrictions on smartphone use, and teaching children to use social media responsibly (Interview with Mrs. Dian, parent, Kelebu Village, Kebon Alit Hamlet, June 5, 2026).

Mrs. Dian explained that supervision of social-media use was implemented through family rules, such as prohibiting children from using smartphones while studying, attending Qur'anic learning sessions, performing prayers, or spending time together with family members. In addition, she regularly checked the content accessed by her children and explained the benefits and potential negative effects of social-media use. According to her, parental guidance should not be limited to prohibitions but should also provide children with an understanding of how to select beneficial content and avoid information and entertainment that were inappropriate for their age (Interview with Mrs. Dian, parent, Kelebu Village, Kebon Alit Hamlet, June 5, 2026).

The interview with Ustadz Hilmi, as a Qur'anic teacher, indicated that the role of parents was a determining factor in children's moral development in the digital era. According to him, moral and religious guidance provided at the Qur'anic learning center would be more effective when supported by supervision and habituation within the family environment. Qur'anic teachers accompanied children only during certain periods, whereas parents spent considerably more time

with their children in their daily lives. Therefore, cooperation between parents and Qur'anic teachers was necessary to ensure that religious values taught in the Qur'anic learning center could be implemented in children's daily lives, including in their use of social media (Interview with Ustadz Hilmi, Qur'anic teacher, Kelebuh Village, Kebon Alit Hamlet, June 7, 2026).

Based on interviews with the nine children serving as research informants, it was found that parents had established various rules regarding social-media use. The children stated that they were not allowed to use smartphones while studying, attending Qur'anic learning sessions, or during prayer time. Parents also frequently reminded them not to spend excessive amounts of time on social media and to prioritize studying and religious practices. Nevertheless, several children acknowledged that they still used social media beyond the prescribed time limits, particularly during school holidays (Interview with nine children as research informants, Kelebuh Village, Kebon Alit Hamlet, June 11, 2026).

Suhaimi, as a community leader, explained that children's moral development was not solely the responsibility of parents but also required support from the wider community. According to him, community members and religious leaders continued to remind children not to use smartphones excessively, particularly during prayer and Qur'anic learning times. In addition, the community organized various religious activities, such as religious study sessions, afternoon Qur'anic learning, and Islamic commemorations, as efforts to develop children's religious character and prevent them from being easily influenced by the negative effects of social media (Interview with Suhaimi, community leader, Kelebuh Village, Kebon Alit Hamlet, June 12, 2026).

The findings of this study were consistent with Maria and Herawati (2021), who explained that parents played an important role in accompanying children in their use of digital media through supervision, rule-setting, open communication, and direct assistance when children accessed the internet. Consistent parental guidance could help children use social media positively, reduce their exposure to age-inappropriate content, and develop more responsible digital behavior (Maria & Herawati, 2021). Furthermore, Wahyuni et al. (2020) explained that children's moral development was strongly influenced by parenting practices, parental role modeling, and habituation within the family environment. Parents who actively provided supervision, religious education, and positive behavioral habituation were more capable of developing children's discipline, responsibility, and moral character, including their ability to use social media wisely (Wahyuni et al., 2020).

Based on the findings, parents' role in guiding social-media use in Kelebuh Village, Kebon Alit Hamlet, was implemented through limiting smartphone use, monitoring children's accessed content, providing advice, establishing religious practices, and maintaining good communication with children. These efforts were also supported by Qur'anic teachers and community members through religious guidance and social supervision. This finding demonstrates that the success of guiding children's social-media use so that it does not negatively affect their moral development is strongly influenced by parents' active involvement in educating, guiding, and supervising their children. Through such collaborative efforts, social media can be utilized as a means of supporting children's knowledge and learning while maintaining religious, moral, and social values in their everyday lives.

Table 3 summarizes the key roles of parents in guiding minors' social-media use in Kelebuh Village, Kebon Alit Hamlet.

Table 3. The Role of Parents in Guiding Social-Media Use to Protect Minors' Moral Development

Parental Role	Key Practices	Intended Moral Outcome
Supervision	Monitoring children's smartphone use and accessed content	Prevents exposure to inappropriate content
Rule-Setting	Restricting smartphone use during study, prayer, Qur'anic learning, and family time	Strengthens discipline and responsibility
Advice and Communication	Explaining the benefits, risks, and responsible use of social media	Develops digital awareness and self-control
Content Guidance	Teaching children to select beneficial and age-appropriate content	Promotes critical and responsible digital behavior
Religious Habituation	Prioritizing prayer, Qur'anic learning, and religious activities	Reinforces religious values and moral character
Role Modeling	Demonstrating responsible behavior and appropriate use of digital media	Encourages children to imitate positive behaviors
Continuous Monitoring	Maintaining supervision while gradually developing children's independence	Reduces excessive use and supports self-regulation
Family-Religious Collaboration	Coordinating parental guidance with Qur'anic teachers and religious activities	Strengthens consistency between family and religious education
Community Support	Reinforcing parental guidance through community and religious activities	Creates a supportive moral and social environment

The findings in Table 3 show that parental involvement extended beyond restricting smartphone use to include supervision, content monitoring, advice, communication, religious habituation, and positive role modeling. These efforts aimed to strengthen children's discipline, responsibility, self-control, and adherence to religious and social values. The findings also emphasize that parental guidance becomes more effective when supported by Qur'anic teachers and the wider community, creating a consistent educational environment that helps children gain the benefits of social media while reducing its potential risks to moral development.

DISCUSSION

1. Results Analysis

The present study aimed to examine the impact of social media on the moral development of minors in Kelebu Village, Kebon Alit Hamlet, from the perspective of religious education, with particular attention to three interconnected dimensions: patterns of children's social-media use, the moral consequences of such use, and the role of parents and religious education in guiding children's digital behavior. The findings indicate that social media has become an integral part of children's everyday lives, producing both constructive and potentially harmful consequences. The central finding is that social media does not inherently determine children's moral development; rather, its influence is shaped by the intensity and purpose of use, the nature of digital content encountered, and the quality of supervision and religious guidance provided by parents, Qur'anic teachers, and the community. This finding directly addresses the study's objectives by demonstrating that children's moral development in the digital environment emerges from the interaction between technological exposure and the social-religious environments in which children are raised.

a. Social Media as an Increasingly Embedded Part of Children's Everyday Lives

The first major finding concerns the extent to which social media has become embedded in the daily routines of minors in Kelebu Village, Kebon Alit Hamlet. Children reported using social media for approximately 2–4 hours on school days and 5–6 hours during holidays, primarily for entertainment, communication, information seeking, gaming, and, to a lesser extent, learning and religious content. The significance of this finding lies not simply in the duration of use but in the

extent to which digital media has become integrated into children's everyday activities. Social media is no longer an occasional technological tool but has become part of the environment in which children spend their leisure time, communicate with peers, obtain information, and encounter behavioral models.

This condition suggests a transformation in the socialization environment of children. Traditionally, children's behavioral patterns were primarily shaped through direct interaction with parents, teachers, peers, and community members. In the current digital environment, however, social media introduces additional sources of behavioral influence that operate continuously and beyond direct parental control. Children can encounter language, lifestyles, communication styles, entertainment practices, and behavioral models through digital content even when they are physically situated within a family or community environment. Consequently, the moral education of children can no longer be considered exclusively a matter of face-to-face interaction.

The findings further indicate that the intensity of social-media use becomes particularly important during school holidays, when children's daily schedules are less structured. The increase from approximately 2–4 hours to 5–6 hours suggests that the absence of structured educational and religious activities may create greater opportunities for children to engage with digital entertainment. Thus, the issue is not merely whether children use social media but whether digital activities are appropriately balanced with learning, family responsibilities, religious practices, and direct social interaction.

From the perspective of the research objective, this finding answers the first analytical dimension of the study: how minors use social media in their everyday lives. Social media serves multiple functions simultaneously—as entertainment, a communication channel, an information source, and a learning resource. Its meaning for children is therefore ambivalent. It can support developmental needs when used purposefully, but it can also compete with activities that are central to children's educational and moral development when usage becomes excessive or insufficiently regulated.

b. The Dual Character of Social Media: Opportunity and Moral Risk

The second major finding is that social media has a dual influence on children's moral development. The positive effects identified in the study include easier access to information, increased knowledge, communication with friends and family, entertainment, and access to educational and religious materials. These benefits indicate that social media can function as an informal learning environment. Children can access Qur'anic recitations, religious lectures, prayers, educational videos, and other forms of knowledge that may complement formal learning at school and Qur'anic learning institutions.

However, the findings also reveal that these potential benefits coexist with several risks. Excessive use was associated with decreased learning discipline, delayed prayer, reduced concentration during Qur'anic learning, changes in speech patterns, imitation of online behaviors, reduced interaction with parents, and declining participation in community and religious activities. The significance of these findings is that the moral consequences of social media appear not to originate primarily from access to technology itself, but from the displacement of constructive activities by prolonged digital engagement.

This distinction is important from a religious-education perspective. Moral development requires habituation through repeated practices, social interaction, role modeling, discipline, and participation in religious activities. When excessive social-media use reduces children's involvement in these formative experiences, the problem is not simply excessive screen time but a disruption of

the everyday contexts through which moral values are practiced. For example, postponing prayer because of gaming represents more than a time-management problem; it indicates a potential shift in priorities between religious obligations and immediate digital gratification. Similarly, reduced participation in Qur'anic learning may limit children's opportunities to reinforce religious knowledge and moral habits.

The findings therefore suggest that social media functions as a competing socialization environment. Children are simultaneously exposed to two broad sources of behavioral influence: the value-oriented environment created by family and religious education and the rapidly changing digital environment created by social-media platforms. The moral outcome depends partly on which environment exerts stronger and more consistent influence on children's daily behavior.

c. Digital Imitation and Changes in Children's Speech and Behavior

Another important finding is the emergence of imitation as a mechanism through which social media influences children's behavior. Parents and Qur'anic teachers reported that some children reproduced language, expressions, speaking styles, and behaviors encountered through social-media content. Children themselves also acknowledged that digital content sometimes influenced their habits and ways of speaking.

This finding can be interpreted as evidence that social media provides children with readily accessible behavioral models. At the developmental stage represented by the participants, children may not yet possess sufficiently developed critical capacities to distinguish consistently between content that is appropriate for imitation and content that is inappropriate. Consequently, repeated exposure can contribute to the normalization of particular forms of language or behavior.

From the perspective of religious education, this finding is particularly significant because moral learning is not limited to explicit instruction. Children also acquire values and behavioral patterns through observation, imitation, and habituation. When digital media introduces alternative models that conflict with politeness, respect for elders, religious conduct, or community norms, children may experience competing behavioral references. The influence of social media therefore needs to be understood not only in terms of the content children consume but also in terms of the mechanisms through which that content becomes incorporated into everyday behavior.

The finding also explains why some behavioral changes identified by parents and Qur'anic teachers were not necessarily immediate or dramatic. Repeated exposure to particular expressions, trends, or behaviors may gradually make them familiar to children. Once familiar, these patterns can appear in everyday communication without children necessarily recognizing them as inconsistent with established social or religious norms. Therefore, moral guidance must include not only restrictions on access but also the development of children's capacity to evaluate and interpret digital content.

d. Social Media Use and the Displacement of Moral-Educational Activities

The findings show a recurring relationship between intensive social-media use and reduced participation in activities that traditionally contribute to children's moral development. Children reported postponing study, prayer, and household responsibilities, while parents and community leaders observed reduced participation in family, peer, religious, and community activities. This relationship is analytically important because it demonstrates that the moral impact of social media may operate indirectly through displacement.

In other words, social media does not necessarily need to contain explicitly immoral content to influence children's moral development negatively. The displacement of learning, worship, family interaction, and community participation can itself have moral consequences. Time spent

watching videos or playing games is time that may otherwise be spent interacting with parents, helping with household responsibilities, attending Qur'anic lessons, praying, or engaging with peers in face-to-face settings. These activities provide practical opportunities for children to learn responsibility, cooperation, respect, discipline, and empathy.

This finding helps explain why the study identified reduced discipline and social participation as important manifestations of moral change. Moral development is constructed through everyday practice rather than solely through verbal instruction. Therefore, when digital activities gradually replace opportunities for practicing moral behavior, children's moral development may be affected even when they continue to receive formal religious instruction.

e. Religious Education as a Value-Based Framework for Digital Engagement

The findings further demonstrate that religious education plays an important role in mediating children's relationship with social media. Qur'anic learning activities, memorization of prayers and short Qur'anic chapters, Qur'anic reading, religious instruction, and habituation of worship provide children with a framework for distinguishing desirable and undesirable behavior. Ustadz Hilmi's account indicates that religious education functions not merely as the transmission of religious knowledge but also as a mechanism for developing discipline, moral awareness, and behavioral self-regulation.

This finding is consistent with the conceptual orientation of Islamic religious education, in which knowledge is expected to be translated into everyday conduct. In the context of social media, this means that children require moral principles that can be applied to digital situations, including how they communicate, what content they consume, how they manage their time, and how they respond to online influences.

The role of religious education is therefore best understood as value formation rather than technological prohibition. The findings do not indicate that children should be completely isolated from social media. Instead, they suggest that children need sufficient moral and religious foundations to engage with digital environments responsibly. This distinction is important because complete restriction may be difficult to sustain in an increasingly digital society, whereas internalized values can potentially guide children's choices even when direct adult supervision is absent.

f. Parental Supervision as the Primary Mechanism of Moral Regulation

The findings also identify parents as the most immediate actors in regulating children's social-media use. Parental strategies included setting time limits, monitoring accessed content, prohibiting smartphone use during study, Qur'anic learning, prayer, and family interaction, providing advice, encouraging alternative activities, and maintaining communication with children.

The significance of these strategies lies in their combination of control and communication. Effective parental supervision in the present context is not limited to determining when children may or may not use smartphones. Parents also attempt to explain why certain content should be avoided and why children's digital activities need to be balanced with religious, educational, and family responsibilities. This suggests that parental mediation becomes more meaningful when children gradually understand the reasons underlying the rules rather than simply complying with externally imposed restrictions.

At the same time, the findings reveal limitations in parental supervision. Parents face constraints related to work responsibilities, limited time, children's strong interest in entertainment, peer influence, and the difficulty of monitoring all digital activities. This indicates that parental supervision cannot be treated as a simple or universally effective solution. The digital environment

is too extensive and dynamic to be controlled entirely by parents. Consequently, children's moral resilience must also be strengthened through religious education and broader community involvement.

g. The Family–Religious Education–Community Relationship

An important analytical contribution of the findings is the identification of a three-level guidance structure involving family, religious education, and community. Parents provide daily supervision and moral habituation; Qur'anic teachers reinforce religious knowledge and character formation; and community members contribute social monitoring and provide an environment that supports positive behavior.

These three domains are complementary rather than interchangeable. Parents have the greatest frequency of contact with children, Qur'anic teachers provide structured religious and moral education, while community leaders and members shape the broader social environment in which children interact. The findings indicate that moral protection becomes more difficult when responsibility is placed exclusively on one actor.

The relationship can therefore be understood as a collaborative process. Family supervision regulates children's immediate digital behavior, religious education provides the moral framework for interpreting digital experiences, and the community reinforces behavioral expectations through social interaction and collective activities. Together, these mechanisms can reduce the possibility that social media becomes the dominant source of children's behavioral learning.

h. Theoretical Interpretation of the Findings

The findings can be interpreted through a combination of moral-development, social-learning, and religious-education perspectives. Kohlberg's (1981) framework emphasizes that moral development progresses through children's increasing ability to understand moral principles and distinguish right from wrong. The present findings indicate that such development takes place within an increasingly complex environment in which social media provides additional experiences, behavioral models, and value references.

From this perspective, children's exposure to social media should not be interpreted as automatically producing moral decline. Rather, digital experiences become part of the social environment through which children's moral understanding develops. The quality of guidance surrounding those experiences determines whether children merely imitate digital behavior or critically evaluate it according to values acquired through family and religious education.

The findings also support the educational perspective that the family constitutes a primary environment for character formation. Parents' efforts to establish rules, provide explanations, model appropriate behavior, and reinforce religious routines indicate that moral development occurs through continuous interaction between instruction and habituation. Religious education then extends this process by providing systematic opportunities for children to practice religious knowledge and moral behavior.

Thus, the theoretical interpretation emerging from the findings is that social media operates as an additional socialization environment, while family and religious education function as value-regulating environments. The moral consequences of social-media use depend on the interaction between these environments rather than on technological exposure alone.

i. Analytical Synthesis: Toward an Integrated Understanding

Taken together, the findings suggest an interconnected process rather than three independent phenomena. First, increased accessibility and intensive use make social media an integral component of children's everyday lives. Second, intensive or poorly regulated use can

displace educational, religious, family, and community activities and expose children to behavioral models that may conflict with established moral norms. Third, parental supervision, Qur'anic education, and community support can mediate these influences by establishing boundaries, providing moral interpretation, and creating opportunities for positive behavioral habituation.

The analytical relationship can therefore be represented as follows:

Social-media exposure → patterns and intensity of use → digital content and behavioral imitation/displacement of constructive activities → potential changes in discipline, speech, interaction, and religious participation → parental supervision + Qur'anic education + community support → moderated digital behavior and strengthened moral development.

This model provides an important interpretation of the study's findings. The influence of social media is neither exclusively positive nor exclusively negative. Rather, it is conditional and mediated. The same digital platform can provide educational and religious resources while simultaneously creating distractions and behavioral risks. What determines the eventual outcome is the interaction between children's digital practices and the strength of the educational, familial, and social mechanisms surrounding them.

In relation to the research objectives, the findings therefore demonstrate three central points. First, social media has become an established component of minors' everyday lives in Kelebu Village, Kebon Alit Hamlet. Second, its influence on morality operates through both direct exposure to digital content and indirect displacement of learning, worship, family interaction, and community participation. Third, parental supervision, religious education, and community involvement function as important mechanisms for moderating these influences. The findings consequently support an understanding of children's digital morality as a shared educational responsibility, rather than solely as an issue of individual children's self-control.

Overall, the results indicate that the central challenge is not whether children should use social media, but how children can be prepared, guided, and supervised to use it without compromising the moral, religious, and social values expected within their community. This interpretation provides the basis for the next part of the discussion, which compares these findings with previous empirical studies and examines areas of convergence, divergence, and theoretical contribution.

2. Comparison with Previous Studies

The findings of this study are broadly consistent with previous research demonstrating that social media and digital technology can produce both beneficial and adverse consequences for children's development. However, the present study extends this body of research by placing particular emphasis on moral development from the perspective of religious education and by examining the interaction among social-media use, parental supervision, Qur'anic education, and community involvement within a specific rural community. The comparison below highlights areas of convergence with previous studies while also identifying the distinctive contribution of the present findings.

a. Social Media Use and Its Dual Effects on Children

The finding that social media has become an integral part of children's everyday lives is consistent with Handayani et al. (2022), who found that social media can provide children with access to information, learning resources, and communication opportunities while simultaneously creating risks related to learning concentration, behavior, and social interaction. The present study confirms this dual character. Children in Kelebu Village used social media not only for entertainment but also for obtaining information, communicating with friends and family, and

accessing educational and religious materials. At the same time, intensive use was associated with reduced attention to learning, family responsibilities, religious activities, and direct social interaction.

The similarity between the two studies suggests that the educational value of social media depends substantially on how the technology is used. Social media can function as an extension of children's learning environment when content is selected appropriately and usage is regulated. Conversely, when entertainment becomes the dominant purpose and digital engagement becomes excessive, social media may compete with activities that contribute directly to children's educational and social development.

The present findings are also consistent with Keles et al. (2020), who reported that excessive social-media use among children and adolescents can be associated with psychological and behavioral difficulties. However, the present study provides a somewhat different emphasis. Rather than primarily examining psychological well-being, the findings focus on moral and religious behavior, particularly learning discipline, prayer, Qur'anic learning, speech, family interaction, and participation in community activities. This distinction is important because it demonstrates that the consequences of intensive digital engagement may be interpreted differently depending on the developmental and cultural framework used to analyze them.

b. Excessive Digital Use and the Displacement of Constructive Activities

The finding that excessive social-media use can displace learning, religious practices, family responsibilities, and community participation is consistent with Asmawati (2022), who emphasized that digital technology can provide valuable opportunities for children but may also create behavioral and social risks when parental supervision is inadequate. The present study similarly found that some children postponed studying, delayed prayer, reduced participation in Qur'anic learning, and spent less time helping their parents because of their engagement with smartphones.

This finding extends previous research by demonstrating that the displacement effect is not limited to academic activities. In the context of Kelebeh Village, digital engagement may also displace religious and family-based moral practices. This is particularly relevant from the perspective of Islamic religious education because moral development occurs not only through formal teaching but also through repeated participation in prayer, Qur'anic learning, family interaction, cooperation, and responsibility.

Thus, the present findings suggest that excessive social-media use should be understood not merely as a problem of screen duration but as a problem of time allocation and activity displacement. The greater the amount of time devoted to digital entertainment, the fewer opportunities children may have to participate in activities through which discipline, responsibility, respect, cooperation, and religious commitment are practiced.

c. Social Media, Imitation, and Children's Behavioral Development

The finding that children imitate language, expressions, speaking styles, and behaviors encountered through social media is consistent with Efendy et al. (2023), who demonstrated that children's exposure to the language used by gaming content creators can contribute to the imitation of harsh or inappropriate expressions. The present study similarly found that some children reproduced expressions and communication styles encountered through digital content in their everyday interactions.

This consistency suggests that digital media can function as an important source of behavioral modeling for children. The difference is that the present study considers imitation not only in relation to language but also in relation to broader behavioral patterns, including children's

preference for smartphone use over studying, helping parents, or participating in social and religious activities.

From the perspective of moral education, this finding is particularly significant. Children's imitation of digital behavior may indicate that social media has become an informal educational environment. Unlike formal religious education, however, this environment does not necessarily distinguish between desirable and undesirable behaviors. Consequently, children require guidance to interpret digital content critically and determine whether particular forms of language, behavior, or lifestyle are consistent with religious and social values.

d. Social Media and Children's Social Interaction

The present study found that intensive smartphone use was associated with reduced direct interaction between children and their parents, peers, and community members. This finding is broadly consistent with Handayani et al. (2022), who identified reduced social interaction as one of the potential negative consequences of excessive social-media use. It also corresponds with Arlianti et al. (2024), who found that excessive gadget use can affect children's direct social interaction and behavior toward parents.

The present study, however, adds a community-level dimension to this relationship. Reduced interaction was not observed only within the family but also in children's participation in neighborhood, religious, and community activities. This is important because direct social interaction provides children with opportunities to practice cooperation, mutual assistance, respect, empathy, and adherence to shared norms. In this sense, the reduction of face-to-face interaction may have implications for moral development because many moral competencies are learned through social participation rather than through individual exposure to information.

The findings therefore suggest that the relationship between social media and morality may partly operate through changes in children's social environment. When digital interaction increasingly replaces direct participation in family and community life, children may experience fewer opportunities to practice interpersonal values in real-world contexts.

e. Parental Supervision and Digital Mediation

The findings concerning parental supervision are strongly consistent with Livingstone and Blum-Ross (2020), who argue that parental mediation of children's digital technology use involves more than restricting access. It includes communication, guidance, discussion, and parental involvement in understanding children's digital activities. The present study confirms this broader conception of parental mediation. Parents in Kelebu Village attempted to establish time limits, monitor content, provide advice, communicate with children, and encourage alternative activities such as studying, helping with household tasks, attending Qur'anic learning, and performing religious practices.

The findings are also consistent with Maria and Herawati (2021), who emphasized parental supervision, rule-setting, open communication, and direct assistance in children's digital activities. Similarly, Prahasti et al. (2025) highlighted parents' roles as facilitators, guides, and companions in children's digital-media use. The convergence of these findings indicates that effective parental involvement is multidimensional and cannot be reduced to technological restriction.

Nevertheless, the present study reveals an important contextual issue: parental mediation has practical limitations. Parents reported difficulties in monitoring children's digital activities because of work responsibilities, children's strong attraction to entertainment content, peer influence, and the increasingly broad accessibility of digital content. This finding suggests that even well-

intentioned parental supervision may be insufficient when responsibility for children's digital behavior rests exclusively with the family.

f. Religious Education and Moral Development

The findings concerning Qur'anic education and moral formation are consistent with Sipayung and Monica (2024), who emphasized the importance of religious and moral values in children's development. The present study similarly demonstrates that Qur'anic learning, prayer habituation, memorization of prayers and short Qur'anic chapters, and moral instruction provide children with an important framework for developing discipline and appropriate behavior.

The findings also correspond with Latipah and Afrita (2021), who emphasized the influence of children's environment and developmental stimulation on moral formation. In the present study, the digital environment represents an additional source of stimulation that operates alongside family and religious educational environments. This indicates that contemporary moral education needs to respond not only to traditional social influences but also to the rapidly changing digital environment in which children spend substantial amounts of time.

The present study nevertheless contributes a more specific interpretation by showing that religious education may function as a mediating mechanism between digital exposure and moral behavior. Qur'anic teachers do not merely provide religious knowledge; they reinforce behavioral habits and values that can help children evaluate and regulate their digital activities. In this sense, religious education provides children with an interpretive framework through which they can distinguish beneficial digital content from content that conflicts with religious and social norms.

g. Social Media and Moral Development: Confirming and Extending Previous Evidence

The finding that social media has both positive and negative implications for children's morality is consistent with Abidah (2023), who reported a relationship between excessive gadget use and moral degradation among students. However, the present study differs in its interpretation of causality. The findings do not support the assumption that social media itself is the direct or primary cause of moral decline. Instead, the influence of social media is mediated by intensity of use, content exposure, children's developmental capacity, parental supervision, religious education, and community environment.

This distinction represents an important analytical contribution. If social media were inherently harmful, restricting access would be sufficient to address the problem. The findings, however, indicate that children can obtain educational and religious benefits from the same digital technologies that also create behavioral risks. Therefore, the more appropriate response is not technological rejection but the development of responsible digital practices supported by family, religious institutions, and community structures.

This interpretation is also compatible with the findings of Ariani et al. (2022), who reported that social media can provide information and learning opportunities but may negatively influence children's behavior and development when excessive use is not accompanied by adequate supervision. The present study reinforces this conclusion while placing it within a religious-educational framework.

h. Comparison with Studies on Digital Communication and Children's Development

The findings concerning language, communication, and behavior also correspond with Anggraeni et al. (2024), who reported that excessive digital exposure can influence children's everyday social communication, concentration, behavior, and psychological development. The present study similarly found changes in children's speech patterns and social interaction. Children

sometimes adopted expressions and communication styles encountered through social media, including forms of language that were not always consistent with local norms of politeness.

The present study further contextualizes this finding through the moral norms emphasized by parents, Qur'anic teachers, and community leaders. In Kelebu Village, appropriate communication is not understood solely as a matter of effective interaction but is also connected to respect for parents, teachers, elders, and religious values. Thus, changes in children's language can become a significant indicator of moral development because language is one of the most visible forms through which respect, politeness, and social responsibility are expressed.

Similarly, Sartika et al. (2025) demonstrated that digital communication patterns can influence language use, politeness, confidence, and participation in academic discussions. Although their research context differs from the present study, the findings support the broader argument that habitual digital communication can shape individuals' communication practices. The present study extends this insight to younger children and emphasizes the role of religious and family education in regulating the influence.

i. Consistency with the Family-Based Perspective on Moral Education

The present findings are also consistent with Herlina et al. (2023), who emphasized the central role of family education in establishing moral and ethical values. Parents in Kelebu Village were found to function not only as supervisors but also as educators and role models. Their efforts to establish routines, reinforce religious practices, provide advice, and communicate with children illustrate the continuing importance of the family as the primary environment for moral formation.

This finding is compatible with Wahyuni et al. (2020), who emphasized the influence of parenting practices, parental modeling, and habituation on children's moral development. The present study confirms the importance of these mechanisms in the digital context. However, it also demonstrates that parenting today must incorporate a new dimension: digital mediation. Parents are required not only to teach children how to behave toward other people but also how to behave responsibly within digital environments.

Consequently, the findings suggest that contemporary family-based religious education should integrate conventional moral habituation with digital literacy and parental mediation. Religious values such as discipline, responsibility, modesty, respect, and self-control need to be translated into children's everyday digital practices.

j. Areas of Difference and the Specific Contribution of the Present Study

Although substantial similarities exist between the present findings and previous research, several differences distinguish this study. First, many previous studies have examined social media in relation to learning, psychological development, social interaction, digital literacy, or general child behavior. The present study specifically frames the issue through religious education and moral development among minors.

Second, previous studies have often focused on individual or family-level effects, whereas this study incorporates three interconnected social environments: family, Qur'anic education, and community. The findings demonstrate that children's digital behavior cannot be adequately understood by examining parental supervision alone. Religious teachers and community leaders also contribute to the regulation and interpretation of children's behavior.

Third, the present study is situated within Kelebu Village, Kebon Alit Hamlet, where religious values remain embedded in everyday family and community practices. This local context provides an important explanation for why Qur'anic learning, prayer, religious activities, and community participation become central indicators of moral development. Thus, the meaning of

"negative effects" is not determined solely by generic measures of screen time or psychological well-being but also by the extent to which digital practices interfere with culturally and religiously valued activities.

Fourth, the present study moves beyond a simple positive-versus-negative effects framework. The findings indicate that social media should be understood as a conditional influence whose consequences depend on patterns of use and the strength of surrounding educational mechanisms. This provides a more nuanced interpretation than viewing social media as either an inherently beneficial educational technology or an inherently harmful influence on children.

k. Overall Synthesis of the Comparison

Overall, the findings demonstrate substantial convergence with previous studies regarding the dual nature of social media, the risks of excessive digital use, the importance of parental supervision, the influence of digital content on children's behavior, and the value of religious and moral education. The present study therefore reinforces existing evidence that children's digital experiences require active guidance and contextual support.

At the same time, the study extends previous scholarship by conceptualizing children's moral development as the outcome of an interaction among digital exposure, behavioral imitation, activity displacement, family mediation, religious education, and community support. Rather than treating social media as an independent causal factor, the findings suggest that its moral consequences emerge through a broader social-educational system. This perspective helps explain why similar levels of social-media exposure may produce different outcomes among children depending on the quality of parental guidance, religious habituation, and community support available to them.

The comparison with previous studies therefore confirms the relevance of existing research while also identifying the distinctive contribution of the present study. Its main contribution lies in demonstrating that religious education can serve as a mediating and protective framework for children's engagement with social media, particularly when supported by consistent parental supervision and community involvement. This interpretation provides the foundation for the next section, which discusses the implications of the findings for religious education, parenting practices, community engagement, and the broader understanding of children's digital morality.

3. Implications of the Findings

The findings contribute to the understanding of children's digital morality by demonstrating that the effects of social media are conditional rather than inherently positive or negative. Theoretically, the study extends existing perspectives on moral development and religious education by showing that children's moral behavior is shaped through the interaction of digital exposure, family supervision, religious education, and community environment. Social media therefore represents an additional socialization environment whose influence can be mediated by value-based education and parental guidance.

Practically, the findings imply that parents should combine reasonable time restrictions with content monitoring, communication, positive modeling, and religious habituation. Qur'anic teachers can strengthen children's digital resilience by integrating moral guidance and responsible digital behavior into religious learning. Community leaders can complement these efforts by creating supportive religious and social activities for children. These findings suggest that effective responses to children's digital challenges require collaboration among families, religious educators, and the wider community, rather than relying solely on technological restrictions.

4. Research Limitations

This study has several limitations that should be considered when interpreting its findings. First, the study was conducted in a single community, Kelebuh Village, Kebon Alit Hamlet, with a relatively small number of child participants; therefore, the findings cannot be generalized statistically to all minors or communities. Second, the study relied primarily on qualitative interviews, observations, and documentation, making the findings potentially subject to participant self-reporting and researcher interpretation biases. Third, the study did not quantitatively measure variables such as exact screen time, types of content consumed, or changes in moral behavior. Finally, other factors that may influence children's moral development, including peer relationships, socioeconomic conditions, school environments, and individual psychological differences, were not examined systematically. Future studies could address these limitations through larger and more diverse samples, longitudinal designs, and mixed-method approaches combining qualitative evidence with quantitative measures.

CONCLUSION

This study concludes that social media has become an integral part of the daily lives of minors in Kelebuh Village, Kebon Alit Hamlet, providing opportunities for communication, information access, entertainment, and religious learning. However, excessive and insufficiently supervised use is associated with several concerns regarding children's moral development, including reduced learning discipline, delayed religious practices, decreased concentration in Qur'anic learning, changes in speech and behavior, and reduced interaction with family, peers, and the wider community. These findings directly address the study's objective of examining the relationship between social-media use and the morality of minors from the perspective of religious education.

The study further demonstrates that the influence of social media is not inherently negative but is strongly shaped by the intensity, purpose, content, and supervision of its use. Parental supervision emerged as a central mechanism for mitigating negative influences through time restrictions, content monitoring, communication, advice, and the establishment of religious routines. Qur'anic teachers and community leaders also contribute by reinforcing religious values, discipline, and positive social behavior. Thus, children's moral resilience in the digital environment depends on the interaction between family guidance, religious education, and community support.

Theoretically, these findings strengthen the understanding that children's moral development in the digital era is shaped by the interaction between technological exposure and socialization within family, religious, and community environments. Practically, the findings suggest that parents, Qur'anic teachers, and community leaders should develop coordinated strategies for digital supervision and religious-moral education rather than relying solely on restrictions. Such an approach can enable children to benefit from social media while maintaining Islamic values, responsibility, discipline, and respectful social behavior.

Future research should examine this phenomenon across a broader range of communities and involve larger and more diverse participant groups. Further studies could also investigate differences based on age, gender, types of social-media content, duration of use, parenting styles, and levels of religious engagement. Longitudinal or mixed-method research would be particularly valuable for examining how patterns of social-media use and children's moral development change over time. Overall, this study highlights the importance of integrating digital literacy, parental mediation, and religious education as complementary strategies for supporting children's moral development in an increasingly digital society.

REFERENCES

- Abidah. (2023). Dampak penggunaan gadget terhadap degradasi moral pelajar. *Pendidikan dan Konseling*, 5, 2716–2725. <https://doi.org/10.31004/jpdk.v5i1.11393>
- Agustriarini, E. D., Alam, L. N., & Dirgayunita, A. (2022). Dampak kecanduan game online pada moralitas anak-anak di Desa Gunggungan Kidul Kabupaten Probolinggo. *Jurnal Pendidikan dan Konseling*, 4(1), 519–529. <https://doi.org/10.31004/jpdk.v4i1.3776>
- Anggraeni, I., Fuaody, C. N., Nugraha, R. G., & Maulidia, L. (2024). Analisis pengaruh digital terhadap komunikasi sosial anak dalam kehidupan sehari-hari. *Jurnal Basicedu*, 8(1), 327–337. <https://doi.org/10.31004/basicedu.v8i1.7008>
- Ariani, N., et al. (2022). Pengaruh penggunaan media sosial terhadap perilaku dan perkembangan anak. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(5), 4525–4535. <https://doi.org/10.31004/obsesi.v6i5.2560>
- Arikunto, S. (2015). *Prosedur penelitian: Suatu pendekatan praktik*. Rineka Cipta.
- Asmawati, L. (2022). Peran orang tua dalam pemanfaatan teknologi digital pada anak usia dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(1). <https://doi.org/10.31004/obsesi.v6i1.1170>
- Benoot, C., Hannes, K., & Bilsen, J. (2016). The use of purposeful sampling in a qualitative evidence synthesis: A worked example on sexual adjustment to a cancer trajectory. *BMC Medical Research Methodology*, 16, Article 21. <https://doi.org/10.1186/s12874-016-0114-6>
- Boli, B. B. B., & Bouk, H. S. (2024). Sosialisasi manfaat penggunaan media sosial secara efektif serta upaya meningkatkan kesadaran siswa SMPK Lamaholot 1912 Watoone. *Jurnal Pengabdian Kepada Masyarakat Nusantara*, 5(4), 4990–4994. <https://doi.org/10.55338/jpkmn.v5i4.3637>
- Bungin, B. (2017). *Penelitian kualitatif*. Kencana.
- Daradjat, Z. (2011). *Ilmu pendidikan Islam*. Bumi Aksara.
- Dewantara, K. H. (1977). *Pendidikan: Bagian pertama*. Majelis Luhur Persatuan Taman Siswa.
- Efendy, J. A. R., Manullang, Y., et al. (2023). Dampak penggunaan bahasa Youtuber gaming Windah Basudara terhadap perilaku anak di bawah umur. *Jurnal Multidisiplin West Science*, 2(12), 1033–1039. <https://doi.org/10.58812/jmws.v2i12.813>
- Fusch, P. I., Fusch, G. E., & Ness, L. R. (2018). Denzin's paradigm shift: Revisiting triangulation in qualitative research. *Journal of Social Change*, 10(1), 19–32. <https://doi.org/10.5590/JOSC.2018.10.1.02>
- Handayani, F., & Maharani, R. A. (2022). Pengaruh penggunaan media sosial terhadap perkembangan anak usia sekolah dasar. *Jurnal Pendidikan Tambusai*, 6(2), 11362–11369. <https://doi.org/10.31004/jptam.v6i2.4244>
- Haeriah, E. Y. K., & Muttaqijn, I. (2023). Dampak penggunaan media digital terhadap perkembangan perilaku sosial anak usia 7 tahun. *Jurnal Pendidikan: SEROJA*, 2(4), 520–528. <https://doi.org/10.572349/seroja.v2i4.1007>
- Herlina, Susiba, & Syarifuddin. (2023). Perspektif Al-Qur'an dan fikih dalam membangun pendidikan keluarga yang berkualitas. *Instructional Development Journal (IDJ)*, 6(1), 27–37. <https://doi.org/10.24014/idj.v6i1.24429>
- Keles, B., McCrae, N., & Grealish, A. (2020). A systematic review: The influence of social media on depression, anxiety and psychological distress in adolescents. *International Journal of Adolescence and Youth*, 25(1), 79–93. <https://doi.org/10.1080/02673843.2019.1590851>
- Kohlberg, L. (1981). *Essays on moral development: The philosophy of moral development*. Harper & Row.

- Kurniawati, A. (2023). Edukasi penggunaan media sosial kepada masyarakat di Desa Cigadog. *Jurnal Pengabdian Masyarakat*, 2(3), 239–248. <https://doi.org/10.52434/jpm.v2i3.3191>
- Latipah, E., & Afnita, J. (2021). Perkembangan moral anak usia dini usia 0–6 tahun dan stimulasinya. *Jurnal Studi Islam, Gender, dan Anak*, 16(2), 289–306. <https://doi.org/10.24090/yinyang.v16i2.4421>
- Livingstone, S., & Blum-Ross, A. (2020). *Parenting for a digital future: How hopes and fears about technology shape children's lives*. Oxford University Press.
- Maria, L., & Herawati, N. (2021). Pendampingan orang tua terhadap anak dalam penggunaan media digital. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5(2), 1–12. <https://doi.org/10.31004/obsesi.v5i2.1163>
- Mayestika, P., & Hasmira, M. H. (2021). Peran orang tua dalam mengawasi penyalahgunaan gadget oleh anak di masa pandemi COVID-19. *Perspektif*, 4(4), 519–530. <https://doi.org/10.24036/perspektif.v4i4.466>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Moleong, L. J. (2018). *Metodologi penelitian kualitatif*. Remaja Rosdakarya.
- Monica, S., & Sipayung, S. A. B. (2024). Aspek-aspek yang mempengaruhi penerimaan nilai-nilai agama dan moral pada anak usia dini. *Journal of Education and Social Analysis*, 5(3), 13–25. <https://doi.org/10.51178/jesa.v5i3.2033>
- Nasrullah, R. (2017). *Media sosial: Perspektif komunikasi, budaya, dan sosioteknologi*. Simbiosis Rekatama Media.
- Novita, & K. S. K. (2021). Peran orang tua dalam mendampingi anak menggunakan teknologi digital. *Jurnal Pendidikan dan Pembelajaran*, 10(2), 120–130.
- Omaszewski, L. E. (2020). *Planning qualitative research: Design and decision making*.
- Prahasti, M., Sundari, N., & Mashudi, E. A. (2025). Peran orang tua dalam mengembangkan literasi digital anak usia dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 9(5). <https://doi.org/10.31004/obsesi.v9i5.7285>
- Putra, R. P. (2024). Dampak buruk media sosial bagi perkembangan anak. *Jurnal Teknologi dan Sains Modern*, 1(4), 158–167. <https://doi.org/10.69930/jtsm.v1i4.249>
- Rahmawati, M. (2022). Pengaruh sosial media terhadap perkembangan psikologi pada anak sekolah dasar. *IDEA: Jurnal Psikologi*, 6(2), 89–96.
- Renz, S. M., Carrington, J. M., & Badger, T. A. (2018). Two strategies for qualitative content analysis: An intramethod approach to triangulation. *Research in Nursing & Health*, 41(4), 353–360. <https://doi.org/10.1177/1049732317753586>
- Sartika, D., Rahmi, E., & Yaqinah, A. (2025). Pengaruh media sosial terhadap tindak tutur mahasiswa STKIP Muhammadiyah Manokwari dalam diskusi akademik. *Jurnal Perspektif Pendidikan*, 19(1), 40–47. <https://doi.org/10.31540/jpp.v19i1.3527>
- Sugiyono. (2019). *Metode penelitian kualitatif, kuantitatif, dan R&D*. Alfabeta.
- Sukmadinata, N. S. (2016). *Metode penelitian pendidikan*. Remaja Rosdakarya.
- Tafsir, A. (2013). *Ilmu pendidikan dalam perspektif Islam*. Remaja Rosdakarya.
- Urrachmah, M. S. (2024). Efektivitas media sosial sebagai sarana literasi digital untuk membangun. *[Nama jurnal tidak tercantum dalam data yang diberikan]*, 4(7), 225–233. <https://doi.org/10.56393/decive.v4i7.2089>

- Wahyuni, Reswita, & Marlina. (2020). Peran orang tua dalam pembentukan moral anak usia dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 4(1), 386–395.
<https://doi.org/10.31004/obsesi.v4i1.464>
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). SAGE Publications.