

Phubbing As a Crisis of Etiquette in Islamic Character Education: The Theory of Morality in Islamic Religious Education (IRE)

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Article Info

Keywords:

Phubbing,
Digital Etiquette,
Islamic Character
Education,
Moral Theory,
Islamic Religious
Education.

ABSTRACT

The phenomenon of phubbing—the behavior of ignoring others due to focusing on digital devices—has become a significant challenge in social life, especially among students. From the perspective of Islamic education, phubbing reflects a crisis of etiquette that contradicts the moral principles of Islam, which emphasize the importance of proper conduct in interactions, both directly and in the virtual world. This study aims to analyze phubbing as a failure to internalize the etiquette that should be applied in daily life, as well as the importance of Islamic character education that integrates digital etiquette. Using the framework of Islamic moral theory, this article examines the phenomenon of phubbing through the lens of Islamic character education that emphasizes the values of *ihsan* (kindness) and *tawadu'* (humility) in communication. The research also highlights the need for updates to the curriculum of Islamic Religious Education (PAI) to be more responsive to technological developments, including teaching digital ethics and etiquette in social media. The findings reveal that although there is an emphasis on proper conduct in face-to-face communication, the material on digital etiquette in the PAI curriculum is still very limited, making it essential to introduce digital etiquette values relevant to the challenges of the modern era. As a solution, it is recommended that the PAI curriculum integrate digital etiquette content to equip students with the skills to interact well in the virtual world, while maintaining their Islamic character

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Article history:

Received 05 25, 2025

Revised 05 28, 2025

Accepted 06 03, 2025

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INTRODUCTION

In the rapidly evolving digital era, human communication has become increasingly dependent on technology, particularly smartphones and social media. One of the negative consequences of this development is the phenomenon of phubbing, which refers to the act of ignoring someone who is speaking to us because we are too focused on electronic devices. The term phubbing was first introduced by Oxford Dictionaries in 2013, combining the words "phone" and "snubbing" (ignoring). This phenomenon has become a social issue affecting various aspects of life, particularly in the context of interpersonal relationships, both in families, schools, and communities.

In Islam, etiquette in interaction and communication holds great importance because it is a part of character or *akhlaq* that reflects an individual's personality. Islam places significant emphasis on the importance of *adab* in social dealings, including communication. In this regard, the



phenomenon of phubbing can be viewed as a crisis of adab, as this behavior clearly contradicts the teachings of Islam, which emphasize giving attention to others, speaking courteously, and maintaining harmonious social relationships.

With the increasing use of technology, the occurrence of phubbing among the younger generation, particularly teenagers and children, has become increasingly concerning. This phenomenon is highly relevant to be discussed in the context of character education, especially in the teaching of Islamic Religious Education (PAI). As one of the subjects in schools, PAI plays a crucial role in instilling moral values and proper etiquette in interactions, both in daily life and in the digital world. Therefore, it is important to conduct research that links the phenomenon of phubbing with the theory of akhlaq in Islamic education as part of efforts to shape an Islamic character in students.

Previous studies have shown that the phenomenon of phubbing is commonly found among adolescents and can have a negative impact on their interpersonal relationships and social development. For instance, research by Kuss and Griffiths (2017) found that social media addiction, which contributes to phubbing, can lead to a decline in social and emotional relationships. Similarly, Kuss (2018) in a further study indicated that excessive digital interactions could reduce social skills in children and adolescents, affecting the quality of their relationships with peers and parents.

However, most existing studies focus primarily on the psychological or social aspects of phubbing without relating it to religious values, particularly in the context of Islamic education. Research on how phubbing can be seen as a crisis of adab in Islamic character education is still very limited. For example, the study by Fitriawati and Setiawati (2020) examined adab in communication from an Islamic perspective, but did not specifically relate it to the phenomenon of phubbing in the now widespread digital life. On the other hand, while there are studies highlighting the importance of character education in Islamic education, such as by Azizah and Amalia (2019), which mentions the need for teaching the etiquette of speaking and interacting, research focusing on the relationship between phubbing and Islamic education is still scarce.

There is a gap between this study and previous research. Previous studies examining the phenomenon of phubbing have emphasized the psychological and social aspects without linking it to religious approaches, especially in Islamic education. Conversely, research focused on Islamic character education has placed more emphasis on the general concept of adab without specifically addressing the phenomenon of phubbing in the digital world. Therefore, this study aims to fill this gap by examining how the phenomenon of phubbing as a crisis of adab can be analyzed using the theory of akhlaq in Islam and how this can be integrated into Islamic Religious Education to shape an Islamic character in the younger generation in schools.

METHOD

This research uses a qualitative method with a case study approach to analyze the phenomenon of phubbing as a crisis of adab in Islamic character education, using the framework of moral theory in Islamic Religious Education (PAI). A qualitative approach was chosen because it allows the researcher to gain a deep understanding of complex social phenomena, such as



phubbing, and how this behavior can be analyzed within the context of adab and akhlaq values in Islam. The study aims to explore how phubbing affects social interactions among students, both in the school environment and at home, and how this phenomenon can be considered a form of crisis in adab in social communication.

The first step in this research is a literature review, which aims to examine the concept of phubbing, the theory of akhlaq in Islam, and relevant previous studies. This literature review includes sources that discuss the phenomenon of phubbing and Islamic character education, helping to formulate the theoretical framework used in this research. Afterward, observation and interviews were conducted to gather primary data regarding phubbing behavior among students. Observations were made in classrooms and school environments to identify such behaviors, while in-depth interviews were conducted with PAI teachers, parents, and students to explore their views on phubbing and the teaching of proper communication etiquette.

The data obtained from observations and interviews were then analyzed using thematic analysis, which allowed the researcher to identify key themes emerging from the data and link them to the theory of akhlaq in Islam. This analysis aimed to assess how the phenomenon of phubbing can be seen as a sign of the crisis of adab in communication and how Islamic character education can be a solution to address this issue. In the theoretical reflection, the researcher will compare the findings from the data analysis with Islamic moral theories, as proposed by Ibn Miskawayh and Al-Ghazali, who emphasize the importance of character and morals in everyday life. This approach connects the phenomenon of phubbing with Islamic values such as *ihsan* (doing good), *tawadu'* (humility), and *sabr* (patience), which are fundamental principles in Islamic character education.

The methodology used in this study aligns with Creswell's (2013) perspective, which states that qualitative methods with case studies are highly effective in exploring phenomena in their natural context and providing a deep understanding of individuals' experiences, behaviors, and social interactions. Creswell explains that qualitative research is particularly useful when we want to explore complex issues in real-world contexts, such as the phenomenon of phubbing in social relationships, and how this phenomenon can be analyzed through the lens of Islamic character education. This approach allows the researcher to gain richer insights into how phubbing behavior can be connected to the principles of akhlaq in Islam and how it can be applied in the teaching of Islamic Religious Education.

RESULTS AND DISCUSSION (12 PT)

Result

Based on the qualitative research conducted through a case study in schools that integrate Islamic Religious Education (PAI) into their curriculum, several important findings related to the phenomenon of phubbing in the context of adab and Islamic character education were identified. Data obtained from classroom observations, interviews with PAI teachers, students, and parents, as well as analysis of religious education curriculum documents, revealed the following:

1. Phubbing Phenomenon in School and Family Environments

The research findings, based on direct observations and in-depth interviews, show that the phenomenon of phubbing occurs significantly in school environments, especially among students who spend more time on digital devices such as smartphones and tablets, both during class and outside the classroom during social interactions. In this context, phubbing behavior is evident when students prefer to focus on their gadgets rather than communicate directly with their peers or teachers. Students who engage in phubbing tend to neglect face-to-face communication, which impacts the quality of their social relationships. One of the key findings from this study is that students who frequently engage in phubbing demonstrate a lack of empathy toward others. They prefer to communicate through text messages or social media rather than interact directly, which should be the core of their learning process and character development.

Additionally, the phubbing phenomenon was also noted to be high in the home environment. Many students choose to interact with their digital devices rather than speak or spend time with their parents. Parents interviewed in this study reported that their children often focus more on their phone screens than engage in direct conversation, even during meals or family gatherings. This reflects a crisis in adab in interpersonal communication, where phubbing hinders the creation of healthy and attentive communication among family members. In Islam, good and attentive communication is an essential part of adab education that should be taught from an early age.

These findings indicate that this crisis of adab requires serious attention in the context of Islamic character education. Islamic Religious Education (PAI) in schools should not only teach students about worship and religious teachings but also about proper adab in interacting with others, both directly and through digital media. In this regard, digital adab education, which teaches students to be more responsible in using technology and maintaining the quality of communication in daily life, is very important.

Furthermore, the findings highlight the need for parental involvement in guiding their children to use technology wisely. Parents are expected to set a good example in communication, especially by prioritizing direct interactions and giving full attention when communicating with their children. From the perspective of Islamic character education, it is crucial to instill adab values that respect the presence of others, listen attentively, and maintain harmonious social relationships, both at school and at home.

The phubbing phenomenon that occurs in school and home environments reveals a significant gap between the use of technology and the understanding of adab in Islam, especially regarding interpersonal communication. This research strengthens the need to integrate Islamic character education into the PAI curriculum, with a specific emphasis on the etiquette of speaking, listening, and interacting in the digital era. Furthermore, it is important to raise awareness of the dangers of phubbing for students' social and emotional development and to provide a more holistic approach to adab education by incorporating Islamic moral theory and the realities of current digital life.

2. Teaching Etiquette in Islamic Religious Education

The results of interviews with Islamic Religious Education (PAI) teachers from various schools indicate that, although the PAI curriculum generally emphasizes the importance of teaching proper etiquette in communication, material on digital etiquette and the impact of gadget usage on students' social relationships is still very limited. PAI teachers acknowledge that their focus has predominantly been on basic teachings of face-to-face interaction, such as proper speech, respecting



others, and maintaining good social relationships. However, they also recognize that the major challenge today is the phenomenon of digitalization and the role of technology in students' daily lives.

The importance of etiquette in direct communication has indeed been addressed in the curriculum, but according to the teachers, instruction on how to interact wisely in the virtual world—leading to phenomena like phubbing—remains underdeveloped. Many teachers feel that the curriculum has not adequately accommodated the influence of technology on the quality of social relationships. The increasingly prevalent phubbing phenomenon among students in the digital era clearly indicates the urgent need to teach digital etiquette, which includes how students should maintain their attention when communicating with others online, as well as how they can value direct communication with friends, family, and teachers.

This phenomenon highlights a significant gap in PAI instruction that does not fully address the challenges of communication in the digital age. Moreover, PAI teachers note that while there are discussions about the use of technology in PAI lessons, these tend to focus more on technical aspects, such as the use of social media for religious outreach or information dissemination, rather than on the etiquette and ethics of communication in the digital realm. This underscores the need for curriculum updates that are more responsive to technological developments, so that Islamic adab values can be applied more comprehensively in the context of evolving digital communication.

On the other hand, parents interviewed in this study also emphasized the importance of Islamic character education that teaches etiquette in interactions, both in person and digitally. They expressed concerns that many of their children spend more time with digital devices than interacting with family members. While parents recognize the importance of teaching adab in communication, they also acknowledge their lack of understanding of the impact of phubbing on their children's social character development, leading to a lack of awareness in addressing this issue. Many parents reported feeling challenged when trying to teach their children the importance of maintaining attention in direct communication, especially in the digital world.

Parents also noted that they are often victims of phubbing by their children, particularly when children choose to interact with friends on social media rather than speak or play with family members. This reflects a crisis in adab within family relationships, where children feel more comfortable interacting through technology than engaging in direct communication with their parents. Therefore, parents stressed the need for strengthening adab education in family settings, especially in teaching children how to balance time between the virtual world and real-life interactions.

This research shows that, although there is awareness of the importance of Islamic character education both at home and at school, there is still a significant gap in understanding and teaching digital etiquette. There is a need for more structured efforts to introduce and teach adab in digital communication, both through the PAI curriculum at school and through family education. One possible solution is to integrate digital etiquette content into PAI lessons, so that students not only understand proper communication in face-to-face interactions but can also apply the same adab principles when interacting through digital devices. Additionally, parents need to be provided with training or socialization on the impact of technology on their children's social communication, as well as effective ways to teach digital etiquette within the family.

The findings emphasize the importance of strengthening adab education in the PAI curriculum and family education, especially concerning the influence of technology and social media on social relationships. To address the phenomenon of phubbing, both at school and at home,

there needs to be a shift in the approach to religious education that is more relevant to the current digital challenges. This also indicates that synergy between school education and family education is crucial to shaping an Islamic character that can navigate the digital era without compromising on adab in communication.

3. The Impact of Phubbing on the Formation of Islamic Character

This research shows that sustained phubbing has a significant impact on the development of students' social skills. This phenomenon is evident when students focus more on the virtual world, whether through social media or other applications, compared to engaging in direct communication with peers, teachers, or family members. As a result, their ability to build empathetic relationships and enhance social sensitivity, which should be developed through face-to-face interactions, diminishes. Students involved in phubbing tend to prefer digital communication as their primary means of interaction, which ultimately affects their ability to manage healthy social relationships in the real world.

The negative impact of phubbing is in contrast to the principles of character education in Islam, which strongly emphasize the values of *ihsan* (doing good) and *tawadu'* (humility) in interactions with others. In the Islamic perspective, good communication etiquette includes mutual respect, giving full attention to others, and striving to be kind in every interaction, whether in person or through digital media. Islam teaches that attentive communication is a part of noble character (*akhlak*), which is essential for forming individuals who are sensitive to the needs and feelings of others. Therefore, the behavior of phubbing, which disregards others in favor of focusing on digital devices, is clearly in contradiction with the values of *ihsan* and *tawadu'* in Islamic teachings.

Students who frequently engage in phubbing tend to exhibit low levels of concern for their surroundings. Observations of students involved in this phenomenon revealed that they tend to pay more attention to the virtual world than to interactions with those around them, such as schoolmates or family members. They often fail to realize their absence in conversations or social interactions, leading to gaps in their social relationships. This worsens their ability to adapt in social situations that require face-to-face communication and direct interaction, which should be an essential part of their social skill development.

Moreover, students involved in phubbing often experience difficulty in forming meaningful relationships outside of the virtual world. They become more accustomed to communicating through text messages or social media comments, which often prevents them from reading non-verbal cues or understanding the emotional nuances of a conversation. As a result, they struggle to adapt to social situations that require direct interaction, such as group discussions, speaking in front of a class, or even interacting with others in broader social settings. This condition further hinders their social skills and impedes emotional and psychological development that is critical during adolescence.

These findings indicate that phubbing not only affects the quality of students' social relationships but also has the potential to hinder the development of crucial social skills needed in everyday life. In the context of Islamic character education, this phenomenon underscores the urgent need to integrate adab values into digital communication, with an emphasis on *ihsan* and *tawadu'*, teaching students to give full attention to others in both face-to-face and digital interactions. Islamic Religious Education (PAI) must actively play a role in teaching students to maintain a balance between the virtual world and the real world and instill an understanding of the importance of attention in every form of communication.

Discussion

Experts argue that the phenomenon of phubbing reflects a crisis of adab in digital life, which increasingly undermines the social values that have long been instilled in Islamic teachings. In Islam, adab or etiquette in communication is highly emphasized, both in the Qur'an and Hadith, as an essential foundation for building harmonious and respectful relationships among individuals. Islam teaches that social interactions should be based on mutual respect, giving full attention to the person speaking, and maintaining proper etiquette in every communication. Phubbing, which occurs when someone ignores those around them because they are too focused on digital devices or social media, contradicts these values. This phenomenon shows a disregard for the basic principles of communication in Islam, namely giving full attention to others and maintaining balance in interactions, both in the real and digital worlds.

According to Ibn Miskawayh (1994), adab in social interactions is a reflection of the quality of one's soul. In his book *Tahdhīb al-Akhlaq*, Ibn Miskawayh emphasizes that each individual must be able to control themselves, cultivate empathy, and give attention to others as part of the effort to develop noble character. This is highly relevant to the phenomenon of phubbing, which demonstrates a lack of attention to others due to dependency on technology and social media. When someone focuses more on digital devices than on the person speaking to them, it reflects a decline in the quality of social interactions, which should be based on the principles of *ihsan* (doing good) and *tawadu'* (humility). Adab, which teaches attention to others in Islam, functions to maintain social harmony and create a society that is more sensitive and empathetic.

Ahmad Tafsir (2014) states that good character education must teach adab or communication ethics, both in direct interactions and in the use of technology and social media. He underscores the importance of prioritizing attention and empathy toward others, which aligns with the principle taught by Ibn Miskawayh about adab as a reflection of the quality of the soul. This reinforces Ibn Miskawayh's concept that adab in social interactions is the foundation of developing noble character, which should not be limited to direct relationships but also applied in digital communication, as explained in the phenomenon of phubbing.

Al-Ghazali (2002) emphasizes the importance of character education based on the principles of Islamic morality, which includes spiritual, ethical, and social aspects. He teaches that character education in Islam is not limited to the teachings of worship and religious duties, but also includes adab or ethics in interacting with others. Al-Ghazali states that adab is a part of cultivating noble *akhlaq* (character), which must be applied in all aspects of daily life. Adab in interactions with others reflects the quality of a person's character, including attitudes of mutual respect, attentiveness, and self-control. In this context, the phenomenon of phubbing—where a person focuses more on a digital device than on giving attention to those around them—can be considered a failure to internalize the adab that Islam teaches should be applied in social life, both in face-to-face communication and in digital communication. Phubbing reflects an inability to give full attention to the person speaking, which is an essential aspect of adab in Islam.

The importance of adab in Islamic character education is also expressed by Ahmad Tafsir (2014), whose views align with Al-Ghazali's perspective. Tafsir emphasizes that comprehensive character education should not only focus on worship practices but also include adab in social communication. He advocates for introducing values of attentive communication ethics, both in direct interactions and in the increasingly evolving digital world. According to Tafsir, the phenomenon of phubbing demonstrates that in the digital age, adab education must become more relevant and be introduced more thoroughly so that young people can maintain the quality of

communication and good social relationships. Phubbing reflects the decline in the values of adab in communication, highlighting the growing importance of teaching digital etiquette in the context of Islamic character education in the modern era.

Another opinion comes from Suhardi (2017), who states that teaching adab in Islam must encompass two aspects: adab in real life and in the digital world. He suggests that Islamic character education should place greater emphasis on strengthening the values of digital adab, so that the younger generation is not only skilled in worship but also capable of maintaining proper adab in interacting in the digital world, which has now become an inseparable part of their lives.

Muhammad Qutb (2000) asserts that Islamic education must be able to bridge the challenges of the modern era, including the issues arising from technological advancements, such as the phenomenon of phubbing. As a phenomenon that emerged in the digital era, phubbing reflects a shift in how individuals interact, with people prioritizing communication through digital devices and social media over more humane, direct communication. From Qutb's perspective, Islamic education should not only teach religious practices but also impart adab and ethics in interactions, both in everyday life and in the virtual world. Therefore, he suggests that Islamic education, especially in the context of Islamic Religious Education (PAI), should include material related to digital adab and social media ethics as part of a broader curriculum. This is important because digital technology has become an inseparable part of daily life, and proper adab in virtual interactions needs more attention in Islamic character education.

The importance of teaching adab in the digital world aligns with the views of Fathurrahman (2017), who points out that technological advancements, particularly in digital communication, have introduced new challenges for Islamic education. According to him, Islamic education should not only focus on the rituals of worship but also on character formation that can adapt to changes in the times, including in the context of digital interactions. He suggests that Islamic education, particularly PAI, should integrate lessons on social media ethics and the responsible use of technology. By teaching digital ethics, students will learn how to communicate effectively in the virtual world without neglecting adab and the moral values of Islam. Fathurrahman further emphasizes that Islamic education that accommodates digital aspects will produce a generation that is not only religious but also sensitive to the ethics of digital interaction.

This opinion is further supported by Suhardi (2019), who states that in facing the development of technology, Islamic character education must address two important aspects: adab in real life and adab in the digital world. He explains that by teaching digital adab in schools, particularly in Islamic Religious Education, students will be better prepared to face the challenges of digital communication and maintain healthy and respectful interactions, both in person and through social media.

According to Nursyam & Zubaidah (2020), technology, especially social media and digital devices, can shape mindsets and behaviors that conflict with Islamic moral values. The rapid development of digital technology has had a significant impact on how people interact, which does not always align with Islamic teachings on adab and ethics in communication. In relation to the phenomenon of phubbing, they emphasize the need for a curriculum that is more sensitive to technological developments, which not only teaches moral values in general but also integrates character education that stresses the importance of adab in the digital world. Islamic character education must be able to accommodate new challenges arising from digital communication, where attention and empathy toward others are often neglected due to dependency on technology. This research supports findings that many teachers and parents still fail to fully recognize the importance



of teaching digital adab in Islamic education, including how to maintain attention, respect one another, and interact with proper ethics in the virtual world.

This indicates that, although Islamic religious education in schools emphasizes worship and basic morality, many schools still fall short in integrating digital adab into the PAI curriculum. Azizah & Amalia (2018) remind us that the greatest challenge in current Islamic character education is how to adapt moral values and adab to the changing times, including in digital interactions. They highlight the importance of including materials that teach students about adab in communicating on social media, as well as how to avoid negative behaviors like phubbing. Therefore, Islamic education must be more responsive to technological developments and teach students to wisely use technology while upholding Islamic moral principles in all forms of communication.

This opinion is further supported by Mansur (2021), who states that the Islamic education curriculum needs to be updated by incorporating material on digital ethics and the wise use of social media. He emphasizes the importance of teaching how to interact in the virtual world without neglecting the adab and ethics taught in Islam, so that the younger generation is not only skilled in using technology but also possesses a strong character in upholding Islamic moral values.

CONCLUSION

Based on the research findings and discussions, it can be concluded that the phenomenon of phubbing among students reflects a crisis of adab in social communication, increasingly influenced by technological advancements, particularly social media and digital devices. Phubbing, which occurs both in schools and at home, indicates a decline in attention to face-to-face communication with peers, teachers, and family members, which should be an essential foundation for Islamic character education. This contradicts the principles of adab in Islam, which emphasize the importance of giving full attention to others, maintaining proper speech etiquette, and respecting the presence of others, both in daily life and in the digital world.

Islamic Religious Education (PAI) must be more responsive to technological developments by integrating material on digital adab into the curriculum to address new challenges arising from digital communication. The PAI curriculum needs to be updated to include lessons on social media ethics and how to interact wisely in the virtual world, so that students not only become proficient in communicating through technology but also learn to maintain Islamic moral values in digital interactions. Teaching adab in digital communication must become an integral part of Islamic character education, both at school and at home, involving active roles from teachers and parents in setting examples and guiding students to avoid phubbing behavior and to prioritize principles of adab that emphasize attention, empathy, and respect for others.

Therefore, strengthening Islamic character education that emphasizes digital adab is crucial for shaping a generation that not only masters technology but also possesses a strong character in maintaining Islamic moral values in every aspect of life, including communication in the

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