

# Morals in Using Social Media: Analysis of PAI and Budi Pekerti Textbooks for Junior and Senior High Schools

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## ABSTRACT

Social media have become an integral part of teenagers' and, especially, the students of Junior and Senior High Schools' lives. As freely accessible media, control in the use of social media comes from within the individual. Therefore, education for Junior and Senior High School students on how to interact on social media according to Islamic guidance is substantial. Interaction on social media is a form of human behavior that becomes an object to study in PAI and Budi Pekerti subjects. The first focus of this research was on how PAI and Budi Pekerti textbooks for Junior and Senior High School levels explain how to use social media wisely from the perspective of morals. The second focus was what are the advantages and disadvantages of that explanation contained in PAI and Budi Pekerti textbooks provided for Junior and Senior High School. The results of the content analysis technique used in data analysis showed that the material containing morals in using social media was explicitly found in the PAI and Budi Pekerti textbooks for Junior High School grades VIII and IX and those for Senior High School grades X, XI, XII. The material design found in Junior High School textbooks used independent and integrated patterns, while that for Senior High School textbooks only uses the integrated one. The material guiding students' morals in using social media in Junior High School and Senior High School textbooks was flexible and accommodating, following existing rubrics, and stimulating educators to be creative and innovative. Junior High School textbooks contained specific sub-topics of the morals in using social media that were not found in Senior High School textbooks. However, in terms of quantity, this material was still minimal, thus requiring improvement.

## Keywords

Morals; Social Media; Textbooks; PAI and Budi Pekerti

## Introduction

One aspect of Islamic teachings is about morals, which are closely related to the attitude and behavior of a Muslim based on Islamic guidance. According to Abuddin Nata, *akhlaq* (plural form) or *khuluq* (singular form) etymologically means moral, custom, temperament, *murū'ah*, or anything that has become a character (Nata, 2018). One of the definitions of morals is the knowledge that differentiates good and bad things, regulates human relationships, and determines the ultimate goal of business and work (Suryana et al., 1997). According to Muchlis Solichin, three characteristics of morals are actions that are deeply embedded in oneself so that they become a character, are easy to do, and in their manifestation, their behavior does not require consideration and thought (Solichin, 2014).

Marzuki, quoting Yaljan, stated that morals have two sides: mental and behavioral sides, the

latter of which is outward in nature. That is, morals cannot be seen from mere behavior, but also related to the inner attitude when performing actions (Marzuki, 2015). This means that the attitude or action that appears is not necessarily a manifestation of a person's morals, but also needs to be seen from the inner dimension. It could be that a person's attitude is the result of training, which does not arise spontaneously. This is in line with Putra Daulay's view that the inner and the outer levels are inseparable from each other and also a differentiator between morals and ethics (Daulay, 2014).

Interaction between humans is a form of *hablu min an-nas*, which at the same time shows that humans are social creatures. On the other hand, technological advances have widened the space for human interaction not only in the real world but also in the virtual world (social media). Interaction on social media is related to a person's attitudes and behavior when communicating with other people in internet

networks (online). So interaction on social media cannot be separated from Islamic moral guidance (Idris et al., 2020; Mulyono & Wekke, 2018; Wardi et al., 2019).

Based on the results of research conducted by We Are Social Singapore in 2020, 160 million of the total 175.4 million internet users in Indonesia are social media active users (Haryanto, 2020). This fact justifies that social media has become an integral and inseparable part of people's lives, including the younger generation or adolescence. Furthermore, research conducted by the Center for Computer Studies (PUSKAKOM) of UI obtained data that specifically for 13-15 and 16-18 years of age, the applications Facebook, WhatsApp, Line were the most dominant applications used. This means that the users of the application were dominated by teenagers (Triastuti et al., 2017), which, in this case, were at the ages of students of the junior and senior high schools. So, those at these ages need guidance and understanding on how to interact or use social media in accordance with Islamic guidance.

Hidayatullah (2020) defined **social media as online sites or services that allow users not only to consume but also to participate in creating, commenting on, and distributing various contents in various formats: texts, images, audios, or videos**. This definition contains, at least, the characteristics that the users have full flexibility in treating social media, meaning that they have the freedom to use it.

The fatwa of the Indonesian Ulema Council (MUI) number 24 of 2017 concerning the Law and Guidelines for Interactions through Social Media states that what is meant by social media is electronic media used to participate, share, and create contents in the form of blogs, social networks, forums, virtual worlds, and others (MUI, 2017). Social media, also referred to as online media (online media, which is something related to technology and the internet), adds 7 (seven) characteristics of social media, namely speed of information (immediacy), updating of information (updating), reciprocity (interactivity), personalization (audience control), unlimited capacity (storage and retrieval), hyperlinks, and multimedia capability (Wikipedia, 2020). Meanwhile, Rulli Nasrullah distinguished social media into six types: social networking, online journals or blogs, simple online journals (microblogging), sharing media, social

bookmarking, and shared content media (wiki) (Nasrullah, 2017).

### Morals in Using Social Media

In Ainusysyam's view, morals are essentially a functionalization of religious teachings. That is, someone's religiosity will be meaningless if not manifested in the forms of commendable morals (Ainusysyam, 2009). Aqidah that is believed and sharia that is practiced ideally should generate commendable morals or attitudes and behavior. It can be said that the morals in using social media are essentially a functionalization of religious teachings of the users (in this case, students at the junior and senior high school levels) as the largest users of social media in the country. Thus, they need to be equipped with Islamic religious knowledge about morals in using social media. If likened to a world, social media is the second world after the real world, namely everyday life. Education must be able to "penetrate" this second world in the form of guidance or education for students. Social media is related to communication patterns. According to Zainuddin Syarif, various social skills are needed for students so that they are able to build communication with others, motivate themselves, manage emotions well, and finally able to avoid conflicts and have adequate social skills (Syarif, 2014). Social skills that are based on *akhlak al-Karimah* (good moral) values that come from religious teachings can be used as a benchmark in social media interactions.

As mentioned above, morals have two dimensions, namely physical and mental. There is an inner impulse in a person when he responds to something by performing a behavior which describes what happens in his/her inner self or situation, including when he/she responds to something presented on social media that can be in the form of texts, images, or videos sent/shared by other people or news that automatically appears (updates) to the group on the social media application he/she follows.

This is where the important points of morals lie: in responding to something that is presented on social media. Morals in responding to something on social media, in terms of the inner dimension, are in the form of positive or good mental impulses when responding to and

responding to presentations from existing social media. When a positive spirit emerges, social media will become a vehicle that contributes positively to the lives of individuals and the wider community as users. As explained above about the inner dimension of morals, positive mental impulses will have implications for positive actions and treatment as well as on social media. Conversely, negative mental impulses will also have implications for negative attitudes and treatment towards social media. The attitude and treatment of social media is the physical dimension of the moral concept.

For example, hateful harsh words and other negative things that we upload on social media according to the moral theory above are a manifestation of our inner mood, which is actually holding something negative as well. Conversely, the positive words or things that we upload on social media also describe the impulse of the soul and positive attitudes or inner atmosphere that exist within us.

From this explanation, the conclusion that can be drawn is that what is meant by morals in using social media is character (inner attitude) which then provides spontaneous encouragement for the emergence of attitudes and behaviors (actions) in responding to an information or situation presented on social media. Commendable morals in addressing every phenomenon presented on social media certainly arises from a solid belief and a strong level of faith based on the sources of Islamic teachings, namely the Al-Qur'an, As-Sunnah, and Ijma' Ulema. So education of morals in responding/using social media in the form of mental encouragement and a positive (commendable) mental attitude is important so that it raises a commendable attitude and treatment towards social media.

Furthermore, lessons about morals in using social media can be expressed as material content in textbooks in the form of words, terms, statements, or concepts related to social media or about opinions and attitudes that students should take when interacting or when using social media.

A documentary review of the contents of the PAI and Budi Pekerti textbooks and for Junior High School was carried out by means of repeated reading (text reading) on each rubric in each chapter listed in the textbooks. The results of this review are explicitly illustrated in the Table 1.

Data on subject matter about morals using social media along with the material design in the table above shows that: *first*, lessons about morals in using social media are textually found in the PAI and BP textbooks for grades VIII and IX. In the textbook for grade VIII chapter 9, the word "internet" is inserted into the rubric *Tugas* on page 173, which "leads" students to use the internet positively. Meanwhile, in the textbook for grade IX, there are already sub-topics that specifically discuss morals using social media, namely in chapter 9, which discusses etiquette, courtesy, and shyness, on pages 175-198. The sub-topics that specifically contain the morals of using social media are on page 182, with the title *Tata Krama Berkomunikasi di Media Sosial*. *Secondly*, lessons on morals in using social media are implicitly contained in several materials or chapters that discuss morals, such as in chapters that discuss honesty, courtesy, shyness, patience, obedience, tolerance and respect for differences, humility, kindness prejudice (*khusnuzdzhan*), avoiding quarrels/disputes, trust, *istiqomah*, empathy, forgiveness, and others. All materials about morals that are discussed in the PAI and BP textbooks for grades VII, VIII, and IX can be searched for the correlation (relationship) with social media, either directly or indirectly, as long as they are related to attitudes and behavior when interacting with other people. *Thirdly*, the design of material about morals in using social media in PAI and BP textbooks for Junior High School was carried out with an integrated and independent pattern. The pattern of integration is done by entering words, terms, or statements related to

### **Content and Material Design in PAI and Character Textbooks for Middle and High School Levels on Morals in Using Social Media**

No	Grade/Chapter	Chapter Title	Contents of Analyzed Text (rubric, page) (Kemdikbud RI, 2016, 2017c, 2018b)
1	VIII/9	Respect and Obedience to Parents and Teachers	Look online, in newspapers, or books about inspirational stories of children who are devoted to their parents! Then write down values that can be exemplified from the story. ( <i>Tugas</i> , page 173)
2	IX/2	Honesty and Keeping Promises	Look online or in the newspaper for events or stories that illustrate honesty and keeping promises, then organize them into a clipping. ( <i>Tugas</i> , page 40)
3	IX/3	Reaching Blessings with Respect and Obedience to Parents and Teachers	Look online, in newspapers, or books about inspirational stories of children who are devoted to their parents and devoted to teachers! Then write exemplary values from the story! ( <i>Tugas</i> , page 59)
4	IX/4	Zakat Fitrah dan Zakat Mal	Look on the internet, newspapers, or books about inspirational stories of someone who diligently gave zakat, infaq, and alms. Then write some exemplary values from the story! ( <i>Tugas</i> , page 80)
5	IX/6	The Presence of Islam in Reconciling the Archipelago	Da'wah is not only by means of speeches or lectures, but also through social media, internet, and other electronic media. For that, I will use these media for preaching. ( <i>Refleksi Akhlak Mulia</i> , page 128)
6	IX/8	Faith in Qadha' and Qadar Brings Peace of Mind	Search the internet or print media about events that describe the destiny that Allah has established applies to all His creatures, then compile them into a scrapbook! ( <i>Ayo Berlatih</i> , page 174)
7	IX/9	Becoming an Excellent Person with Manners, Courtesy, and Shyness	<p>Manners or ethics can be applied in everyday life in various places and situations, such as in socializing at school, at home, in society, even on social media. (<i>Mutiara Khasanah Islam</i>, page 180)</p> <p>When starting to speak through communication tools, say <i>salam</i>, introduce yourself, and make sure that the person you're talking to is the person you mean. When the conversation is about to end, say thank you, close the conversation, and say <i>salam</i>. (<i>Mutiara Khasanah Islam</i>, halaman 181)</p> <p>b. Manners of Communicating on Social Media</p> <p>Similar to us in doing communicating in the real world, in communicating in cyberspace, we must prioritize courtesy and manners. If we communicate on social networks, manners, in any case, must be prioritized, such as in posting status or tweeting, chatting, posting photos, videos, links, and notes, tagging, following/adding, and choosing the profile picture. Manners in cyberspace can make social activities more comfortable because of the mutual respect among the users. Every user of social media services has their rights and privacy and deserves to be respected and respected.</p> <p>Therefore, choose good words and phrases when using social media. When uploading pictures/memes or the like, choose images/memes that are good, and don't offend other people. (<i>Mutiara Khasanah Islam</i>, page 182)</p> <p>Allah Almighty commands to speak good words to fellow humans. Q.S. al-Baqarah/2:83. "and speak good to people, and perform As-Salat, and give Zakat".</p> <p>Hidayati is also very careful when uploading photos of herself on social network accounts such as Facebook and Twitter. She only uploads photos of himself wearing clothes that cover her genitals. (<i>Mutiara Khasanah Islam</i>, page 191).</p> <p>5. There are some people who like to upload pictures of themselves without clothes covering their genitals on social networks. Such an action is actually very self-defeating. I promised myself I would never do it. (<i>Refleksi Akhlak Mulia</i>, page 194).</p>
8	IX/12	Tracing Islamic Traditions in the Archipelago	Look online for pictures, photos, or other documentation depicting Islamic traditions in the archipelago! (minimum 3 Islamic traditions) ( <i>Tugas</i> , page 258)

social media in a rubric in a chapter, such as the word 'internet'. This pattern is found in the textbooks for grade VIII. Meanwhile, the

independent pattern is carried out by including a special sub-subject that discusses how to interact on social media. This sub-topic is found in the textbook for grade IX in chapter 9, page 182.

No	Grade/Chapter	Chapter Title	Contents of Analyzed Text (rubric, page) (Kemdikbud RI, 2017a, 2017b, 2018a)
1	X/X	The Joy of Seeking Knowledge and The Beauty of Sharing Knowledge	SulaimanLubis, a trainer, on his way to the destination city, took the time to make presentation materials on the internet and design the materials using a laptop that he always carries with him wherever he goes. ( <i>Mengkritisisekitar Kita</i> , page 160) One of the contents of Q.S at-Taubah/9: 122, is: 4. d. The importance of deepening knowledge and disseminating correct information. It is no less important than defending territory. ( <i>Rangkuman</i> , page 168)
2	X/XI	Maintaining Human Dignity by Avoiding Promiscuity and Adultery	It is not easy to limit yourself from promiscuity, especially with the various facilities to access, either by telephone, sms, chat, or social networking sites. A more concerning problem is that teenagers do not understand and sometimes do not care which boundaries are reasonable, which ones are not, and which ones have exceeded the limits. ( <i>MenerapkanPerilakuMulia</i> , page 182) Put a checklist (✓) (Always/Often/Rarely/Never) according to your impulse to respond to the following statements. 4. Staying up late 5. Watching pornography ( <i>Refleksi</i> , page186)
3	XI/9	Principles and Practices of Islamic Economics	This phenomenon was apparently exploited by someone who was not responsible. The online trading site offers a cute 18 month old baby with a photo attached. The baby was also valued at 10 million rupiah, and, apparently, many enthusiasts wanted the baby. However, after being confirmed, it turned out that this was a lie. How do you think about buying and selling online? ( <i>Mengkritisisekitar Kita</i> , page 138)
4	XII/9	Islamic Grace for the Archipelago	1. Search (on the internet) to find physical evidence of the role of these mass organizations in education, in the form of photographs. ( <i>MemperkayaKhazanah</i> , page 203)
5	XII/10	Islamic Grace for the Universe	2. Prepare tools that can be “online” (cellphones, laptops, etc.) to enrich material from other sources on the internet! ( <i>Mengkritisisekitar Kita</i> , page 217)

If this independent presentation pattern shows the urgency (importance) of material to be conveyed to students, then, on the other hand, the integration pattern shows the flexibility of the lesson material of morals in using social media. This is to be inserted in several chapters that discuss not only morals but also other aspects such as *aqidah* and others. In addition, as a specialization of lesson material of morals in general, it is appropriate to insert this material in a discussion that examines morals.

Meanwhile, a documentary review of the contents of the PAI and Budi Pekerti textbooks for Senior High School, related to morals in using social media, is explicitly illustrated in the Table 2.

The data obtained in the table above shows that: *first*, lessons about morals in using social media are textually found in the PAI and BP textbooks for grades X, XI, and XII. There are vocabularies or terms related to social media in the text listed. In the textbook for grade X, we can find the words internet (page 160), SMS, chat, and social networking sites (page 182). In the XI grade textbook, the words telecommunication equipment, mobile phones (page 69), and online trading sites are found (page 138). Whereas in the textbook for grade XII, the words internet (pages 203, 217), online, HP, and laptop are found (page 217). *Secondly*, lessons about morals in using



social media are implicitly contained in several chapters that discuss morals: in chapters that discuss honesty (textbook for grade X chapter 3; textbook for grade XI chapters 1 and 2), brotherhood and good prejudice (textbook for grade X chapter 6), tabayyun (confirming) information (textbook for grade X chapter 10), always looking a point of similarity and not exaggerating differences; respecting and maintaining differences (textbook for grade XI chapter 6 and 11 and that for grade XII chapters 4 and 6), not inciting hostility and clashes (textbook for grade XI chapter 4), communication politely and gently (textbook for grade XI chapter 8; textbook for grade XII chapters 4 and 6), and attitude of responsibility (textbook for grade XII chapter 11). All material about morals that are discussed in PAI and BP textbooks for grades X, XI, and XII, can be searched for their correlation (relationship) with social media, either directly or indirectly as long as it is related to attitudes and behavior when interacting with people other. *Thirdly*, the design (pattern) of lessons on morals in using social media in the PAI and BP textbooks for Senior High School is done in an integrated manner by entering materials in the form of words, terms, or statements related to social media into the subject/chapter, which consists of several rubrics, namely by inserting words such as the internet, SMS, chat, social networking sites, telecommunications equipment, mobile phones, online buying and selling sites, and laptops in the description of the material discussed, or in the assignment rubric. The presentation of the material with an integrated pattern shows the flexibility of the material to be included into every material discussed in the textbooks. So, if a link is implicitly found, then this material (morals in using social media) can explicitly be included in the description of the material being discussed. For example, when discussing responsibility, a material description (statement) is inserted, stating that responsibility is not only needed in social interactions in the real world but must also be applied in social media relationships. The second example is when discussing communication between people, which must be done politely and gently, not quarreling and finding fault with others. All of these attitudes are essential for anyone, including high school students who interact in their daily life (real world) and on social media. *Thirdly*, the lesson on morals in

using social media is indeed rather difficult to stand independently in a chapter because this material is essentially a specialty or is part of a broad moral material. After all, of course, it cannot be separated from the aspects of *aqidah* and *sharia*, which are a single, interconnected entity. The result of a strong *aqidah* (steady) and consistent practice (*syari'ah*) is *akhlak al mahmudah*.

### Strengths and Weaknesses of Content about Morals in Using Social Media

In the textbooks of PAI and Budi Pekerti for the Junior High School level, related to subject matter about morals in using social media, there are several advantages and disadvantages. After analyzing the subject matter of morals in using social media listed in the PAI and Budi Pekerti textbooks for junior high school, and analyzing the design (pattern) of the material, it can be found that there are advantages and disadvantages to the content of the material. The advantages are: *first*, the material content of Morals in Using Social Media in the PAI and BP textbooks for junior high school is flexible and accommodating, so that it can be included in every existing chapter, not only in chapters that discuss morals, but can also be included in chapters discussing *aqidah*, *fiqh*, and even *tarikh*. *Secondly*, some sub-topics specifically discuss how students use social media. This shows the urgency (importance) of this material to be given to students. *Thirdly*, the lessons on morals in using social media listed in the PAI and BP textbooks for Junior High School have been able to stimulate educators to be creative in relating the material to the actual situation experienced by students. *Fourthly*, the placement of the material about morals in using social media (explicitly) in the Mutiara Khasanah Islam rubric (PAI and BP textbooks for grade IX page 182), which is a special rubric containing material descriptions, shows that this material is important (urgent) to be given to learners. *Fifthly*, the placement of lessons on morals in using social media in the rubric of *Refleksi Akhlak Mulia* (PAI and BP textbooks for grade IX, pages 128, 194), indirectly leads students to not only understand material about morals in using social media but also apply or practice them in everyday life. *Sixthly*, the placement of lessons on morals in

using social media in the Task rubric (PAI and BP textbooks for grade IX, pages 59, 258) clearly shows an intention for students to use the internet (social media) positively and responsibly.

Meanwhile, the shortcomings that researchers could note regarding this material are: *first*, material about morals in using social media has indeed appeared in a sub-subject in textbooks for grade IX, but, in quantity, it still needs to be improved in order to that the concept that students accept become more perfect. *Secondly*, material about morals in using social media, in this PAI and BP textbook can actually be given from the beginning, starting in grade VII, instead of starting in grade IX.

In the PAI and BP textbooks for Senior High School, the advantages that researchers could note are: *first*, the lessons on Morals in Using Social Media in PAI and BP textbooks in SMA are flexible and accommodating, so that they can enter every existing chapter, not only in chapters that discuss morals, but can also be included in chapters that discuss *aqidah*, *fiqh*, and even *tarikh*. *Secondly*, the lessons on morals in using social media listed in the PAI and BP textbooks for Senior High School have been able to stimulate educators to be creative in relating the material to the actual situation faced by students in their daily life. *Thirdly*, the placement of lessons on morals in using social media (expressly) in the rubric is in accordance with the intended purpose in each existing rubric. For example, placing material in *Mengkritisisekitar Kita* rubric can stimulate students' reasoning power and critical attitudes towards phenomena or content presented in social media (cognitive domain). Placement in the rubric of *MenerapkanPerilakuMulia* (in the PAI and BP textbooks for grade X, page 128) indirectly leads students to not only understand material about morals in using social media but also apply or practice them in everyday life (affective domain). In the end, students will get used to behaving in accordance with the guidance of Islamic teachings in using social media. Whereas it in the rubric *Mengkritisisekitar Kita*, in the Student Activities section (in the PAI and BP textbooks for grade XII, page 217) clearly shows an intention for students to use the internet (social media) positively and responsibly (psychomotor domain). Here there is hope that students can become one of the elements (parts) that contribute

significantly and positively in creating an atmosphere of life on social media that is conducive, serene, soothing, and reconciling by using social media in a positive and useful way, such as using it as a vehicle for *silaturahmi*, disseminating information, preaching, and education.

The drawbacks that the researchers could note are: *first*, there are no sub-subjects that specifically discuss morals in using social media. This means that the material pattern (design) applied is material integration, which is done in the textbooks still seems sporadic, although, on the other hand, showing the flexibility of the material in question. *Secondly*, the lessons about morals in using existing social media in quantity and quality have not been maximal when compared to the urgency of this material, concerning the current real conditions, so it gives the impression that providing lessons on morals in using social media is not so important to give to students. In fact, one of the challenges for GPAI from an internal perspective at this time, according to Ismail's view, is the inaccurate design and preparation of materials, including the methodology and evaluation aspects (Ismail, 2018). *Thirdly*, it requires the competence of PAI and BP teachers who are qualified and sufficient knowledge (theory) about morals in using social media so that they can relate material about morals in textbooks with the atmosphere or the real life experienced by students, especially when interacting through social media.

## Conclusion

Lessons on morals using social media in the PAI and Budi Pekerti (hereinafter referred to as PAI and BP) textbooks for Junior High Schools are textually found in textbooks for grades VIII and IX. While, implicitly, they can be found in textbooks for grades VII, VIII, and IX. The design of material about morals in using social media in textbooks was done using independent patterns and integration patterns. In textbooks for Senior High School, the material on morals using social media can be found in textbooks for grades X, XI, and XII. Implicit content can be found in several chapters that not only discuss morals, but also in chapters that discuss *aqidah*, *fiqh*, and even *tarikh* (history). Meanwhile, the design (pattern) of material on morals in using social

media contained in the PAI and BP textbooks for Senior High School uses an integration pattern.

The advantages of the lessons on morals in using social media in textbooks for junior high schools include: a) the material content is flexible and accommodating, thus can be included in several chapters, b) there are already specific sub-topics that discuss how to use social media properly, c) the existing material content has been able to stimulate educators to be able to relate material about morals in using social media with the real life of students, and d) the placement of the material in the rubric is following the intended purpose with the existence of this rubric, which is under the cognitive, affective, and psychomotor domains. The lack of material content on morals in using social media in textbooks for junior high schools includes a) the quantity of existing material still needs to be increased to provide sufficient knowledge for students, b) material on morals in using social media can actually be given earlier to students, without having to wait for them to arrive in grade IX.

As for the PAI and BP textbooks for Senior High Schools, the advantages of the lessons on moral material in using social media in textbooks in SMA include a) the material content is flexible and accommodating, thus can be included in several chapters in the textbooks, b) the material has been able to stimulate educators to be creative in relating the material to situations or conditions experienced by students in everyday life, c) the placement of the material in the rubric is in accordance with the intended purpose with the existence of this rubric, which is following the cognitive realm (*Mengkritisi Sekitar Kita*), affective (*Menerapkan Perilaku Mulia*), and psychomotor (*Aktivitas Siswa*).

The lack of material content about morals in using social media in textbooks for high schools includes a) there are no sub-topics that specifically discuss morals using social media, so that the integration of material, which is applied in textbooks, still seems sporadic, b) the existing material in quantity and quality is not optimal, giving the impression that this material is less important (urgent) to be conveyed to students, c) the lack of the material requires qualified competence from PAI and BP teachers in terms of mastery of material about morals in using social media.

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