



THE ROLE OF KYAI IN THE CULTURE OF RELIGIOUS MODERATION IN THE DIGITAL ERA AT THE RIBATH NURUL ANWAR ISLAMIC BOARDING SCHOOL

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Abstract:

The culture of religious moderation in Islamic boarding schools includes an attitude of tawassuth, tolerance, and accommodation towards diversity. Pesantren plays an important role in instilling moderate values, encouraging students to respect differences and think critically in the context of a multicultural society. This study examines the role of kyai in building a culture of religious moderation at the Ribath Nurul Anwar Islamic Boarding School in the digital era. In the context of globalization and the advancement of information technology, the challenge to moderate values is increasingly complex, with the emergence of various extremist narratives in cyberspace. Kyai, as a central figure in pesantren education, has a strategic role in guiding students to understand and internalize the values of moderation, tolerance, and openness. Through qualitative methods, this study collects data from interviews, observations, and documentation to explore the strategies applied by kyai in teaching religious moderation. The results of the study show that the kyai in Ribath Nurul Anwar actively use digital platforms to spread moderate messages, educate students about the importance of tolerance, and overcome issues that arise due to the negative influence of social media. Thus, the role of kyai in this context is not only limited to traditional teaching, but also includes adaptation to technological developments to strengthen the values of moderation among the younger generation. This research is expected to contribute to the development of religious moderation strategies in Islamic boarding schools in the digital era.

Keywords: kyai, culture, boarding, moderation, religion.

INTRODUCTION

Kyai is the main figure who has absolute authority in formulating and implementing all decisions necessary for the progress and sustainability of Islamic boarding schools. All policies that regulate the running of Islamic boarding schools are fully under the control and authority of kyai as the supreme leader (Kurniati et al., 2019). Kyai has a very large influence and full authority in determining the direction of the development of Islamic boarding schools. As a center figure (Ruhdiyanto et al., 2024, p. 2) Kyai has full control over all policies that will be implemented in Islamic boarding schools. Apart from being a spiritual and intellectual guide, Kyai also functions as a motivator and role model for students. In today's digital era, Kyai needs to be able to combine religious values with the use of

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technology so that students can use technology positively and avoid moral deviations.(Ruhdiyanto et al., 2024).

KH wafi maemon zubair or commonly given laqob / called gus wafi maemon is the founder of the ribath nurul anwar Islamic boarding school Gus Wafi was born in Sarang, Rembang, Central Java on March 15, 1977(Alwi HS, 2019). His educational history began from Madrasah Ghozaliyyah Syafiyyah (MGS) which was taken care of by Mbah Moen and a number of other teachers. Familiar with religious education from an early age, in 1998 Gus Wafi then continued his studies at Al Fattah Al Islamiy University Damascus, a popular university in Syria.

While in Damascus, Gus Wafi learned religious knowledge directly from Dr. Said Ramdhon Al Buthiy, Dr. Wahab Azzuhaily and other distinguished lecturers in Syria. During four years of completing his studies in Syria, Gus Wafi continued his studies at Zamalik University, Cairo for four years before returning to Sarang as a teacher of dates and muhadharoh at the Al Anwar Islamic Boarding School . Gus Wafi Maimoen was born in a very religious family. His father, Kiai Maimoen Zubair, was a prominent scholar in Rembang. Since childhood, Gus Wafi has been raised in a pesantren environment, which shapes his character and personality. After completing his formal education, Gus Wafi Maimoen began his da'wah journey. He carries out a mission to spread moderate Islamic teachings and build tolerance between religious communities. He is also actively involved in the field of education. He established various educational institutions that focused on the development of Islamic character and values. His contribution to the world of education has made him respected in various circles. Gus Wafi Maimoen is also a supporter of character education. He believes that education is not only limited to knowledge, but must also form a strong character and noble character. During the pandemic, Gus Wafi Maimoen remained active in online activities. He uses digital platforms to spread positive messages and provide encouragement to the affected communities. This is one of the ways he shapes the morals of students in the era of digitalization.

Today's young generation, especially generation Z, tends to be more selfish and often finds it difficult to receive input from others, including teachers or kiai. This attitude makes them less respectful and obedient to the advice given(Rubaidi, 2021). Pop culture, which glorifies freedom and individualism, also influences the behavior of the younger generation. They tend to imitate the lifestyle of celebrities who often do not fit religious and cultural values(Murtadlo, 2012). The lack of role models from the surrounding environment, both family, peers, and public figures, also exacerbates this problem. If the younger generation does not see a real example of the importance of respecting teachers and parents, they will find it difficult to apply these values in their daily lives. The ease of access to information through the internet makes the younger generation more critical and often questions everything(Ja'far, 2019). However, this critical attitude sometimes leads to skepticism and lack of respect for the opinions of others, including teachers. Traditional values that teach the importance of respecting teachers and parents are increasingly eroded by the influence of modern culture. As a result, many young generations feel that they no longer need to respect teachers or kiai.(Moral & Generasi, 2021, p. 3)Pengaruh Santri juga sering terpapar pada konten digital yang tidak sesuai dengan nilai-nilai agama Serangan konten negatif di dunia maya mengancam moral dan

iman santri. Para pengasuh harus bertindak tegas untuk melindungi santri dari pengaruh merusak tersebut. (Kusmawati, 2023, p. 4)

Basically, students come from an environment that does not emphasize the importance of morals, and may tend to lack understanding of moral and ethical values. They can get used to bad behavior, so they need more intensive learning in Islamic boarding schools. Children tend to imitate the behavior of those around them. If the surrounding environment does not show a good example, students can be affected by the negative attitudes that exist around them. Before getting moral education at the pesantren, students may not have enough knowledge about manners and good behavior. This can cause them not to realize the importance of morals in daily life. With a family background that does not pay attention to the development of children's morals, it can result in a lack of guidance in terms of behavior. Without good examples and directions from parents, students may lack a sense of empathy, responsibility, and religious values. Without encouragement from family and environment, students may lack motivation to behave well. They need to be made aware of the importance of morality for themselves and others. So with this, new students before participating in learning activities are required to take part in the sp class, namely the preparatory school. Here children or new students are equipped with the study of the book of *alala*.

The book of *alala* is one of the basic books that is very popular among Islamic boarding school students, especially in the salaf Islamic boarding school environment. This book contains guidance or advice on ethics and manners in pursuing religious knowledge. His full name is *Alala Tanalul Ilma Illa Bisittatin* which means "*Alala* (an expression that contains the meaning of advice) about seeking knowledge as many as sixty (verses)". The wirid used here are such as hizib sakran, hizib nashor, hizib bahr, hizib nawawi, yasin fadhilah etc. so that the debriefing of the students to get used to what will be done every day.

With this, the researcher relates the assumption of his journal Mahdani Rambe According to Gus Sholah, the concern that children will be exposed to negative acts is also the reason why parents choose Islamic boarding schools. "In Islamic boarding schools, with intense, comprehensive and integrated teaching of Islamic science, it can prevent children from the bad influence of drugs, liquor, and keep them away from violent behavior such as brawls," he said. This is due to the strict rules applied by pontren in their daily lives, thus preventing them from committing these acts. Islamic boarding schools are known for their focus on shaping the character and morals of students. Values such as honesty, discipline, responsibility, simplicity, and respect are taught and applied in daily life at the pesantren. Parents want their children to grow up to be individuals of good character and ready to face life's challenges with the right attitude. (Rambe et al., 2021, p. 6) From the above background, the researcher will examine more deeply the role of Kyai in the culture of religious moderation in the era of digitalization at the Ribath Nurul Anwar Islamic Boarding School.

RESEARCH METHODS

The research method that will be used in this study is a qualitative method with a phenomenological approach (Sugiono, 2013). This research will involve in-

depth interviews with kyai, students, and administrators of the Ribath Nurul Anwar Sambungmacan Sragen Islamic Boarding School to explore their understanding of the role of kyai in promoting a culture of religious moderation in the digital era. This interview will focus on the experiences, views, and strategies applied by kyai in facing challenges and opportunities that arise due to the development of information technology. In addition, participatory observation will also be carried out to understand the dynamics of interaction between kyai and students in the context of learning and religious discussions that take place at Islamic boarding schools. In addition to qualitative methods, this study will also use the case study method to analyze specific programs initiated by kyai in order to promote religious moderation (Ahyar et al., 2020). Researchers will collect data through documentation, analysis of social media content, and observation of activities carried out at Islamic boarding schools. With this approach, the research aims to evaluate the impact of these programs on the attitudes and behaviors of students in interacting with religious issues in the digital era. The results of this study are expected to provide deeper insights into the contribution of kyai in shaping a culture of religious moderation among the younger generation, as well as provide recommendations for the development of religious education that is more inclusive and adaptive to changing times.

RESULTS AND DISCUSSION

Overview of Ribath Nurul Anwar Islamic Boarding School Sambungmacan Sragen

Ribath Nuru Anwar Islamic Boarding School is an Islamic educational institution that focuses on teaching religious knowledge and the formation of noble moral character for students. Established in 2010, this pesantren has a vision to produce a generation that is not only intelligent in science, but also has spiritual depth and good morals. Ribath Nurul Anwar Islamic Boarding School is committed to guiding students to become individuals who are not only skilled in the field of religion, but also play an active role in society. This Islamic boarding school was founded by KH. Ahmad Wafi Maimoen is a charismatic kiai figure who is not only popular among Islamic boarding schools in , but also widely known by the Indonesian people. Gus Wafi, as he is familiarly called, is the fourth son of Sheikh Maimoen Zubair (Mbah Moen), a charismatic and respected figure of NU's leading scholar not only in Indonesia, but also in the world. He has a strong determination to create a religious educational institution that highly upholds moral values. Since the beginning, this pesantren has aimed to produce students with noble character and are able to live a life full of faith. Even so, KH Ahmad wafi maimun zubair stated that he would focus on developing the pesantren he cares for, Ribath Nurul Anwar which currently takes care of around 100 students and 50 students, the majority of whom come from various regions.

As the caretaker of the Islamic boarding school and the Chairman of the Syadziliyyah Dhikr Council, KH Ahmad Wafi maimun zubair will continue to expand the da'wah method that he has consistently built since returning to Indonesia in 2004. Currently, the figure of KH Ahmad wafi maimun Zubair is also not only broadcast among kiai and pesantren, but also the wider public because of his penchant for da'wah through social media (Muttholib et al., 2023). For now, KH.

Ahmad Wafi maimun zubair prefers to be consistent in the path of da'wah and raise the pesantren and dhikr assembly that he takes care of. The activities of the Ribath Nurul Anwar Islamic boarding school are like the usual salafiyah peantren in general, namely congregational prayers, halaqah Al Quran, Aurod reading, tadarus of the yellow book, to tahfidz. The Islamic boarding school, which is located in Banaran, Sambungmacan, Sragen, Central Java, focuses on producing students with a qualified scientific base. Life in the pesantren began in the morning with tahajud prayer activities, dawn congregations followed by the recitation of the yellow books and learning the Qur'an. During the day, the students after the high pilgrims rest, then the ashar pilgrims after iti are idsi with muhafadzoh nadhom according to the muhadloroh class. The evening activities were filled with tadarus Al-Qur'an, Musyawaroh (religious discussions), and recitation of the yellow book and then before going to bed, students were encouraged to pray the rosary.

At the Ribath Nurul Anwar Islamic Boarding School, religious and social values are highly upheld. Every student is taught to respect their parents, prioritize discipline, and always maintain harmony between others. Through various activities, this pesantren seeks to form students who are not only intellectually intelligent, but also have emotional and spiritual intelligence. With the existence of the Ribath Nurul Anwar Islamic Boarding School, the community feels helped in efforts to produce a young generation with noble character and ready to face the challenges of the times. This pesantren is one example that religion-based educational institutions can play an important role in shaping a strong national character and noble personality.

Implementation of the kyai Strategy at the Ribath Nurul Anwar Islamic Boarding School in promoting a culture of religious moderation in the digital era

The implementation of the kyai strategy at the Ribath Nurul Anwar Islamic Boarding School in promoting a culture of religious moderation in the digital era can be seen through several innovative and adaptive approaches. First, kyai uses digital platforms to spread messages of religious moderation. By using social media such as Instagram, Facebook, and YouTube, kyai can reach a wider audience, including the younger generation who are more familiar with technology. The content presented is not only in the form of lectures or recitations, but also interactive discussions involving students and the general public, thus creating a constructive dialogue space. Second, the kyai at the Ribath Nurul Anwar Islamic Boarding School also integrates technology in the learning process. They develop a curriculum that includes material on religious moderation, tolerance, and interfaith understanding. By utilizing online learning applications and discussion platforms, students are encouraged to actively participate in more interactive learning. This not only improves their understanding of the values of moderation, but also trains critical and analytical skills in dealing with information circulating in the digital world.

Furthermore, kyai also acts as a mediator in resolving conflicts or differences of opinion that may arise among students. In the digital age, fast and sometimes inaccurate information can trigger misunderstandings. Therefore, kyai holds regular discussion forums that discuss current issues, both related to religion and society. In this forum, Kyai gave a comprehensive explanation and emphasized the importance of a moderate attitude in responding to differences. In this way, students are taught

not only to receive information passively, but also to think critically and responsibly in disseminating information.

Finally, the kyai at the Ribath Nurul Anwar Islamic Boarding School also collaborated with various institutions and community organizations to strengthen the message of religious moderation. Through this collaboration, they can hold seminars, workshops, and social activities involving various elements of society. This activity not only expands the network, but also creates collective awareness about the importance of moderation in religion. Thus, the strategy implemented by kyai not only has an impact on students, but also on the wider community, making the Ribath Nurul Anwar Islamic Boarding School a center for the development of a culture of religious moderation in the digital era. Kyai face several challenges in promoting religious moderation in the digital era, including the rapid spread of misinformation and extremist ideologies through social media (Anam, 2024). Additionally, they must navigate the generational gap in understanding digital platforms, as younger audiences may have different perspectives on religious teachings and practices, complicating effective communication and engagement. Moreover, kyai encounters difficulties maintaining religious teachings' authenticity and integrity while adapting to the fast-paced digital environment. The pressure to create engaging content can sometimes lead to oversimplification of complex spiritual concepts, which may dilute the essence of moderation they aim to promote. Another significant challenge is the potential backlash from conservative factions within the community who may oppose the idea of religious moderation. This resistance can manifest in various forms, including criticism on social media or even organized campaigns against kyai's initiatives, making it essential for them to build resilience and support networks. Furthermore, kya must also address the issue of digital literacy among their peers and within the broader community. Many may lack the necessary skills to effectively utilize digital tools to promote moderation, which can hinder their outreach efforts. Training and capacity-building initiatives are crucial to empowering kyai to leverage technology for their advocacy (Na, 2023).

Lastly, the dynamic nature of online discourse presents a challenge in sustaining meaningful engagement. The fleeting attention spans of digital audiences require kya to continuously innovate their approaches to keep the conversation around religious moderation alive and relevant, ensuring that their messages resonate with diverse audiences across various platforms.

Challenges faced by kyai in implementing the values of religious moderation among students in the digital era

Kyai faces various challenges in implementing the values of religious moderation among students in the digital era, such as the influence of diverse and often extreme information on social media. In addition, they also need to adjust da'wah and education methods to remain relevant to technological developments.

1. The Influence of Social Media

Kyai has to face a rapid and often inaccurate flow of information, which can affect students' understanding of religious moderation. Social media has a significant influence on students' understanding of religious moderation. Through this platform, students can access diverse information, but are also at risk of being exposed to

extreme content, so it is important for them to get the right guidance in understanding moderate values (Islam et al., 2024)

2. Radicalization

There is a risk of radicalization among students due to exposure to extreme content that is easily accessible on the internet, so kyai needs to provide a strong understanding of moderate values. Radicalization among students due to exposure to extreme content on the internet is a serious concern. This content often contains misleading ideologies and can affect their religious understanding, especially if not balanced with adequate education (Kusmanto et al., 2015)

3. Adaptation of Teaching Methods

Kyai needs to adapt teaching and da'wah methods to suit the way students learn which is now more connected to digital technology. The adaptation of teaching and da'wah methods by kyai is very important to answer the challenges of the times, especially in the digital era where students are more connected to technology (Nafi & Suyanto, 2022)

4. Resource Limitations

Many Islamic boarding schools may not have enough resources to develop a curriculum that integrates religious moderation with technology. Limited resources in pesantren are one of the significant challenges in developing a curriculum that integrates religious moderation with technology (Mubarok & Sunarto, 2024)

Generation Differences There is a difference in perspective between the kyai generation and the students, which can cause difficulties in communication and understanding of moderation values. Generational differences between kyai and santri can create challenges in communication and understanding of religious moderation values. Kyai, who often come from traditional backgrounds, may have more conservative views on religion and religious practices. On the other hand, students who grow up in the digital era tend to be more open to new ideas and changes, which can create tension in discussions about the values of moderation. Younger generation students may be more open to social and cultural changes, while kyai may be more cautious in accepting such changes, especially if they are considered contrary to religious teachings (Salsabila et al., 2022).

The challenges faced by kyai in implementing the values of religious moderation among students in the digital era are very complex. One of the main challenges is the fast and diverse flow of information that can be accessed by students through social media and the internet. Many students are exposed to unverified content, including extreme ideologies that can affect their understanding of religion. In this context, kyai needs to play an active role in providing guidance and media literacy education so that students can sort out the right information and understand moderate values. In addition, the generation difference between kyai and santri is also an obstacle, where kyai often uses traditional teaching methods that may no longer be relevant for students who are more familiar with technology and modern ways of learning.

On the other hand, limited resources in many Islamic boarding schools are also a significant challenge in integrating religious moderation with technology. Many Islamic boarding schools do not have adequate access to digital infrastructure, such as stable internet and technological devices necessary for digital-based learning.

This limitation hinders the ability of kyai to develop a curriculum that suits the needs of students in the digital era. Therefore, it is important for kyai to establish partnerships with other institutions and utilize existing resources to improve the quality of religious moderation education. With the right approach, kyai can help students understand and internalize the values of religious moderation, so that they can become agents of positive change in society.

CONCLUSION

The role of kyai in the culture of religious moderation at Pondok Pesantren Ribath Nurul Anwar is very important, especially in the challenging digital era. Kyai functions as a spiritual and intellectual guide, providing direction to santri to understand and internalize moderate values in religion, and helping them navigate diverse information in cyberspace. In addition, the kyai also plays a role in developing a curriculum that is relevant to the digital context, utilizing technology to convey religious teachings in a way that is interesting and easily understood by santri. With an innovative approach, kyai can create a learning environment that supports religious moderation, so that santri can become tolerant individuals and contribute positively to society. The role of kyai in the culture of religious moderation at Pondok Pesantren Ribath Nurul Anwar is very important, especially in the challenging digital era. Kyai functions as a spiritual and intellectual guide, providing direction to santri to understand and internalize moderate values in religion, as well as helping them navigate diverse information in cyberspace.

With their expertise and experience, kyai can provide a balanced perspective and encourage santri to think critically about the various information they receive. Kyai also play a role in developing curriculum that is relevant to the digital context, utilizing technology to convey religious teachings in a way that is interesting and easily understood by santri. With an innovative approach, kyai can create a learning environment that supports religious moderation, so that santri can become tolerant individuals and contribute positively to society. Through this role, kyai not only maintain tradition, but also ensure that the values of religious moderation remain relevant and acceptable to the younger generation in the digital era.

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