

Religious Morality as a Pillar of Social Stability in Facing the Modern Ethical Crisis (Case Study of Ma'had Ibnu Zubair Padang)

Tegu Reski Amanah

Universitas Islam Negeri Imam Bonjol Padang
Email: 2320010010@uinib.ac.id

Kartolo Zulfikar

Ma'had Ibnu Zubair Padang
Email: kartolozulfikar@gmail.com

Martin Kustati

Universitas Islam Negeri Imam Bonjol Padang
Email: martinkustati@uinib.ac.id

Nana Sepriyanti

Universitas Islam Negeri Imam Bonjol Padang
Email: nanasepriyanti@uinib.ac.id

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Abstract

Social transitions and changes in the modern era include a number of aspects and dynamics that influence the way a person or society interacts. Morals are a set of principles or values that govern human behavior and decisions, helping determine what is considered good or bad, right or wrong in the context of everyday life. Morality includes ethical norms and standards of behavior that develop in a society or individual. Social stability refers to balance in society, social stability covers various aspects, including security, justice, social cohesion, and prosperity. The research method used is qualitative from observation data which is demonstrated by the process of recording student behavior patterns as subjects through exploration and analysis related to statements, reports, from sources, the results of the research contained will be analyzed based on several relevant theories and literature. The results of this research explain that Mahad Ibnu Zubair Padang is an educational institution that integrates Islamic values in the form of a religious spirit, integrity, empathy and caring, as well as moral independence in order to form a generation that is Islamic, intellectual and has morality in ensuring social stability in the modern era.

Abstrak

Peralihan dan perubahan sosial di era modern mencakup sejumlah aspek dan dinamika yang mempengaruhi cara seseorang atau masyarakat berinteraksi. Moral adalah seperangkat prinsip atau nilai-nilai yang mengatur perilaku

dan keputusan manusia, membantu menentukan apa yang dianggap baik atau buruk, benar atau salah dalam konteks kehidupan sehari-hari. Moralitas mencakup norma-norma etika dan standar perilaku yang berkembang dalam suatu masyarakat atau individu. Stabilitas sosial mengacu kepada keseimbangan dalam masyarakat, stabilitas sosial mencakup berbagai aspek, termasuk keamanan, keadilan, kohesi sosial, dan kesejahteraan. Metode penelitian yang digunakan yaitu kualitatif dari data observasi yang ditunjukkan dengan adanya proses pencatatan atas pola perilaku mahasiswa sebagai subjek melalui eksplorasi dan analisis yang terkait dengan pernyataan, pemberitaan, dari narasumber, hasil dari penelitian yang tertuang dianalisis berdasarkan beberapa teori dan literatur yang relevan. Hasil penelitian ini memaparkan Ma'had Ibnu Zubair Padang merupakan lembaga pendidikan yang mengintegrasikan nilai-nilai keislaman berupa jiwa religius, integritas, empati dan kepedulian, serta kemandirian moral guna membentuk generasi yang Islami, intelektual, serta memiliki moralitas dalam menjamin stabilitas sosial di era modern.

Keywords: Morality, social stability; Mahad Ibnu Zubair Padang

Introduction

Social change is a process in which there is a shift in the structure or order of society, including more innovative thought patterns, attitudes and changes in social life, in order to achieve a more complex and dignified level of life. Social change refers to the transformation or shift that occurs in various aspects of society's life. Social change can encompass a variety of dimensions, including social structures, values, norms, and patterns of interaction (Manullang, 2021). Social transitions and changes in the modern era include a number of aspects and dynamics that influence the way a person or society interacts, organizes and develops. Some of the key factors involved in this social transition and change involve technological developments, globalization, changes in social values and norms, and economic dynamics (Salsabila & Rehnaningtyas, 2024). Modernization brings the influence of western values that can challenge local norms. These social transitions and changes can provide opportunities for progress and development, but besides that they can also give rise to challenges and conflicts in society. (Mohammad Abdullah Masrur, 2023). Modern societies are often in the midst of these complex dynamics, and the ability to adapt to these changes is key to the survival and prosperity of society in the modern era.

Facing the modern ethical crisis requires deep reflection, open dialogue, and collaborative efforts from individuals, society, and institutions or agencies in order to take appropriate and applicable solutions. It is not

surprising that many problems in modern society are caused by a spiritual crisis. Examples include social inequality, egoism, and using any means necessary to achieve one's desires, all of which contribute to moral decay and division between groups (Alaudin, 2023). A religious foundation is really needed to face changing times, because changing times can have an impact on changes in behavior, morals, and communication and interpersonal interactions. Understanding and implementing strong moral values can help overcome these challenges and build a solid ethical foundation in society. According to the Islamic perspective, the value of morality in Islamic education is identical to the meaning of character which, theoretically, has actually existed since the emergence of Islam (Gusmahansyah et al., 2022).

Revitalizing religious moral values is very important, because as time goes by, people's views on ideology, understanding and various schools of thought are a phenomenon of social life that is currently taking place (Lina, 2023). In the future, people are needed who are flexible in facing changing times, where changes are occurring very quickly, therefore a strong spiritual foundation is needed. Apart from that, religion plays the role of being a firm guide and guide to life for its followers, as well as being a benchmark that regulates the behavior of its adherents in everyday life. Religion is also a source of spiritual strength for people in living a pattern of social life as human nature and can help face challenges, changes and certain situations in the future.

Mahad Ibnu Zubair Padang is an Arabic language and Tahfizh Qur'an educational institution. Significant social changes at this time are also felt by Mahad Ibnu Zubair Padang lecturers and students, especially in social society, therefore the Mahad Ibnu Zubair Padang institution tries to instill Islamic moral values in order to obtain noble character. The Ma'had Ibnu Zubair Arabic Language and *Tahfizh Qur'an* Educational Institution has noble aspirations to become a leading Arabic Language Educational Institution, in accordance with the guidance of the Al-Quran and the Nabawiyyah Sunnah and aims to educate and produce religious experts and practitioners who not only have language skills Arabic to study the treasures of Islamic *turâts*, but also to have the provision of an integral Muslim personality (*kâffah*) and a commitment to preaching to Allah ta'âlâ and His Messenger. The case study at Ma'had Ibnu Zubair Padang shows how religious moral values can be a support in maintaining social harmony and stability amidst the challenges of the times. Ma'had Ibnu Zubair Padang integrates Islamic teachings in education to shape the character and morality of his students, making them individuals with noble character and able to face social dynamics with a wise and ethical attitude.

Method

This research uses an observation method which is demonstrated by the process of recording student behavior patterns as subjects through exploration and analysis related to statements, reports, from sources, the results of research contained in journals will be analyzed based on several relevant theories and literature. This research uses qualitative research methods as the main approach. The author chose this research method because it allows the author to collect research materials efficiently. In accordance with the characteristics of the problem being studied, qualitative research methods were used, which emphasize analysis of descriptive data in the form of observed written words. A qualitative approach is used to analyze the study of religious morality in the modern era, so that data analysis is more focused on the results of interviews and observations in the field and analyzed using literature studies, namely by reading, studying and reviewing books and written sources that are closely related to the problem being discussed (Supriani & Arifudin, 2022).

Results and Discussion

Modernization is a process of transformation from a less developed state to a more advanced one, with improvements in various areas of society's life. This can include changes in technology, economics, society, and culture. Modernization also involves the adoption and implementation of new ideas and practices that can bring positive changes in people's daily lives. This modernization process can influence various aspects of people's lives, starting from simple things such as how to dress, eating patterns, to how to interact and communicate (Hatuwe et al., 2021). Modernization refers to a process in which a society or a country experiences changes from less developed or traditional conditions to more advanced and modern conditions. This process involves changes in various aspects of life, including economic, social, political, technological, and cultural. Modernization can bring benefits such as increased economic prosperity, greater access to education and health services, and improvements in the general quality of life. However, this process can also give rise to challenges such as rapid social change, inequality and environmental impacts.

In the current modern era, including in Indonesia, we are facing serious problems in terms of moral decline. The loss of the values of honesty and compassion has become increasingly evident as a result of fraud, fraud, mutually detrimental behavior, pitting against one another, slander, and so on. This shows an alarming change in the order of social values and behavior in contemporary society (Alwi, 2017). In conditions like this, we increasingly realize that modern humans today increasingly need spirituality as a basis

for providing more comprehensive answers to the life crises they are facing. This shows that the aspect of spirituality is recognized as a key element in forming a comprehensive view of life and the challenges faced by modern humans (Sutoyo, 2015).

Morals are behavior that is embedded within an individual in the form of human actions which include all livelihoods, in this case the human relationship towards Almighty God, towards oneself, towards society and towards the surrounding environment. Human actions are judged rationally if the actions are based on moral awareness (Syaparuddin et al., 2019). Morals also include teaching about right and wrong that are generally accepted regarding actions, attitudes, obligations, and so on. This teaching is a system of behavior that allows everyone to live cooperatively in a group. Morals can also refer to society's sanctions regarding correct and acceptable behavior. If a person's actions are in accordance with the values prevailing in that society and are acceptable and pleasing to the community, then that person is considered to have good morals, and vice versa. Morals are the result of culture and religion. Each culture has a different moral system according to the prevailing value system that has been established for a long time.

Morality, as a product of human rational efforts to make decisions, should be in line with religious norms. Thus, morality will always reflect human efforts to follow established religious rules (Adriansyah & Rahmi, 2012). Approaches to the relationship between morality and religion can vary depending on the philosophical perspective and individual values. Some people argue that morality and religion are closely related, while others argue that morality can exist without the involvement of religion.

Paradigm change in religious education in order to create an understanding and practice of Islam that is in accordance with the teachings of the Koran. This change is expected to include aspects of thinking, action and social relationships. The aim of this paradigm shift is to produce an expression of Islam that provides real benefits in human life, with a special focus on liberating humans from ignorance, poverty, hostility and backwardness. Thus, it is hoped that religious education can be a means of improving the quality of life and human welfare, in line with the values of the Koran.

Moral Foundations in Islam

The moral foundation in Islam comes from the main teachings in the Koran and Sunnah (Hadith).

Indeed, there is in (the person of) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah

and (the coming of) the Day of Judgment and he mentions Allah a lot (QS. al-Ahzab:21).

Al-Ahzab Verse 21 is the basis for special attention to morals in Islam, by linking morals with role models. Verse 21 of Surah Al-Ahzab in the Qur'an explains how Rasulullah SAW was an extraordinary role model, displaying excellent moral practices and personality. Allah SWT commands believers to follow the example of the behavior of the Prophet Muhammad SAW. In this context, the role of religion as a source of morals and morality is emphasized as a guide for implementing morality in our daily lives. Religion functions as a source of practical rules that guide its followers on how to actualize moral and ethical values in various aspects of their lives.

The existence of human freedom in choosing certain moral behavior is because God has given them the potential to differentiate between good and bad, right and wrong. Basically, God gives humans the freedom to choose certain moral behavior. However, because of the short-sighted nature of humans, they tend to be rushed by passion, panic, and lack understanding of the long-term consequences of the choices and actions they take.

This moral foundation in Islam provides comprehensive guidance for human behavior and interaction with God, fellow humans, and the natural environment. The moral foundation in Islam creates a framework of values that covers various aspects of life, guiding Muslims to live according to high and meaningful moral principles. These concepts form the basis of Islamic ethics which covers all aspects of daily life.

Morals as Modern Social Stability

Morality is a crucial issue to study in the current era of globalization. This is crucial if we look at the behavior of society and the nation's next generation, which seems to have begun to abandon the positive moral values contained in the Koran and al-Hadith (Pulungan, 2011). Facing a moral crisis, a person needs to have a number of strong moral values and attitudes. These values and attitudes can help individuals maintain moral stability and face crises with self-confidence and integrity. Additionally, it is important to continue to develop yourself and remain open to learning and improvement. Based on the results of interviews and observations by lecturer Mahad Ibnu Zubair Padang, there are several morals that are important to have in facing a moral crisis situation:

Religious Soul

Nowadays, Muslims face serious challenges from outside parties, which have a significant impact on the future of the religious life of their followers. This challenge involves various aspects, starting from the influence of colonialism and imperialism which caused friction between Western culture

and Islamic teachings, to the influence of materialism, capitalism and industrialism which have changed thought patterns and social structures. These challenges place significant pressure on Muslims to maintain their religious identity while interacting with a modern world full of change. Muslims are faced with the difficult task of balancing religious traditions and the demands of contemporary developments. Therefore, an understanding and wise approach in facing these challenges is important to ensure the sustainability and diversity of Muslim life in the future.

With the current obstacles to socio-cultural change, it is necessary to have a spirit of spiritualism and attitudes that must be present in every Muslim individual in the form of Islamic values, these values refer to the teachings that were preached by the Prophet Muhammad SAW. By understanding and applying these values, Muslims are expected to be able to achieve harmony between the spiritual and practical aspects of life and be able to make a positive contribution to society.

Based on Mr. Zulfikar's presentation as a teacher at Mahad Ibnu Zubair Padang, "The religious spirit is a basic character in a person that is related to the spiritual dimension. It is the core or essence of the values, beliefs, and moral principles that guide an individual's behavior and outlook on life. Religious spirit refers to the spiritual and religious dimensions within a person. It includes faith, obedience, and deep spiritual experience".

Therefore, the religious spirit plays an important role as a moral foundation in individual life. Religion is often considered a strong moral and ethical foundation, which helps strengthen the soul, fortify oneself, and confirm faith. "Religion as a moral and ethical basis" is a concept emphasized in many religious and spiritual teachings. Pancasila, as an Indonesian ideology, also has a clear and visionary foundation of normative and prescriptive beliefs. The principles of morality and direction are contained in Pancasila, which is the moral foundation and religious dimension that determines the basic pattern for all the lives of citizens of society, nation and state.

In the context of education, religious education is considered a very fundamental part in the formation of human personality. Religious education is a key that cannot be ignored in the formation of individual morals and character. Thus, the religious spirit plays a significant role as a moral foundation in an individual's life, both in the context of moral values obtained through religion and in the formation of character and personality through religious education. Therefore, a religious spirit is the most fundamental foundation that a person must have because religion as a standard concept will guide the lives of its followers. Religion often provides a set of moral and ethical rules that are considered guidelines for action and

behavior. This includes prohibitions against evil acts, encouragement to do good, and ethical principles that can guide followers in making decisions, so that by having a religious soul, individuals can adapt to changing times and still uphold the value of morality as a human being's nature.

Integrity

Integrity is a concept that involves various aspects, including consistency between words and actions, as well as unity between patterns of thought, feelings, speech and behavior that are in line with conscience and applicable norms. Some characteristics of people who have integrity include being honest, sincere, trustworthy, transparent, consistent, as well as maintaining dignity and not doing despicable things. Integrity is considered an important requirement in various institutions, including the judiciary. This is because integrity is considered a tool that harmonizes values and norms that are considered ideal and made into law through judicial institutions and guided by society.

Instilling values in learning or education is a guidance process carried out by teachers as an example, with a focus on life values. This process includes religious, cultural, ethical, moral and aesthetic values, with the aim of forming individuals who have spiritual and religious intelligence, the ability to self-control, a complete personality, noble character, and the skills necessary for themselves, society and country (Islam et al., 2013). By combining all these elements, education becomes more holistic and oriented towards the formation of individuals who are not only intellectually intelligent but also have a strong moral and ethical foundation. This process not only prepares individuals to achieve personal success, but also to become valuable contributors to society and the country.

In the journal Putri & Ulya, (2021) said Integrity in educational character refers to unwavering consistency and firmness in upholding noble values and beliefs. Integrity is defined as the honesty and correctness of one's actions. A person can be considered to have integrity if they demonstrate inner harmony, act rationally, are able to compromise other people's principles, and have clear life goals.

The integrity applied by Mahad Ibnu Zubair Padang is in the form of an intellectual attitude and a social attitude in the form of upholding the values of honesty, responsibility, discipline, caring for the surrounding environment, as well as moral values based on faith and piety. This is in accordance with the vision and mission of Mahad Ibnu Zubair Padang, namely to become an educational institution that creates a generation equipped with an integral Muslim personality (*kaffah*) in accordance with the guidance of the Koran and Sunnah.

Thus, integrity is a concept that can overcome the modern ethical crisis where good integrity involves consistency, honesty, transparency and maintaining dignity, and is considered an important need in various institutions, including educational institutions. The presence of personal integrity is the key to maintaining morality under pressure. Integrity involves consistency between the values espoused and the actions taken. Integrity in an Islamic perspective is a concept that involves adherence to religious and moral values, as well as consistency in implementing these principles. In Islam, integrity is often associated with attitudes such as honesty, justice, and being loyal to commitments, living with faith, and relating to social sensitivity.

Empathy and Caring

In Islam, empathy is defined as an effort to understand people deeply, both emotionally and intellectually. This involves using the heart, eyes, and mind to listen objectively. Empathy also includes a person's ability to realize the feelings, interests, problems or difficulties experienced by others. In Islam, the concept of empathy is related to *tasamuh*, tolerance, or consideration. Empathy is a commendable attitude that everyone should have. In Islam, empathy is also related to qualities such as helping each other, working together for good, and increasing caring for others.

Likewise, caring is also an important teaching in Islam. Muslims are taught to always pay attention to and help fellow humans in need. In the holy month of Ramadan, Muslims are encouraged to increase their concern by giving alms and sharing. Fasting is also thought to foster a sense of tolerance, empathy, and the ability to feel what it is like to be hungry and thirsty, thus encouraging people to share with people in need. In Islam, social care is an important part of religious teachings, and Muslims are taught to always pay attention to and help fellow humans in need.

In the hadith, the Prophet was also instructed to have a sense of empathy and care for others, especially for people who are more closely related to us, by speaking kind words and behaving with gentleness and compassion. In another hadith, we are like a unit that is closely related to each other, like a building that supports each other, as a form of Islamic brotherhood so that brotherhood based on advice gives rise to love for each other among Muslims (Iryani & Tersta, 2019).

“From Abu Musa, Prophet Muhammad said “A believer and another believer are like one building which strengthens each other.” (H.R. Imam Bukhari)

This hadith illustrates how important relationships between fellow believers are. A believer and other believers are like one building that

strengthens each other. This shows that in the Muslim community, supporting and strengthening each other is very important. Rasulullah SAW gave this parable to emphasize the importance of unity, solidarity and mutual assistance among Muslims. Thus, this hadith emphasizes the values of brotherhood, mutual assistance and togetherness which must be upheld in the lives of Muslims, especially in the current modern era. The meaning of this hadith encourages Muslims to understand the importance of unity, supporting each other, and working together to achieve common good goals. Unity and brotherhood in Islam have important values in building a strong and harmonious society.

As a practice and application of empathy and caring applied by Mahad Ibnu Zubair Padang, the ability to feel and understand the suffering of others and the desire to help is a crucial morality. A concrete example is that if a disaster occurs to one of the mahasantri, whether in the form of the death of a close relative, the extended family of Mahad Ibnu Zubair Padang will express condolences and be visited at the funeral home and given material assistance as a form of empathy and concern. Another example is if a disaster occurs in the community in the form of a disaster, Mahad Ibnu Zubair Padang will participate in helping, either directly or indirectly, such as raising disaster funds. This was done as a form of implementing Islamic teachings which are based on the Koran, namely instilling the value of mutual love and affection for one another. Empathy and caring are not only beneficial for individuals, but are also essential for the stability and well-being of society as a whole. By integrating these values into everyday life, we can build a more harmonious, strong and stable society.

Moral Independence

Independence is the ability to accommodate good human qualities to be displayed in appropriate attitudes and behavior based on the situations and conditions faced by the individual (Wijaya, 2015). Independence involves an individual's freedom to choose, control oneself, and act based on internal drives as well as the ability to fully regulate oneself. Independence also includes a sense of responsibility, the ability to work independently, a creative attitude, initiative, mastery of skills according to the field of work, respect for time, self-confidence, and the ability to solve problems intelligently.

Moral independence is the ability to think independently about what is right and wrong, regardless of external pressures. Attitudes and actions related to moral values, namely honesty, authentic values, willingness to take responsibility, moral independence, moral courage, humility, reality and critical (Pertwi, 2023). This involves the willingness to reject actions that are inconsistent with personal values. Moral independence can also be linked

to ethical principles in various aspects of life, such as the principle of honesty, the principle of autonomy, and the principle of mutual benefit. The principle of autonomy, for example, shows an attitude of independence, freedom and responsibility. An independent person means a person who can make decisions and then carry them out based on their own abilities and in accordance with what they believe, free from pressure, instigation and dependence on other parties.

In the context of moral independence, individuals are also expected to be able to weigh the problems they face intelligently, have self-confidence, and be able to serve themselves. This shows that moral independence involves the ability to act freely, have responsibility, initiative, creativity, and the ability to solve problems, as well as the ability to work independently, respect time, and have self-confidence.

In the Islamic context, moral independence refers to an individual's ability to internalize and express the moral values taught in Islamic teachings. This involves awareness, responsibility, and the ability to act in accordance with Islamic ethical and moral principles without always being monitored or coerced by other parties. Moral independence in Islam includes obedience to religious teachings, moral integrity, and the will to do good without depending on external pressure.

Moral independence in general and in the Islamic context remains in line with the values of moral independence implemented by Mahad Ibnu Zubair Padang, such as a sense of responsibility, the ability to work independently, a creative attitude, initiative, respect for time, self-confidence, and the ability to solve problems intelligently. found in Islamic teachings. Referring to the Islamic perspective, moral independence is also emphasized as part of a concept that is applicable and relevant to changing times. This shows that in Islam, moral independence not only includes aspects of individuality in acting and behaving, but also emphasizes strong moral values as a foundation. important in facing the current moral decline.

Conclusion

The development of the times affects patterns of human interaction so that special attention is needed to face these challenges. Morality involves the concept of behavior that can be categorized as good or bad, as well as certain values that accompany it. It provides humans with concrete guidelines regarding how to live well, act as moral individuals, and avoid unwholesome behavior. Religious morality reflects the quality in human actions that determines truth or error, virtue or vice, which is reflected in inner attitudes that are reflected in real actions. Religious morality is also

related to the norms and regulations that regulate interactions between humans, as well as how humans achieve a good life. Religion is considered a guiding rod for humans who are blind to moral values and religious norms, so that when humans adhere to religion, they are expected to always be on the path of goodness and truth. Moral stability in the modern era must be formed starting from oneself, namely by adhering to the main principles of religious spirit, integrity, empathy and caring as well as moral independence. Ma'had Ibnu Zubair Padang implies that morals are a form of basic concept that must be based on religion, namely based on the Koran and Sunnah to create a generation that has a strong foundation in achieving harmony in social life. In this way, religious morality as the main key as a pillar of social stability in facing the modern ethical crisis can be realized.

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Conflict of Interests

The corresponding author is also responsible for having ensured collective agreement between co-authors in all matters regarding manuscript publication. Therefore, the corresponding author needs to submit a statement of competing interests on behalf of all authors of the paper.

Ethical Considerations

This statement clarifies the ethical behaviors of all parties involved in the act of publishing an article in *Jurnal Penelitian Pendidikan Islam*.

Disclaimer

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