

The Influence of Social Media on Mazmumah Morals in Students of SMP Negeri 34 Samarinda

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Abstract

This research is motivated by the fact that easy and equitable access to the Internet has now permeated various levels of society, including among students at SMP Negeri 34 Samarinda. Social media, as a manifestation of this development, has a significant impact on the moral dimension of individuals. Observations at this school indicate that students are quite active in accessing social media, with examples of platforms often used, such as WhatsApp, Instagram, and TikTok. Therefore, this study aims to determine the extent of the influence of social media on the mazmumah morals of students at SMP Negeri 34 Samarinda. The research method used is quantitative with an ex post facto approach. Sample determination was done through purposive sampling, and data collection used a Likert scale. Data analysis involved correlation coefficient hypothesis testing and simple linear regression testing. The findings showed that out of a total of 195 grade VIII students, 190 had social media accounts (Instagram, WhatsApp, and TikTok), and 70 actively accessed social media. The analysis results confirmed the influence between social media and mazmumah morals of students at SMP Negeri 34 Samarinda. Hypothesis testing resulted in a significance value of $0.000 < 0.05$, indicating acceptance of the alternative hypothesis (H_a) and rejection of the null hypothesis (H_0). The correlation test shows a Pearson correlation value of -0.440 , indicating a moderate relationship with a negative direction between the social media variable (X) and mazmumah morals (Y).

Keywords: Influence, Social Media, Mazmumah Morals

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A. Introduction

Education occupies a central position in human life, a belief reinforced by recent research (Al Husna et al., 2023), which signifies the right of every Indonesian citizen to access education and is expected to continue to develop themselves in the context of never-ending education. Education, as a whole, reflects a life process that aims to develop each individual's potential to live a meaningful life. Therefore, being an educated individual has a very important value. Education plays a role in shaping humans into members of society who contribute positively to the state, homeland, and nation (Alpian et al., 2019). The realization of the goal of building education that can create a smart, comprehensive, and competitive Indonesian society can be achieved by implementing the national education mission (Makhful, 2015) (Sulaikho et al., 2023). This mission is the foundation for the development of an education system that is effective and relevant to the needs of the times. Thus, education can be the main

driver for the progress of individuals and the country. Along with developing knowledge and technology, national education is the main key to creating superior human resources to compete globally.

Education encapsulates all learning experiences throughout an individual's life, occurring in various environments and situations that positively impact the growth of each individual. Education is defined as a demand in life that provides space for the development of children. In this context, education becomes a guide to optimize children's innate potential so they can achieve the maximum level of safety and happiness as humans and members of society (Pristiwanti et al., 2022) (Rendi, 2019). The importance of education for one's survival, happiness, and success is emphasized in the statement. Through verses such as Q.S Al-Alaq 3-5, the Qur'an underlines that Allah SWT always guides His servants, even to things they do not know. This is a reminder of the importance of studying because, with knowledge, a person can more easily face life and fulfill their needs. Djameluddin Darwis, in his book entitled "The Dynamics of Islamic Education," quoted by Nurlia Putri Darani, states that seeking knowledge is an obligation and a fundamental need for humanity. Education allows humans to live life more easily and fulfill their needs. The learning process is defined as a stage of maturation that encourages the realization of a more advanced and prosperous physical and mental life (Darani, 2021).

Law of the Republic of Indonesia Number 20 of 2003, known as the National Education System Law (UU Sisdiknas) of 2010 (Pendidikan Nasional, 2010) formulates the functions and objectives of national education that should be used in developing educational efforts in Indonesia. The development of science and technology in this era has increased significantly, producing various technological products that provide extensive benefits to humanity, ranging from knowledge and education to entertainment. The affordability of these various conveniences can be obtained easily through internet access (Omeri, 2015). Thus, the National Education Law provides a strong foundation for achieving national education goals in line with the ever-evolving advances in science and technology.

According to a survey conducted by the Indonesian Internet Service Providers Association (APJII) in the 2019-2020 period, it shows that the penetration of internet users in Indonesia is at 73.7%, which amounts to 196.71 million people (Iliah & Aswad, 2022) from a total population of 266.91 million. The APJII survey results show an increase in results compared to the 2018 period, with 171.17 million people (64.85) out of 264.16 million people (Wijaya, n.d.). The survey results for several years show the community's high interest in using the Internet.

The current era of globalization has provided many benefits in progress in various economic, political and social aspects. Among the technologies that are increasingly rapidly developing is information technology both communicating and transacting with fellow humans. Humans use information technology to facilitate various jobs and productivity. One of the interesting phenomena in the development of technology is the internet, which can provide good convenience for each individual to connect quickly and easily without being limited by space and time. In addition, the internet is used to communicate, which can connect individuals (Saleh & Muzammil, 2018).

One obvious manifestation of globalization is using social media as a form of online media, where users can easily participate, share, and create content, including through blogs, social networks, wikis, forums, and virtual worlds. Blogs, social networks and wikis stand out as the most common forms of social media the global community uses. Social media is a platform where individuals can create personal

web pages and connect with fellow users of the same social network, facilitating effective information exchange and communication (Fauziyah et al., 2022). Unlike traditional media that rely on print and broadcast media, social media use the internet infrastructure. Social media invites interested individuals to participate by providing open feedback, commenting, and sharing information quickly and without time limits. Creating an account on social media is also fairly easy and does not take a long time, allowing everyone to be actively involved in this platform (Suryana, 2020).

The internet is now very easy and can be accessed by anyone, anywhere, and anytime. For example, almost all communication tools, including cell phones, have been equipped with applications that make it easy for users to access the internet. Nasrullah in his book "Teen Social Media," quoted by Najamuddin, it is stated that "social media is a channel of conversation that occurs on the internet and is supported by applications or software." Unlike previous internet communication, which tended to be one-way, communication on social media today is interactive, open, and allows participation from every individual. This movement is largely dominated by teenagers, especially learners such as students and university students, as explained by Najamuddin (Najamuddin et al., 2019). This shows that social media has become the main platform for interaction and communication among teenagers, providing opportunities to participate in various online conversations and activities actively.

Social media has become accessible to various levels of society, including teenagers. Santrock states, "Adolescence is a transition period from childhood to adulthood with a variety of biological, cognitive, and socioemotional changes." From the socio-emotional changes experienced by adolescents, they are more likely to emphasize relationships with peers, while problems may arise in relationships with parents. Therefore, adolescence requires special attention from parents. A very critical stage during adolescence is middle adolescence, where adolescents are in the process of searching for self-identity. In this phase, adolescents need the role of peers, feel confused because they cannot yet determine useful activities, and have a high curiosity about various things they still do not know (Aprilia et al., 2020). Therefore, a deep understanding of the socioemotional conditions of adolescents, especially during middle adolescence, is very important to provide appropriate support from parents and the surrounding environment.

The development of social media has a significant impact on children's education in adolescence, especially in the context of moral education (Dini, 2022), by producing good and bad effects (Gani, 2020) The positive impact of social media on children's moral education includes their ability to learn how to adapt, socialize with the public, and manage friendship networks, including expanding their circle of friends or reconnecting with old friends. In addition, social media facilitates children's learning activities by providing a platform to discuss school assignments. On the other hand, the negative impact of social media use on children's moral education is also quite striking. Many children use social media not for learning purposes but for social activities on social networks. This can result in children being negligent of school assignments, lacking discipline, and easily cheating on other people's work. There is an assumption that social media is often associated with inappropriate content such as pornography. The existence of indecent images and violent content that can be spread through social media can also cause a decline in children's moral education (Lubis, 2020). Therefore, it is necessary to pay attention to and deeply understand the influence of social media to manage its impact on children's education in adolescence.

From the impacts of social media that have been highlighted, social media can potentially change a person's personality. However, this change highly depends on

how the individual uses social media. The relationship between educators and students is about more than knowledge transfer. However, it can also shape or change a person's character and disposition for the better (Hidayat et al., 2022) (Rony & Jariyah, 2020).

According to Ahmad Sakhowi Amin in the Book of Miftah Al-Akhlaq, cited by A. Rifqy Hanif and Abdul Khobir, the morals of learners towards teachers include several aspects, such as the belief that the kindness of teachers is greater than the kindness of parents, obedience and exemplary behavior towards teachers, sitting and listening behavior properly, not making inappropriate jokes, not praising the advantages of teachers in front of others, and not feeling embarrassed to ask questions (Hanif & Khobir, 2013). This emphasizes the importance of character building through interactions within the educational environment, where social media and values acquired from teachers have a significant role.

From the results of observations conducted at SMP Negeri 34 Samarinda, there were 195 students in class VIII, of which 190 accessed social media. The types of social media accessed include WhatsApp, Instagram, and TikTok. The observed phenomenon shows that many students still need to fully understand the use of social media, possibly due to a lack of understanding of the benefits of its use, as well as the tendency of students to access social media during class hours. Initial observations of the Islamic Religion subject teacher stated the impact of social media on students, especially in class VIII. Many students use social media to make fun of each other and tend to use harsh words. In addition, lazy behavior and neglect of assignments were also observed. Some students in grade VIII revealed that they communicate on social media (WhatsApp, Instagram, TikTok) using impolite language, which tends to follow the currently viral language on social media. Furthermore, some students also made posts containing bad behavior, such as sitting on the table, pulling a friend's headscarf, arguing, and even entering the classroom through the window. This illustrates the negative impact of social media use on students' behavior and social interactions in the school environment.

This phenomenon impacts students' morals, given that morals are considered a reflection of the character of a Muslim. Students' morals can be observed not only in their daily lives but also through their behavior in social media interactions. This includes giving comments and likes, exploring information, and uploading and downloading images or videos on social media platforms. Every interaction and content influenced by social media can shape the direction of improvement or deterioration of student morals (Rahmatiwati et al., 2022). Based on the explanation above, this study aims to determine the effect of social media on the mazmumah morals of students of SMP Negeri 34 Samarinda."

B. Literature Review

1. Social Media

According to Ruli Nasrullah in his book entitled "Social Media Theory (Communication, Culture, and Socio-Technology Perspectives)," quoted by A. Rafiq, "Social media is a medium on the internet that allows users to represent themselves and interact, cooperate, share, and communicate with other users to form virtual social ties" (Rafiq, 2020)."

According to Carr CT & Hayes RA in their book entitled "Social Media: Defining, developing, and Divining," cited by Joseph B. Bayer, Penny Trieu, and Nicole B. Ellison, "Social media are Internet-based, decentralized, and persistent communication channels in mass communication that facilitate the perception of

interaction among users, deriving value primarily from user-generated content" (Bayer et al., 2020)." Thus, the definition describes social media as a medium of communication that utilizes the internet is decentralized and persistent, enables the perception of interaction among users, and provides value primarily through user-generated content.

According to Nasrullah in his book entitled "Social Media," cited by Dinda and Reni, there are various kinds of social media, including:

- a. Social Networking: This tool allows interaction, including the effects of these interactions in the virtual world.
- b. Blog: A social media that facilitates users to upload their daily activities, leave comments, and share with other users, such as sharing web links, information, and more.
- c. Microblogging: A type of social media that allows users to write and upload their activities and opinions briefly.
- d. Media Sharing: Social media allows users to share and store media such as documents, videos, audio, and images online.
- e. Social Bookmarking: Social bookmarking is used to organize, store, manage, and search for information or news online.
- f. Wiki or Shared Content Media: A site where the content results from user collaboration. Web users can change or edit published content (Puspitarini & Nuraeni, 2019).

According to The Global Statistics (Statistics, 2023) the latest data reveals that Instagram stands out as the favored social media platform among internet users in Indonesia, with an 84.80% usage rate. Facebook closely follows, with 81.30% of respondents indicating regular usage, surpassing Instagram users by more than three times (29%). In comparison, TikTok and Twitter lag behind, with only 63.10% and 58.30% of Indonesians reporting consistent usage, respectively.

The positive impact of social media on teenagers involves their ability to expand their network of friends. Social media allows teenagers to interact more easily with people worldwide, even though most of them have never met in person. In addition, they can be motivated to learn and develop themselves through interacting with online friends and receiving feedback from each other (Mulyono, 2021).

However, on the other hand, the negative impacts of social media include a lack of discipline and lazy tendencies during adolescent development. This occurs mainly due to excessive involvement in socializing with new friends online. In addition, social media can encourage cheating on others' work and result in a lack of etiquette in dress and speech due to mimicking poorly filtered conversations on social media. Another negative impact involves the occurrence of quarrels often triggered by harmful scenes such as pornography, violence, warfare, mistreatment of one's friends, and so on. Moreover, social media can cause adolescents to skip school, feeling more comfortable accessing cyberspace than participating in learning in the school environment. These can be socially detrimental to adolescents (Fitri, 2017).

Factors that influence the use of social media are divided into four, as follows:

- a. Information media: Information media is one factor that determines a person's use of social media. Information displayed on social media can be in the form of news from the website or videos. A person can access information on social media and download information. Also, to get the latest information and news through friendships, thus keeping social media users up to date.

- b. Communication: There is no denying that today, social media has become the new way people communicate. The presence of social media has a significant impact on the way people communicate. With social media, communication between people has become easier and cheaper because, with just a smartphone and internet network, we can communicate with family or friends who are close or far from reach.
- c. Fun: An example of the fun of social media is that someone can create their status, upload photos, check friends' status, and play games on one of the social media, namely Facebook (Sopiah, 2013).
- d. Transaction: Interactions between individuals regarding transactions or shopping are changing according to the rapid development of information technology. Banners on social media become their attraction to invite social media users to buy any item. In addition, the urge to shop occurs because of video tutorials, discounts, and payment through joint accounts to the payment system after the goods are received (COD). Social media such as Facebook, WhatsApp, and Instagram, which originally functioned as friendship and information exchange sites, have switched functions to online store marketing media (Zein, 2019).

2. Mazmumah Morlas

Morals are traits embedded in a person's soul and can cause various actions to emerge spontaneously without consideration. In this context, morals can also be interpreted as a temperament that becomes a permanent characteristic of a person, which then becomes the source of certain actions that he does spontaneously without coercion. Thus, morals can be considered an innate trait every individual possesses from birth (Wahyudi, 2017).

Morals in Islam are divided into two, namely *akhlak mahmudah* (praiseworthy) and *akhlak mazmumah* (despicable):

- a. *Mahmudah* (praiseworthy) morals: Etymologically, good morals refer to praiseworthy morals. *Mahmudah* comes from the word "hamida," which means praiseworthy. *Mahmudah* morals are also known as *akhlak al-karimah* (noble morals) or *al-akhlak al-munjiyat* (morals that save the culprit) (Syukur, 2020).
- b. *Mazmumah* (despicable) morals: *Akhlak mazmumah* refers to despicable actions that can damage one's faith and cause harm to oneself (Princess, n.d.). These behaviors are avoided in Islamic teachings because they can harm individuals and society and contradict the moral values taught in religion.

The types of *mazmumah* morals include:

- a. *Riya*, in Arabic, *Riya* means to show an act excessively in order to gain popularity. In this context, *Riya* refers to actions done with the motivation to gain praise and recognition from others, not because of sincere intentions to achieve the pleasure of Allah SWT. If a person is only eager to do good when someone sees him but is reluctant to do it if no one is watching, it can be considered a form of *Riya* (Zulfikar, 2018).
- b. *Kadzib* is a *masdar* form derived from the word "kazaba" or "yakzibu." *Kadzib*, the opposite of honesty (*shidq*), refers to lying behavior, namely reporting something contrary to the actual reality even though the perpetrator knows it (Said et al., 2020).
- c. Envy is an attitude that is not happy to see others happy and tries to deprive them of that favor. (Salahudin & Arkumi, 2016).

C. Method

The type of research used is quantitative research with ex post facto research methods. The quantitative research method is a research approach used to investigate a population or sample with statistical data analysis, with the aim of testing predetermined hypotheses. Meanwhile, ex post facto research aims to reveal or expose events that have already occurred and cannot be manipulated by researchers.

1. Subjects/Populations and Samples

Population is a composed area of objects or subjects with certain qualities and characteristics that researchers choose to study and then draw conclusions. The population of this study were all students of SMPN 34 Samarinda, totaling 588 students.

The sample is part of the population that represents the number and characteristics of the population. The sampling technique in this study used purposive sampling, which is carried out by determining certain criteria.

Certain criteria are also supported by interviews with Islamic religious education teachers who say that the negative impact of using social media occurs a lot in class VIII, as evidenced by the many cases that occur in class VIII more than in classes VII and IX.

The number of samples is 195 students from all classes VIII; this number of researchers used only 190 students, considering that 190 students used social media (WhatsApp, Instagram, and TikTok). Then, the researcher more specifically selects the sample with the following criteria:

- a. Students who access social media
- b. Students who have gadgets
- c. Students who have internet quota
- d. Students who install social media (Instagram, TikTok, and WhatsApp)
- e. Students who actively access social media

Researchers conducted sampling techniques by distributing forms or papers to students with these criteria in each class. The form in question contains the name, social media installed and accessing social media for more than 3 hours. So, from the distribution of these forms, 70 respondents who actively use social media were obtained.

2. Instrument

Instruments are tools used by researchers in collecting data so that the work is easier and the results are better so that the data is easier to process. Instruments that have been made will be distributed to 70 class VIII students. The following is a table of instrument grids in this study;

Table 1. Instrument Lattice

No.	Variable	Indicator	Description
1.	The influence of Social Media (Variable x)	Amount of Time	Relating to the frequency, intensity, and duration of accessing social media
		Media Content	Choosing the right media and method to communicate the message properly.

		Media relationship with individuals	Relates to the user's relationship with social media,
2.	Mazmumah Morals (Variable y)	Behavior that is not good	Behavior that is not exemplary
		Actions that deviate from Islamic shari'a	1. Forgetting the obligations as a Muslim. 2. Communicating with peers using bad words.
		Actions that cause enmity and hatred	Spreading slander and hate speech.

3. Data Analysis Procedure

Prosedur The data analysis procedures in this study include the Correlation Coefficient (R), then the Hypothesis Test, and the Coefficient of Determination.

D. Result and Discussion

1. Findings

In this section of the research results, researchers will discuss the findings obtained after the research. Hypothesis testing Hypothesis testing in this study was carried out on two variables: social media relations as an independent variable and mazmumah morals as the dependent variable. The hypotheses in this study are:

Ha: There is a relationship between social media and the mazmumah morals of students of SMP Negeri 34 Samarinda.

a. Hypothesis Test

Hypothesis testing is done with SPSS version 20 with decision-making criteria if the significance value <0.05 means H_a is accepted and H_0 is rejected. Then, if the significance value > 0.05 , H_a is rejected, and H_0 is accepted.

Table 2. Output of Hypothesis Test Results

		Social Media	Mazmumah Morals
Social Media	Pearson Correlation	1	-.440**
	Sig. (2-tailed)		.000
	N	70	70
Mazmumah Morals	Pearson Correlation	-.440**	1
	Sig. (2-tailed)	.000	
	N	70	70

Based on the hypothesis test results above, the significance value is $0.000 < 0.05$, which means that H_a is accepted and H_0 is rejected. So, it can be concluded that there is a relationship between social media and the mazmumah morals of students at SMP Negeri 34 Samarinda, so the hypothesis is accepted.

b. Correlation Coefficient

The correlation test is carried out to determine how strong the relationship between the independent and dependent variables is; the greater the Pearson Correlation value, the stronger the relationship between the independent variable and the dependent variable. Calculated using SPSS version 20 with the following results:

Table 3. Correlation Test Results Output

		Social Media	Mazmumah Morals
Social Media	Pearson Correlation	1	-.440**
	Sig. (2-tailed)		.000
	N	70	70
Mazmumah Morals	Pearson Correlation	-.440**	1
	Sig. (2-tailed)	.000	
	N	70	70

** . Correlation is significant at the 0.01 level (2-tailed).

From the results of the table above, it is found that the correlation between social media and mazmumah morals is -0.440. This means there is a moderate relationship between social media and mazmumah morals, so the lower the use of social media, the better the morals of SMP Negeri 34 Samarinda students.

c. Simple Linear Regression Test

If the significance value < 0.05 , variable X impacts variable Y. If the significance value > 0.05 , it means that variable X has no impact on variable Y.

Table 4. Output of Simple Linear Regression Test Results

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	90.689	1	90.689	16.344	.000 ^b
1 Residual	377.311	68	5.549		
Total	468.000	69			

- a. Dependent Variable: Mazmumah Morals
- b. Predictors: (Constant), Social Media
H

The test results in the table above show that $F_{count} 16,344 > F_{table} 3.98$ with a significance level of $0.000 < 0.005$, so the regression model can be used to predict that there is an influence of social media variables on the mazmumah morals of students at SMP Negeri 34 Samarinda.

Furthermore, to find out how much influence social media has on students' mazmumah morals in this study, the researchers used the summary model output in the SPSS version 20 program, which obtained the following results:

Table 5. Output of Determination Coefficient Test Results

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.440 ^a	.194	.182	2.356

- a. Predictors: (Constant), media sosial

From the table above, the coefficient of determination (R Square) is 0.194, which means that the influence of social media variables (X) with mazmumah morals (Y) is 19.4%, while other factors influence 80.6%.

2. Discussion

Based on the data analysis that has been conducted, this research leads us to an in-depth understanding of the influence of social media on the mazmumah morals of students at SMP Negeri 34 Samarinda. Initially, through the normality test, it was found that the significance of 0.325, greater than the threshold value of 0.05, indicates that the data used in the study has a normal distribution. Furthermore, the linearity test provided the result that there was a linear relationship between variables X and Y, with a significance of 0.831, strengthening the basis for continuing further analysis.

This study then focused on the impact of social media on students' mazmumah morals. Hypothesis testing results show a significant effect, with a significance value of 0.000, allowing acceptance of the alternative hypothesis (H_a) and rejection of the null hypothesis (H₀). The correlation test resulted in a Pearson correlation value of -0.440, indicating a moderate relationship with a negative direction between the X and Y variables.

Furthermore, the simple linear regression test gives a F_{count} of 16.344, exceeding the F_{table} value (3.98) with a significance of $0.000 < 0.05$. This indicates that variable X can be used to predict variable Y. Additional support is found in the coefficient of determination (R Square) value of 0.194, indicating that variable X can explain 19.4% of the variation in variable Y.

This research is in line with the findings presented by Dede Setiawan, Arif Rahman, and Irfan Ramadhan in their scientific publication on the impact of social media on students' morality aspects (Setiawan et al., 2019). They observed

negative implications, such as the tendency of anti-social behavior and lazy attitude, which the significant time allocation for interaction with social media may cause. An understanding of the role of the hormone dopamine in responding positively to social media also helps clarify this phenomenon. Nurkarima has contributed to this understanding by explaining that there is a negative relationship between social media use and morality (Nurkarima, 2018). This can even impact students' character building, as asserted by Utami (Utami, 2020).

This finding is reinforced by empirical data, where answers from the survey show that 96% of students open social media more often than focusing on the learning process at home. In addition, 99% of students admit that social media can stimulate lazy behavior, 71% of students follow abusive words that go viral on social media, 85% of students postpone worship time (prayer) due to interaction with social media, and 81% of students engage in negative discussions about others on social media. These behaviors can lead to harmful patterns of social life and potentially shape students' character in the future.

The frequency, intensity, and duration of accessing social media play an important role in shaping an individual's mazmumah morals. The more often, intensely, and longer a person is exposed to social media, the more likely there is an influence on moral behavior (Purnawinadi & Salii, 2020). Excessive use of social media can result in stressful and distracting experiences, causing a lack of reflection on moral values. High dependence on social media can also lead to social isolation, reducing direct interaction with individuals and moral values that can be learned through interpersonal communication.

It is important to consider the choice of appropriate media and means of communication so that the message can be communicated well. Social media has a variety of platforms and communication methods, each of which can have a different impact on mazmumah morals. Choosing media that provides space for positive discussions, education, and moral values will positively contribute to individuals' moral development. In addition, how messages are delivered, such as using respectful and constructive language, also plays a crucial role in influencing mazmumah morals.

The level of user engagement with social media is a determining factor in its influence on mazmumah morals. If user engagement is based on positive, educative, and inspirational interactions, social media can be a means to improve understanding of moral values. Conversely, if engagement is focused on negative, provocative, or harmful content, then the impact of social media on mazmumah morals can be negative. Therefore, social media users must be selective in choosing the content they consume and build interactions that add value to moral development.

Therefore, overall, the results of this study can conclude that social media negatively influences the mazmumah morals of students of SMP Negeri 34 Samarinda by 19.4%. However, it should be noted that 81.6% is influenced by other factors not included in this study. Therefore, there is a need for further attention and action in managing the impact of social media on student morals.

E. Conclusion

Data analysis shows a significant influence between social media and students' mazmumah morals at SMP Negeri 34 Samarinda. Hypothesis testing results show a significance value of 0.000, H_a is accepted, and H_0 is rejected, supporting a

high negative relationship between the variables of social media use (X) and student morals (Y). The simple linear regression test confirmed the ability of variable X to predict variable Y, with $F_{count} 16.344 > F_{table} (3.98)$ at a significance of $0.000 < 0.05$. The coefficient of determination (R Square) of 0.194 indicates that. In comparison, social media can explain 19.4% of the variation in student morals the remaining 81.6% is influenced by other factors not included in the study. In conclusion, social media has a negative effect of 19.4% on students' mazmumah morals, emphasizing the need for attention to managing its impact and supporting policy improvements and effective educational interventions.

The implications of the results of this study provide important insights regarding the negative impact of social media on students' mazmumah morals at SMP Negeri 34 Samarinda. This suggests that serious attention must be paid to managing the use of social media among students to maintain the integrity of moral values. Recommendations based on these findings include developing educational programs that focus on understanding the risks and benefits of social media, both in the school environment and by parents. In addition, there needs to be a collaborative effort between schools, parents, and related parties to create an environment that supports students' positive moral development. Implementing school policies that regulate the use of social media and provide a deep understanding of its impact can also be an effective step. With these measures, it is hoped to reduce the negative impact of social media and create a healthier educational environment for students' moral and ethical development.

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