

Mudirul Ma'had Strategies In Internalizing Students' Moral Values At Nurul Ilmi Riau In The Social Media Era

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Abstract. This study analyzes the strategies of the *mudirul ma'had* and their effectiveness in internalizing students' moral values in the era of social media as part of digital and hybrid learning challenges in Islamic boarding schools. The expansion of digital technology has transformed students' learning patterns and moral behavior, requiring pesantren leaders to adopt adaptive and value-based educational strategies. This research employed a qualitative case study approach conducted at Nurul Ilmi Islamic Boarding School, Tualang, Siak Regency, Riau Province. Data were collected through observations, in-depth interviews, and documentation involving the *mudirul ma'had*, teachers (*ustadz/ustadzah*), students, and parents. Data analysis followed the stages of data reduction, data presentation, and conclusion drawing, supported by triangulation to ensure validity. The findings indicate that the *mudirul ma'had* implemented integrated strategies, including moral role modeling (*uswah hasanah*), habituation of religious practices, regulation and supervision of digital media use, enforcement of pesantren discipline, and the integration of religious digital literacy within daily learning activities. These strategies proved effective in strengthening students' moral awareness, improving ethical behavior in social media interactions, and fostering responsibility in both online and offline learning environments. Nevertheless, the effectiveness of moral internalization is influenced by family background and students' external social environments. This study offers a contextual digital-religious moral education model that supports character development within hybrid learning settings in Islamic boarding schools.

Keywords: mudirul ma'had; moral values; social media; Islamic boarding school

Abstrak. Penelitian ini menganalisis strategi mudirul ma'had serta efektivitasnya dalam menginternalisasi nilai-nilai moral santri di era media sosial sebagai bagian dari tantangan pembelajaran digital dan hibrida di pesantren. Perkembangan teknologi digital telah mengubah pola belajar dan perilaku moral santri, sehingga menuntut pimpinan pesantren untuk mengadopsi strategi pendidikan yang adaptif dan berbasis nilai. Penelitian ini

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menggunakan pendekatan kualitatif dengan desain studi kasus yang dilaksanakan di Pondok Pesantren Nurul Ilmi, Tualang, Kabupaten Siak, Provinsi Riau. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan mudirul ma'had, guru (ustadz/ustadzah), santri, serta orang tua. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan, dengan didukung triangulasi untuk menjamin validitas. Hasil penelitian menunjukkan bahwa mudirul ma'had menerapkan strategi terpadu, meliputi keteladanan moral (uswah hasanah), pembiasaan praktik keagamaan, pengaturan dan pengawasan penggunaan media digital, penegakan disiplin pesantren, serta integrasi literasi digital keagamaan dalam aktivitas pembelajaran sehari-hari. Strategi tersebut terbukti efektif dalam memperkuat kesadaran moral santri, meningkatkan perilaku etis dalam interaksi di media sosial, serta menumbuhkan tanggung jawab dalam lingkungan pembelajaran daring maupun luring. Namun demikian, efektivitas internalisasi moral dipengaruhi oleh latar belakang keluarga dan lingkungan sosial eksternal santri. Penelitian ini menawarkan model pendidikan moral digital-religius yang kontekstual untuk mendukung penguatan karakter dalam pembelajaran hibrida di pesantren.

Kata kunci: mudirul ma'had; nilai moral; media sosial; pondok pesantren.

INTRODUCTION

Educational phenomena in Islamic boarding schools (pesantren) in the digital era demonstrate increasingly complex challenges, particularly in the internalization of students' moral values. As Islamic educational institutions, pesantren hold a primary mission to shape Muslim individuals who are faithful, pious, and possess noble character (*akhlaq al-karimah*). However, the dominance of social media in adolescents' daily lives has introduced new dynamics that significantly influence students' behavior and mindset. Preliminary observations at Nurul Ilmi Islamic Boarding School, Riau Province, reveal that students actively use various social media platforms such as TikTok, Instagram, and Facebook in their everyday activities. Social media often becomes a dominant reference in shaping students' attitudes and behavior, even surpassing the influence of teachers and parents (Ali, 2022; Munawir et al., 2025). The rapid and unfiltered flow of information through social media can encourage consumptive behavior, gadget addiction, inappropriate online speech, and a decline in social ethics, thereby intensifying the challenges of moral development faced by pesantren in the digital era (Irfan, 2025).

This condition indicates a clear gap between the ideal objectives of Islamic moral education and the realities of educational practice. Normatively, Islamic education grounded in the Qur'an and Hadith places noble character as its ultimate goal. The *mudirul ma'had* is expected to function as a spiritual guide, moral role model, and behavioral leader who directs students to internalize Islamic values in their daily lives. Nevertheless, educational practices in pesantren often emphasize cognitive aspects such as memorization of religious texts and jurisprudential

knowledge, while character development through habituation and exemplary conduct receives less attention. As a result, moral education frequently fails to reach the affective and behavioral domains of students, while unrestricted social media content increasingly shapes their attitudes without adequate moral filtering (Darmawan & Aminah, 2024).

In this context, the strategies of the *mudirul ma'had* become highly strategic and urgently require in-depth examination. The *mudirul ma'had* and teachers are not merely transmitters of knowledge, but also moral figures responsible for internalizing values through role modeling, habituation, supervision, and spiritual guidance. Research conducted by the Ministry of Religious Affairs (2022) indicates that religious educators play a significant role in shaping students' religious character; however, the effectiveness of this role largely depends on educators' ability to understand and respond to the characteristics of the digital generation. Conventional approaches that lack adaptability often prove insufficient for guiding students who are accustomed to visual, interactive, and instant digital cultures fostered by social media (Haryono et al., 2025; Pratiwi et al., 2025).

The urgency of this research is also aligned with national education policies emphasizing character education strengthening and digital transformation within educational institutions, including pesantren. Teachers and *mudirul ma'had* stand at the forefront of ensuring that digital transformation does not merely advance technological competence, but also reinforces moral and spiritual values. At the global level, UNESCO (2023) highlights the importance of value-based education in addressing ethical and humanitarian crises in the digital era. Accordingly, there is a pressing need to develop adaptive and integrative moral education strategies that combine Islamic values with religious digital literacy, positioning social media not only as a moral threat but also as an educational opportunity (Fauzan et al., 2024; Khoiriyah, 2024).

Previous studies have shown that religious educators contribute significantly to the development of students' religious character (Marhaini, 2024). Conversely, other studies (Purnamasari, 2025) report a negative correlation between social media use and students' ethical behavior when moral guidance is insufficient (Mutia Nur Putri et al., 2023; Nur'asiah, et, 2021). However, many of these studies remain descriptive-normative and have not empirically examined the gap between the ideal objectives of moral education and the digital realities faced by students. Therefore, this study offers novelty through an empirical case study approach conducted at Nurul Ilmi Islamic Boarding School, Riau, by analyzing the strategies of the *mudirul ma'had* and their effectiveness in internalizing students' moral values in the era of social media (Huda et al., 2024).

Based on this background, the present study aims to examine the strategies implemented by the *mudirul ma'had* in addressing the challenges of character education amid the dominance of social media, as well as to assess the effectiveness of these strategies in internalizing students'

moral values. This research is expected to provide theoretical contributions to the field of Islamic Education, particularly in developing a digital-religious moral education model, and practical benefits for pesantren, educators, students, and educational policymakers in formulating relevant and effective moral development strategies for the contemporary digital era.

THEORETICAL REVIEW

The formation of students' (santri) moral character in the era of social media requires a comprehensive approach that is adaptive to contemporary changes. Teachers (ustadz/ustadzah) play an important role not only in cognitive instruction but also in instilling spiritual and social values. In this context, role modeling (*uswah hasanah*) becomes an effective method in shaping students' character, where they learn from the positive behavior demonstrated by their teachers (Paramansyah & Abdul Aziz, 2025).

Research shows that the phenomenon of moral decline among adolescents, such as a lack of politeness and engagement in inappropriate social behavior, is often caused by the negative influence of social media and inadequate family education (Aziz, 2023). In this regard, it is important for teachers to implement habituation strategies and provide consistent advice so that students can internalize moral values in their daily lives.

Students also need to be equipped with strong digital literacy so that they are able to face the unfiltered flow of information on social media (Mubarak et al., 2022). With proper guidance, students can be taught to distinguish between positive and negative content and to develop ethical awareness in digital interactions. For example, the development of character-based moral learning materials has been implemented to enhance students' understanding of ethical behavior in social media usage (Akbar et al., 2024; Nasyiroh et al., 2025). This is essential in creating a learning environment that supports wise decision-making in the use of technology (Darmawan & Aminah, 2024). Therefore, the integration of moral values into Islamic education curricula that are relevant to contemporary developments is highly necessary.

Social media functions as a potential pedagogical tool in moral education when used wisely. On the one hand, social media provides many benefits such as increased social interaction and easy access to information (Gunadi et al., 2025; Kurniasih et al., 2022). However, without proper control, negative impacts such as cyberbullying and the spread of misinformation can damage students' character formation (Aziz, 2023; Asiah, 2025).

Therefore, collaboration between religious teachers, parents, and the community is crucial to create collective awareness regarding moral principles in the digital era. Moral education that

emphasizes discipline and responsibility in the use of social media can help the younger generation remain grounded in positive values while adapting to technological advancements.

Amid the rapid development of digital technology, moral value education in pesantren must be conducted contextually. This means that moral values should not only be delivered through theoretical explanations or memorization of Qur'anic verses and hadith but must also be connected to the real-life situations faced by students, particularly in the digital world they engage with. At Nurul Ilmi Islamic Boarding School, Tualang, teachers can implement this through direct guidance and discussions on how behavior in social media reflects values such as honesty, responsibility, and politeness. This approach not only enhances students' understanding of Islamic teachings but also helps them recognize the relevance of these teachings in their daily lives, including their interactions on social media (Maskuro et al., 2025; Widodo & Husni, 2025).

This process functions as a bridge between religious learning and the social conditions faced by students. Through discussions about behavior on social media, students are trained to understand the consequences of their actions in digital environments, such as how their comments can affect others.

These activities encourage students to practice the moral and ethical values taught in Islam, particularly within the digital context that often distances them from traditional values. Therefore, integrating classroom discussions with practical experiences in using technology is expected to foster ethical awareness among students (Andi et al., 2024).

With this approach, moral formation at Nurul Ilmi Islamic Boarding School, Tualang, does not merely function as knowledge transfer but as a holistic and integrative learning process. This creates an environment where religious education, character building, and the positive use of technology can go hand in hand.

By developing digital literacy skills and equipping students with a strong understanding of moral values, pesantren can produce a generation that not only possesses strong religious knowledge but also the social and ethical competencies necessary to function effectively in a digital society (Nurasa et al., 2022; Fahrudin, 2025).

Through these integrated efforts, pesantren can remain relevant and effective in shaping students' character in accordance with the demands of the modern era.

METHODOLOGY

This study employed a qualitative case study approach to gain an in-depth understanding of the strategies of the *mudirul ma'had* and their effectiveness in internalizing students' moral values in the era of social media. A qualitative approach was chosen because it allows exploration of participants' experiences, perspectives, and meanings within their natural context, with the researcher serving as the primary instrument of data collection and interpretation (Phillips et al.,

2024). The case study design focused on a specific setting, namely Nurul Ilmi Islamic Boarding School in Riau, enabling a detailed examination of moral development practices within the pesantren environment (Lim, 2025; Raihan & Sarwadi, 2025).

The research site was selected due to its active role in religious instruction and structured character-building programs, such as congregational prayers, dhikr, Qur'anic study circles, and daily moral guidance activities. The study was conducted over several months, covering preparation, data collection, analysis, and reporting stages (Batubara et al., 2025).

Participants were selected using purposive sampling, including the *mudirul ma'had*, teachers (*ustadz/ustadzah*), students, parents, and community figures, as they were directly involved in moral education processes (Sugiyono, 2022). Data were collected through observation, in-depth interviews, and documentation, supported by interview guides, observation sheets, and institutional records. This triangulated approach ensured comprehensive and reliable data collection (Mtisi, 2022).

Data analysis followed the interactive model of Miles and Huberman, consisting of data reduction, data display, and conclusion drawing and verification (Ash-shiddiqi et al., 2025). Trustworthiness was ensured through triangulation and member checking, confirming that interpretations accurately reflected participants' perspectives.

RESULTS AND DISCUSSION

The results of this study indicate that the strategies implemented by the *mudirul ma'had* at Nurul Ilmi Islamic Boarding School, Tualang, in internalizing students' moral values are carried out through a comprehensive and continuous model of religious leadership. Based on observational and interview data, the main strategies include strengthening role modeling (*uswah hasanah*), habituation of religious practices and daily etiquette, enforcement of pesantren discipline, and supervision of social media use. These strategies function as the foundation for shaping students' behavior in accordance with Islamic values amid the strong influence of digital culture, as emphasized in studies on moral development through exemplary conduct and habituation (Aziz, 2023; Paramansyah & Abdul Aziz, 2025).

Empirically, observational findings show that the role modeling demonstrated by the *mudirul ma'had* and *ustadz/ustadzah* exerts a significant influence on students' behavior. Students tend to imitate discipline, polite communication, and ethical conduct in social media as exemplified by educators. Analysis of interview data reveals that role modeling does not merely serve as a moral symbol, but acts as an effective mechanism for affective and practical internalization of moral values. This finding is consistent with previous research highlighting that educators who consistently demonstrate religious and ethical behavior have a stronger impact on

students' character formation than purely normative approaches (Suriyani et al., 2019; Umam et al., 2023). The findings also show that the habituation of religious activities such as congregational prayers, morning and evening *dhikr*, Qur'anic study circles (*halaqah*), and daily moral guidance contributes substantially to strengthening students' moral awareness. Analysis of pesantren daily routines indicates that structured and repetitive religious practices help students internalize moral values gradually and sustainably. Habituation functions as a long-term process bridging normative understanding and actual behavior, aligning with studies on moral education based on habituation in the digital era (Akbar et al., 2024; Mubarok et al., 2022).

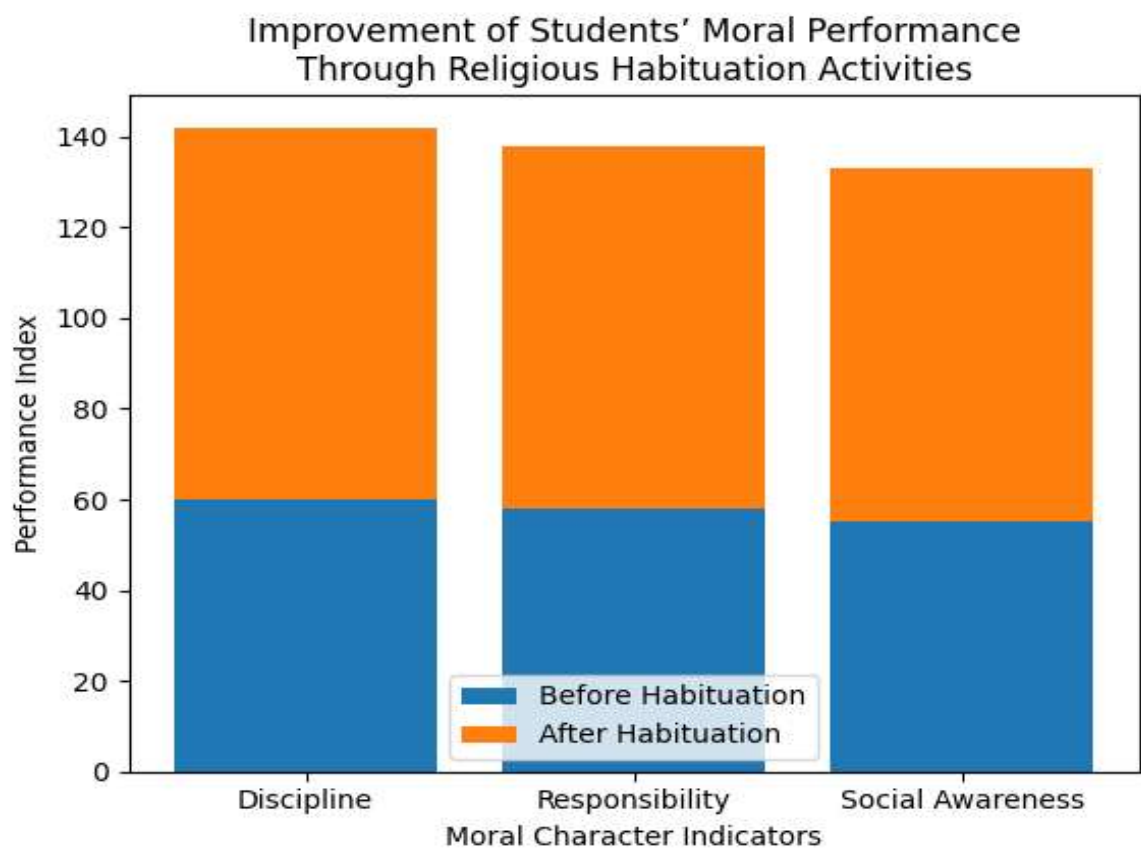


Figure 2. Indicators of Moral Character Performance

Regarding social media use, interview results indicate that the *mudirul ma'had* applies selective supervision and regulation of digital devices. Students are provided with clear rules regarding time limits and ethical guidelines for social media use, accompanied by continuous moral guidance. Data analysis suggests that this supervision is not intended to be restrictive, but rather to cultivate students' awareness and responsibility in using social media wisely. These findings support the view that religious digital literacy is a crucial instrument for mitigating the negative effects of social media on adolescents' moral behavior (Gunadi et al., 2025; Kurniasih et al., 2022).

Furthermore, the study reveals that the integration of religious digital literacy into moral guidance constitutes a key novelty of the *mudirul ma'had*'s strategy. Students are not only guided to avoid negative content, but are also encouraged to understand Islamic values in digital interactions, including ethical commenting, responsible information sharing, and awareness of the social impact of online behavior. This analysis reinforces previous findings that position digital literacy as a mediating variable in the moral development of students in the era of information technology (Ma'arif & Nursikin, 2024; Maknuni & Ishaq, 2024).

Nevertheless, the results also identify inhibiting factors affecting the effectiveness of moral value internalization, particularly those originating from students' external environments. Interview data with parents and educators indicate that family background and social environment outside the pesantren significantly influence students' behavioral consistency. Students from families with weak digital supervision tend to face greater challenges in maintaining moral conduct beyond the pesantren context. This finding strengthens the argument that religious character education requires synergy among pesantren, families, and the wider community (Darmawan & Aminah, 2024; Raihan & Sarwadi, 2025).

The discussion of these findings demonstrates that the strategies of the *mudirul ma'had* at Nurul Ilmi Islamic Boarding School are closely aligned with the research objectives and contribute to broader theoretical discourse in contemporary Islamic education. The empirical evidence confirms that a holistic approach integrating role modeling, habituation, discipline, and religious digital literacy is more effective in addressing the moral challenges faced by digital-native students than conventional instructional methods. This aligns with UNESCO's emphasis on value-based education as a response to ethical challenges in the digital (Fauzan et al., 2024; Khoiriyah, 2024).

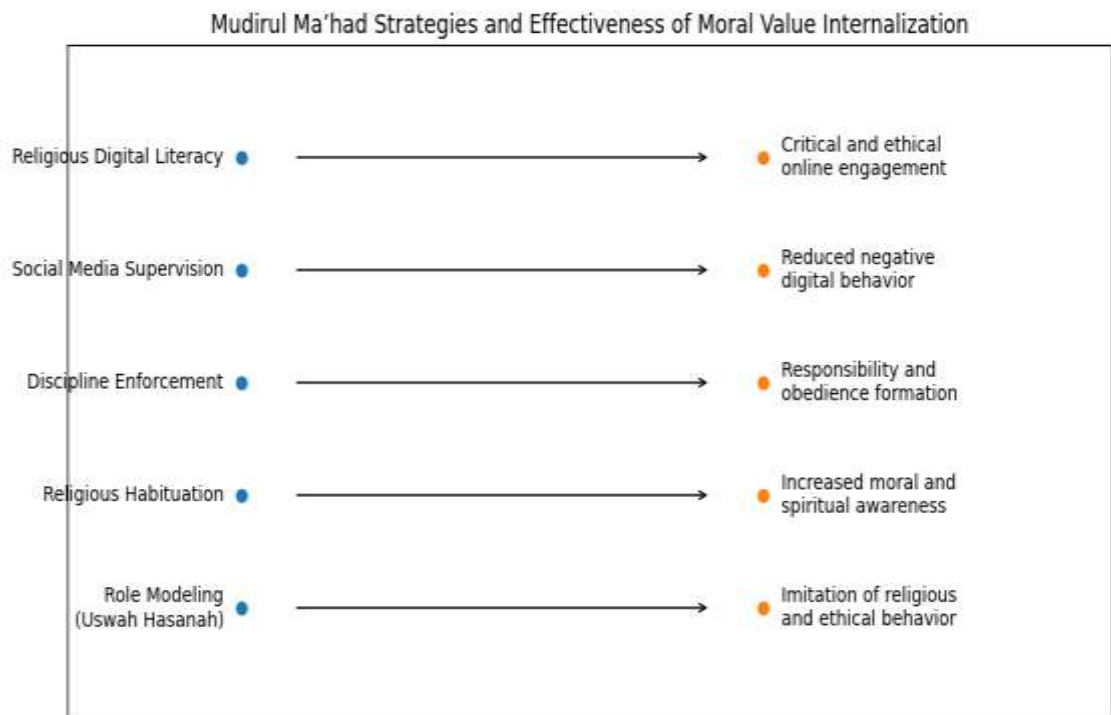


Figure 3. Strategies and Effectiveness of Moral Value

In terms of novelty and implications, this study contributes a digital-religious moral education model within the pesantren context. The model positions the *mudirul ma'had* not only as a moral leader but also as a digital guide for students navigating social media. The practical implications include the need to strengthen religious leadership and digital literacy competencies among pesantren educators, as well as to enhance collaboration with parents to ensure continuity of moral development inside and outside the pesantren. Through these efforts, pesantren can remain relevant and effective in forming morally upright students who are capable of ethical adaptation in the era of social media (Fahrudin, 2025; Nurasa et al., 2022).

CONCLUSION

Based on the research findings and discussion, it can be concluded that the strategies implemented by the *mudirul ma'had* play a significant role in internalizing students' moral values in the era of social media. The strategies applied at Nurul Ilmi Islamic Boarding School, Tualang, include strengthening role modeling (*uswah hasanah*), habituation of religious activities, supervision of digital media use, enforcement of pesantren discipline, and the integration of religious digital literacy into daily moral guidance. These strategies function not only as behavioral control mechanisms but also as continuous processes of moral value internalization in students' daily lives, both within the pesantren environment and in digital spaces.

The findings indicate that these strategies are relatively effective in enhancing students' moral awareness, improving ethical behavior on social media, and fostering responsibility and discipline in everyday life. The exemplary conduct of the *mudirul ma'had* and teachers (*ustadz/ustadzah*) emerges as a key factor in shaping students' behavior, reinforcing previous studies that emphasize the importance of educators as moral role models and guides in religious character formation (Marhaini, 2024; Paramansyah & Abdul Aziz, 2025). Furthermore, the integration of religious digital literacy enables students to critically and ethically filter social media content, allowing social media to be perceived not merely as a moral threat but also as a medium for learning and reinforcing Islamic values (Fauzan et al., 2024; Mubarak et al., 2022).

Nevertheless, the effectiveness of the *mudirul ma'had*'s strategies in internalizing students' moral values is influenced by various supporting and inhibiting factors. Family background, external social environments, and the intensity of social media use constitute external variables that affect the success of moral development. This finding corroborates previous research suggesting that moral education in the digital era requires synergy among educational institutions, families, and the broader social environment to ensure optimal internalization of moral values (Darmawan & Aminah, 2024; Mutia Nur Putri et al., 2023; Said et al., 2023).

Overall, this study affirms that moral education in the era of social media necessitates adaptive, integrative, and contextual pesantren leadership strategies. The *mudirul ma'had*'s approach, which combines Islamic values with religious digital literacy, is capable of addressing the challenges of character education amid the rapid flow of digital information. In this way, pesantren remain relevant as moral educational institutions oriented toward the formation of students' noble character (*akhlaq al-karimah*) in the contemporary era (Khoiriyah, 2024; Raihan & Sarwadi, 2025).

As a recommendation, future research is encouraged to examine *mudirul ma'had* strategies in different pesantren contexts with varying regional, cultural, and leadership characteristics. Further studies may also employ quantitative or mixed-methods approaches to measure more objectively the effectiveness of moral value internalization among students. In addition, in-depth investigations into family involvement and the optimization of religious digital literacy are necessary to strengthen sustainable moral development models for students in the era of social media (Huda et al., 2024; Maknuni & Ishaq, 2024).

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