THE INFLUENCE OF ACADEMIC SUCCESS OF ISLAMIC RELIGIOUS EDUCATION AND SOCIAL MEDIA INVOLVEMENT ON STUDENT MORALITY

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Abstract: Education is an effort to convey knowledge through guidance, direction, and training throughout individual life from inside and outside educational institutions, with the aim of preparing students to contribute to future life, which also includes the development of knowledge, moral values, and ethics so that higher education levels not only reflect intellectual intelligence, but also the ability to form good morals through the right learning process. This study aims to analyse the effect of Islamic Religious Education learning achievement and the use of social media on the moral formation of MTs Miftahiyah Yasi Bangkalan students. The research used is quantitative, with data collection through questionnaires and observations of 75 students. The results of the regression analysis show that Islamic Religious Education learning achievement and the use of social media significantly affect the morals of students. This finding contributes to the understanding of the relationship between Islamic religious education and social media to shape the moral formation of students in the digital era.

Keywords: Islamic Education, Social Media, Learning Achievement, Moral

Abstrak: Pendidikan merupakan upaya penyampaian ilmu pengetahuan melalui bimbingan, pengarahan, dan latihan sepanjang kehidupan individu dari dalam maupun luar lembaga pendidikan, dengan tujuan mempersiapkan peserta didik untuk berkontribusi dalam kehidupan masa depan, yang juga mencakup pengembangan ilmu pengetahuan, nilai-nilai moral, dan etika sehingga jenjang pendidikan tinggi tidak hanya mencerminkan kecerdasan intelektual saja, namun juga kemampuan membentuk akhlak yang baik melalui proses pembelajaran yang benar. Penelitian ini bertujuan untuk menganalisis pengaruh prestasi belajar Pendidikan Agama Islam dan penggunaan media sosial terhadap pembentukan moral pelajar MTs Miftahiyah Yasi Bangkalan. Penelitian yang digunakan adalah kuantitatif, dengan pengumpulan data melalui angket dan observasi terhadap 75 siswa. Hasil analisis regresi menunjukkan bahwa prestasi belajar Pendidikan Agama Islam dan penggunaan media sosial berpengaruh signifikan terhadap akhlak siswa. Temuan ini memberikan kontribusi terhadap pemahaman hubungan pendidikan agama Islam dan media sosial untuk membentuk pembentukan moral peserta didik di era digital.

Kata Kunci: Pendidikan Islam, Media Sosial, Prestasi Belajar, Moral

INTRODUCTION

Education is a deliberate effort that can take the form of guidance, direction, education and training activities carried out by the family, community and government both in the school environment and outside of school throughout a person's life. Education influences perspectives in society, where they consider education to be a broader, critical and deeper understanding of various social, political and economic issues (Darmawan et al., 2021). The aim is to prepare students to be able to contribute to future life and diverse environments appropriately. Education is organized within the framework of formal, non-formal and informal education systems, inside and outside school, which lasts throughout life with the aim of optimizing individual skills so that they can carry out their life roles well in the future. A person through education certainly obtains various knowledge and information (Arifin & Kurniawan, 2022). The more information and knowledge a person obtains indicates that the person has undergone a high level of education. Over time, receiving this information and knowledge can have a significant impact on student development, including shaping morals. Comprehensive education does not only focus on intellectual aspects, but also includes character and moral formation. Therefore, a high level of education not only measures a person's intellectual intelligence, but also reflects his ability to develop good morals.

Religious education is an educational pattern that influences various aspects of life that are needed by humans to increase the appreciation and knowledge of religion in public life. In this scope, religious education does not only aim to provide interpretations of religious teachings, but also focuses on developing spiritual, moral and ethical values in everyday life. This approach includes important aspects such as justice, compassion and social care so that individuals can become citizens who contribute positively to society (Djazilan & Darmawan, 2021). Religious education is also directed at forming character and attitudes towards life that are in line with religious moral principles, creating a harmonious social environment, and producing individuals who are able to apply religious values in all layers of their lives. Thus, religious education plays an integral role in shaping personality and providing a moral foundation for citizens, creating a society that is more aware of values, and improving the overall quality of life (Jannah, 2017). With Islamic Religious Education (PAI), a person's morals can be formed, good or bad. In everyday life, morals are the most important thing in the behavior around them. Through good morals, a person is not easily influenced by bad or negative things, and vice versa (Nata, 2003). The Islamic religion has taught its adherents to be good and beneficial human beings for themselves and also for those around them. This can maintain a quality

personality in accordance with the guidance of Allah SWT and the sunnah of His Messenger. PAI learning can be considered successful if someone experiences a transition or improvement in morals.

A lesson is said to be successful when the achievements achieved by students can be seen in general, along with positive changes in behavior (Mardikaningsih, 2014). An effective education system and appropriate PAI materials are key factors in achieving this goal (Majid, 2014). By aligning a comprehensive PAI curriculum, students are expected to not only gain theoretical knowledge about religious teachings, but also be able to internalize the moral and ethical values promoted by Islam (Anggreini, 2017). PAI is not just a transfer of knowledge, but also character formation (Assegaf, 2014). Students can develop noble morals, such as patience, honesty, compassion and tolerance. By applying these values in everyday life, it is hoped that students can become individuals who contribute positively to society. Apart from that, learning success can also be measured through students' ability to apply Islamic teachings in real life situations (Moraros et al., 2015). By correctly understanding Islamic principles, students are expected to be able to make ethical decisions, establish harmonious social relationships, and make positive contributions in various aspects of life.

The influence of social media on students' moral crisis is becoming increasingly complex. Information and content presented via social media can influence students' values, ethics and outlook on life. Not only that, the tendency to engage in negative or detrimental behavior can also increase as a result of excessive exposure to certain content. Therefore, education that includes moral and ethical aspects is very important to face this challenge. Educational institutions need to guide students to be able to filter information obtained from social media, develop appropriate awareness about positive values, and help them manage the influence of social media so as not to harm themselves and others (Nardi, 2017). In this way, students can face the moral crisis well and become agents of positive change in this increasingly digitally connected society.

The urgency of researching the role of PAI learning achievement and social media on students' morals can be understood through several interrelated perspectives. Islamic religious learning is identified as a key factor in shaping students' morals. PAI not only provides knowledge about religious teachings, but also focuses on developing spiritual, moral and ethical values in everyday life. Therefore, research on PAI learning achievement is expected to provide insight into the extent of students' awareness of religious teachings and their impact on moral formation (Abdullah, 2007). According to Vanwynsberghe and

Verdegem (2013), the role of social media is important considering that social media has a big impact on students' mindsets, values and ethics. Information presented via social media can influence students' perceptions and outlook on life, as well as give rise to a moral crisis due to excessive exposure to certain content. Therefore, research on students' use of social media is important to understand the extent to which social media influences their morals and how educational institutions can provide effective guidance (Suwahyu, 2017).

This research can provide an empirical basis for developing better educational strategies to shape students' morals in the digital era. By understanding the extent to which PAI learning achievement and the use of social media influence students' morals, educational institutions can design more targeted programs to optimize positive character formation. With this awareness, educational institutions can develop effective strategies to guide students to face the moral crisis in this digital era, creating a generation that is not only intellectually intelligent but also has noble morals to face the dynamics of an ever-evolving era.

METHOD

This research adopts a quantitative research design approach, focusing on collecting and analyzing number-based data to explore the influence of Islamic Religious Education learning achievement variables and the use of social media on students' moral behavior. With the aim of gaining a statistical understanding of the phenomenon under study, this research will use a structured questionnaire to collect data on social media use, and scales or observations to measure students' moral behavior.

This research focuses on a population of 75 Miftahiyah Yasi Madrasah Tsanawiyah (MTS) students in Bangkalan. This population consists of students at grade VII education level. To achieve an accurate representation of the population, the research will use a random sample selection method, with a total of 35 students as respondents. The random sample selection approach is expected to reflect the diversity and characteristics of the population as a whole, so that the research results can be considered more representative for class VII at MTS Miftahiyah Yasi Bangkalan. The following is an explanation of each research variable involved:

1. PAI learning achievement (X.1) can be defined as the level of achievement of students in recognizing, understanding, appreciating and believing in the teachings of the Islamic religion, as well as applying the values of piety and noble character in accordance with the main guidelines contained in the holy book Al- Qur'an and Hadith (Muhaimin, 2001). The constituent indicators are the introduction and interpretation of Islamic teachings, appreciation and faith, practice of worship, piety and

noble character, introduction to Islamic history and culture, harmony between religious communities.

2. Use of social media (X.2) is an internet medium that allows users to represent themselves and interact, collaborate, share, communicate with other users and form virtual social bonds (Agustiah et al., 2020). The indicator for the level of social media use uses three indicators according to Kurniawan and Harti (2013), namely communication facilities, access and utilization.

3. Morals (Y) are actions and attitudes that are in accordance with moral and ethical norms in a society (Setiawan, 2017). Baroroh (2022), states that there are four moral indicators consisting of honesty, discipline, responsibility and self-confidence.

Data regarding PAI learning achievement will be obtained from students' academic records, while information regarding the use of social media and students' moral behavior will be collected through the use of questionnaires and observations. This method allows the acquisition of comprehensive and varied data, covering academic, digital and student behavioral aspects. Data analysis was carried out using multiple linear regression analysis, to assess the extent to which PAI learning achievement and social media use can predict students' moral behavior.

RESULTS AND DISCUSSION

The data collection process at MTs Miftahiyah Yasi Labang Bangkalan involved the participation of 35 class VII students who responded to the questionnaire with a satisfactory response rate. It is important to note that all class VII students at the school participated as respondents in this research. By involving all class VII students, this research aims to obtain a complete picture of students' perceptions, views or responses to the research variables. This option creates a strong basis for analyzing and evaluating general patterns or trends in research results, while also taking into account individual diversity among the class's students.

Validity tests were carried out on two independent variables in this research, namely Islamic Religious Education (PAI) learning achievement and use of social media, as well as one dependent variable, namely student morals. The test results show that not a single statement was eliminated because the corrected total item correlation value was greater than 0.3. This indicates that each statement in the measurement instrument has an adequate correlation with all the variables being measured. Therefore, the instrument used in this research is considered valid for measuring the variables of PAI learning achievement, use of social media, and student morals. The high validity of the instrument provides confidence that the data collected can provide an accurate picture of the concepts measured in the research.

All variables in this study show Cronbach's Alpha values that exceed 0.6,

indicating a good level of reliability. Islamic Religious Education (PAI) learning achievement has a value of 0.838, use of social media reaches 0.788, and students' morals have a value of 0.879. These values indicate that each variable is considered reliable as a measurement instrument, because it exceeds the general threshold that is often used to measure reliability (usually 0.6). Thus, it can be considered that the instruments measuring the PAI learning achievement variables, use of social media, and student morals have a high level of consistency in measuring these concepts in this research.

Table 1. Hasil Perhitungn Uji t

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	2.403	1.025		2.345	.025
X1	1.424	.308	.533	4.630	.000
X2	1.144	.301	.439	3.808	.001

In the context of the results of this research, the regression model described by the equation Y = 2.403 + 1.424X1 + 1.144X2 has an interpretation that can be explained. In this equation, Y is a prediction of students' moral values, X1 is the Islamic Religious Education (PAI) learning achievement variable, and X2 is the variable for social media use. Concretely, if the value of both variables, both X1 (PAI learning achievement) and X2 (social media use), is zero, then the predicted student moral value (Y) will be around 2.403. However, it should be remembered that the condition of a zero value for these two variables may not be realistic or relevant in the real context, because the PAI learning achievement and social media use scores usually cannot reach a value of zero.

In addition, based on the information in Table 1, significance was found for PAI learning achievement with a value of 0.000. Likewise, the social media use variable at MTs Miftahiyah Yasi Labang Bangkalan shows a significance value of 0.001. With this level of significance, it can be explained that PAI learning achievement and the use of social media play a significant role in significantly shaping the morals of MTs Miftahiyah Yasi Labang Bangkalan students. This is caused by the significance value being <0.05. If we look at the coefficient of each independent variable, it can be seen that between PAI learning achievement and social media use, PAI learning achievement has a higher value, namely 1.424, compared to the coefficient value for social media use of 1.144. This shows that PAI learning achievement has a greater influence in shaping students' morals compared to the use of social media**.**

Table 2. Model Summaryᵇ

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.928ª	.861	.853	1.122

The next process involves analysis using the coefficient of determination. The R value obtained was 0.928. Furthermore, the R Square value reached 0.861, and the Adjusted R Square value was 0.853. These findings indicate that around 85.3% of the variation in student morals can be explained by variables such as Islamic Religious Education (PAI) learning achievement and social media use at MTs Miftahiyah Yasi Labang Bangkalan. The remaining 14.7% is influenced by other factors not included in the scope of this research. These results indicate that the regression model developed is quite good in explaining variations in student morals based on PAI learning achievement and social media use. A high R Square value indicates that the variables included in the model are able to explain most of the variation in student morals at MTS Miftahiyah Yasi Labang Bangkalan. However, it is important to remember that there are other factors that were not included in this study and can influence student morals by 14.7%.

Table 3. ANOVAª

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	250.132	2	125.066	99.387	.000ᵇ
	Residual	40.268	32	1.258		
	Total	290.400	34			

Based on Table 3, the F test results show that the F-calculated value reached 99.387, with a significance level of 0.000. Because this probability value is smaller than 0.05, it can be concluded that the regression equation has a high level of significance. A more detailed analysis shows that the PAI learning achievement variables and the use of social media together have a significant influence on the morals of MTs Miftahiyah Yasi Labang Bangkalan students. Therefore, this shows that factors such as PAI learning achievement and the use of social media have an important role in simultaneously influencing the morals of MTs Miftahiyah Yasi Labang Bangkalan students.

From the results of this research, evidence was obtained that there is a significant influence between PAI learning achievement and the formation of students' morals. PAI learning achievement turns out to provide a strong positive contribution to forming a good moral foundation in students. This is in accordance with findings from Dewi (2018); Fatmawati (2018); Lathifah (2018); Pratiwi (2021). Proper awareness of Islamic religious teachings, as

conveyed through the PAI curriculum, has a very important role in guiding students towards dignified and ethical behavior. The PAI curriculum provides additional insight for students to explore the values of truth, justice and virtue embedded in the teachings of the Islamic religion. Awareness of the Islamic religion is important, including its ability to guide students to face moral dilemmas and everyday life situations. By understanding Islamic teachings, students can apply these values in their decision making and actions, creating behavior that reflects high ethical principles (Djazilan & Hariani, 2022). By immersing themselves in the religious values taught, students can form an attitude of humility, compassion and fairness in their interactions with others. This will guide students towards dignified and ethical behavior in their daily lives.

The role of social media as a broad information channel has also been proven to be significant in influencing students' morals. These results are in line with studies from Suwahyu (2017); Syawaludin et al. (2022); Baharun et al. (2023). Interaction and exposure to content on social media can shape students' perceptions, values, attitudes and morals. Students have access to a variety of views, information and norms that can shape the way they see the world (Martin et al., 2018; Ummat & Retnowati, 2022). Therefore, the use of social media must be understood as a factor that can shape or even present challenges to students' morals and ethics (Kurniawan et al., 2022). In addition,

content on social media often plays the role of a powerful socialization agent. Awareness and knowledge of content on social media is also a key factor in shaping students' morals (Masnawati & Kurniawan, 2023). Students need to be trained to analyze, evaluate and understand the impact of every content they consume. This can include the ability to distinguish between accurate and inaccurate information, as well as understanding the moral implications of any actions or statements that appear on social media. Education about the responsible use of social media, together with strengthening awareness of moral values, can be an important step to ensure that interactions in cyberspace make a positive contribution to the moral and ethical development of students.

The combination of Islamic Religious Education (PAI) learning and the influence of social media is an important effort to shape the character of students. Therefore, special attention needs to be given to curriculum integration that not only emphasizes academic aspects, but also strengthens the formation of students' character and morals (Qorib & Lubis, 2023). In this context, the active role of parents, teachers and educational institutions is the key to monitoring and guiding students' use of social media. This is necessary to ensure that the exposure students receive from social media can have a positive impact on their moral development. Collaborative efforts between PAI learning in the school environment and the role of supervision

and guidance from parents and teachers regarding students' use of social media becomes a holistic approach in character formation. Thus, not only aspects of religious knowledge are emphasized, but also policies and guidelines for healthy and positive use of social media to support moral values. Through this approach, students can develop a good understanding of religion while applying these values in their daily behavior, both in the real world and in cyberspace. This integration strengthens the concept of character education which includes positive moral, ethical and behavioral aspects, creating a sustainable educational environment for the holistic development of students.

CONCLUSION

Based on the research results, it can be concluded that Islamic Religious Education (PAI) learning achievement and the use of social media have a significant influence on the formation of students' morals. PAI learning achievement has been proven to provide a significant positive contribution to the formation of students' morals. This means that the better the PAI learning achievement, the better the students' morals. On the other hand, the use of social media also plays an important role in influencing students' morals. These findings highlight that the way students use social media can have an impact on their moral behavior. Therefore, management and education related to the use of social media in the educational environment, especially at Madrasah Tsanawiyah (MTS)

Miftahiyah Yasi Labang Bangkalan, can be an integral part of efforts to form positive morals and strong moral values in students.

The suggestions put forward by researchers based on the results of this research are that students need to receive supervision and empowerment from parents and teachers regarding the use of social media. This aims to reduce the potential for abuse and spread of negative content on students' social media accounts. The involvement of parents, teachers and authorities can form cooperation to monitor and respond to situations related to students' use of social media. This involves taking an active role in establishing relationships with authorities to create a safer environment in cyberspace. As a concrete step, recommendations for increasing the effectiveness of PAI learning and managing students' social media can be used as a reference for education policy. By understanding the interaction between these factors, educational institutions can design strategies that are more accurate and responsive to the demands of the times, thereby giving birth to a generation that is not only intellectually intelligent, but also has noble character to face the dynamics of digital society.

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