Internalization of Educators' Role in Strengthening Students' Character Amidst Social Media Onslaught

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Abstract. The rise of moral degradation among students due to uncontrolled exposure to social media has become a critical challenge in the world of education. This study aims to identify the role of educators in instilling character education to students who experience moral degradation due to technological advances followed by the onslaught of social media. This research was conducted qualitatively using a library research approach by identifying the role, relationship, and impact of social media on the character of students. The results explain that the moral degradation that occurs in students due to the onslaught of social media can be overcome by educators by internalizing the concept of character education in Yusuf Qardhawi's thoughts, namely Rabaniyah, Insaniyah, Syumul, Al-Wasathiyah, and Al Jam'u Baina Ats Tsabat wa Al Murunnah. This research is still very relevant in overcoming moral degradation in the era of social media onslaught with the approach of Yusuf Qardhawi's character education concept.

INTRODUCTION

Recent media coverage presents news that makes readers "*stroke their chests*" (Suarningsih, 2024) This news is focused on the moral degradation of students (Revalina et al., 2023) One of the factors causing this moral degradation is the strong influence of technology and the low filter on the openness of information that can be accessed by adults to students (Irmawati Musa, 2023) News media from KOMPAS.com reported that in Makassar there were dozens of teenagers who were secured by the police who were suspected of being involved in an online prostitution case in one of the hotels (Permana, 2021) In addition, the moral degradation that occurs to students can be seen from the rampant social media content that contains elements of vulgarity, violence, and pornography (Muhammad, this is what happens to students, 2023), Social media can be a platform where students are vulnerable to negative comments, harassment, or online bullying from their peers and decreased their self-esteem (Ananda & Marno, 2023) This is what causes the beginning of students' moral deviations due to the lack of supervision in using

social media carefully. This is a problem that cannot be ignored, whether it is a small problem or a big problem. One effective way to overcome this problem is through character education.

Talking about character education is something very basic and important (Zubaedi, 2011) Because character education is needed to give birth to a responsible generation in today's digital era (Tantri et al., 2023) In addition, character education is also a forum for students as a moderate generation in respecting diversity (Daulay, 2024) One agreement by experts that good character is directly proportional to academic success (Umar et al., 2021) For this reason, educators play a central role in instilling character values in preventing moral degradation (Hidayat & Subando, 2024) Strengthening character education in the current context is of more concern and relevant in counteracting moral degradation of students.

In addition, a portrait of education today has drastically changed with the presence of technology, the concern is how students behave in the digital era towards the rapid spread and freedom of information (Triyanto, 2020) For educators, technology provides opportunities as well as challenges in observing social media in their teaching process (Kavitha & Joshith, 2025). Especially for educators can discuss through social media communities (Yan & Zhao, 2023). A discourse community of teachers is defined by the ways it communicates within and through educational journals and books, social media platforms, faculty meetings, newsletters and conference presentations (Wilson, 2024). Teachers must be able to change and adapt technology to make it suitable for use in teaching and learning activities, regardless of the subject. (Gerhard et al., 2023). In such situations, it is important educators to be able to innovate as a driver in schools also classroom (Polatcan et al., 2024). This proves that the potential of technology and social media platforms has a significant positive impact on education because it can help make the learning process more interactive and representative.

Technological developments not only have a positive impact, but also a negative impact, one of the negative impacts is the decline in morals among students (Hidayat & Subando, 2024) It can also create a distance between individuals and their surroundings which affects the mental health of students (Muhamad Ayub & Sofia Farzanah Sulaeman, 2022) The development of technology is characterized by changes in society in communication, especially a lot of time spent in cyberspace or known as social media (Rabbani & Najicha, 2023) Najicha, 2023). So, teachers' having to be ready to teach in an era where digital technologies are embedded in schools and society (Örtegren, 2022). From this excessive use of social media can cause mental health disorders called narcissism, *phantom vibratyon syndrome,* and *fear of missing out* (Rabbani & Najicha, 2023) Looking at this, the existence of social media cannot be denied that it has affected

our lives as a whole, especially here in the aspect of education. If used properly social media can be utilized to foster creativity and collaboration on a number of educational issues.

Social media is basically something neutral and depends on the user in utilizing it (Mauludin et al., 2016) In line with this, the role of educators is very important and crucial to teach morals on social media that are commonly used by students such as *Instagram, F*acebook, TikTok, and so on (Syafaatunnisa & Nurulhaq, 2023) Educators can utilize social media that has the potential to support the success of the national education system in the era of technology. Nurulhaq, 2023) Educators can take advantage of social media that has the potential to support the success of the national education system in the technological era (Hardjito, 2019) Gufran Sabarin and Achmad Djunaidi in their research explain the role of educators in guiding students to be wiser in using social media is needed (Sabarin & Djunaidi, 2019) In line with this, research conducted by Wasis Suprapto et al, that educators as part of society have used social media as a means of entertainment and communication (Suprapto et al., 2019)., 2023) and the research by Trevisan et al., explained There are ethical considerations accompanying education and learning policy making in the utilization of technology (Trevisan et al., 2024). From this phenomenon, educators as a benchmark for education must work extra as a result of the significant changes that have occurred due to the development of digital era technology.

Several studies have examined how the role of educators in utilizing social media as a learning medium. These studies include. *First,* research conducted by Musyirah Rahman , "*Utilization of Social Media as Learning Media*" results showed that the utilization of social media as a learning media proved to be able to improve the quality of learning if used optimally and controlled (Rahman et al., 2023), 2023) *Second*, research by Budiman with the title "*Utilization of Social Media as Indonesian Language Learning Media*" shows that as a medium for learning Indonesian, social media such as *whatsapp, facebook,* and *instagram* can be utilized (Budiman, 2022) However, the weakness in this study is the limited knowledge of educators and students in using the features in related applications.

Third, more specifically, research conducted by Aulia and Ismeirita entitled "*Analysis of the Use of Social Media in Character Building Learners (Case Study at SMPN 20 Bekasi)*". The results of the study explain that the use of social media to students plays a role in shaping their character. The character development felt by students while using social media is that they already understand several codes of ethics in social media, even though they have not been fully implemented (Rosyidah & Ismeirita, 2023) This research shows that social media can be utilized as a medium for student character building.

Based on some of the previous studies above, it can be understood that social media will be something useful to support learning outcomes if it is used positively and maximally which collaborates learning objectives with norms or codes of conduct for social media. However, if used improperly, it will cause moral degradation that leads to negative things that are not in accordance with the norms. This is where the role of educators is needed to educate students in the use of social media which is inevitable in the world of education in the midst of the onslaught of the social media era.

So, this research will fill the void of research that has been done before. As above, previous studies are still limited to the use of social media to support learning there is no focus on the approach based on Yusuf Qardhawi. This research will provide new knowledge, how educators teach character in the social media era onslaught based on Yusuf Qardhawi thought.

The study aims to explore and identify two things. First, it aims to identify the role of teachers in internalizing character education based on Yusuf Qardhawi. Second, it explores how social media influences the internalization of students' character values. This research will be conducted by borrowing the concept of character education of an eastern figure, Yusuf Qardhawi. This is important to do in an effort to prevent moral degradation from getting worse due to the negative influence of social media, as well as to foster wise social awareness and utilize the platform for the sustainable development of education.

Yusuf Qardhawi in the world of Islamic education is known as a figure of great influence. In his book entitled "*Madkhal Lima'rifat*" mentions there are five general characteristics of Muslims. They are *Rabaniyah, Insaniyah, Syumul, Al-Wasathiyah*, and *Al Jam'u Baina Ats Tsabat wa Al Murunnah* (Fitria, 2017) This research will explore Yusuf Qardhawi's concept of character education, then internalize educators in teaching moderate character in the era of social media is the new approach wich has urgency for the teenager student generation who lived in the diversity. A moderate character will foster a tolerant, democratic and dynamic attitude in facing the flow of technological developments so as to prevent moral degradation.

RESEARCH METHODS

This research was conducted qualitatively with a literature study approach (Library Research). The purpose of this research using a literature study is to find out the role, relationship, and impact caused by social media on the character of students, as well as how the role of educators in overcoming the impact caused by social media.

The choice of literature study as a research method to analyze and internalize the role of educators in instilling character in the midst of the onslaught of the social media era is appropriate and has strong justification. This method allows for follow-up, analysis, and synthesis of various

theories, concepts, and previous research results relevant to the issue of social media impact. This method is used to explore previous research and statistically analyze and evaluate various aspects relevant to how educators act as the frontline in overcoming the impact of social media on student moral degradation.

The literature study in this research uses data documents from scientific articles, books, research results, and reliable online sources. The main literature sources in this study are:

Table 1. Primary literature sources

No	Type of source	Title / Primary Author	Relevansi
1	Book	Zed, M. (Library Research Methodology)	Research method
2	Book	Muh. Arif (Character Education in the Digital Age)	Educational strategy
3	Journal Article	Social media and Teenage Character	The impact of social media

The research stages are carried out systematically through the following flow:

Table 2. Research Flow

No	Research Flow	Description
1	Problem Identification	Identifying the moral degradation of students due to technological advances and social media
2	Setting Research Objectives	Identifying the role of educators in instilling character education to students who experience moral degradation in the era of social media
3	Research Approach	Qualitative with research approach a library
4	Data Collection	Linking directly to relevant texts, identifying secondary data ready for use
5	Focus of Analysis	Identify the role, relationship, and impact of social media on student character, as well as the role of educators in overcoming these impacts
6	Internalization of Concepts	Explains how educators can internalize Yusuf Qardhawi's character education concepts (Rabbaniyah, Insaniyah, Syumul, Al Wasathiyah, and Al Jam'u Baina Ats Tsabat wa Al Murunnah) to overcome moral degradation
7	Formulation of Results	Formulating the role of educators in instilling character values based on the concept of Yusuf Qardhawi
8	Drawing Conclusions	Concluded that moral degradation can be overcome through the internalization of Yusuf Qardhawi's concept of character education by educators in the era of social media

Due to the nature of the literature, this research did not use instruments such as questionnaires or interviews. However, criteria for literature inclusion were used. They are published in the last 10 years between 2015-2025, relevant to the theme of character education, social media, and the role of educators, and published in reputable journals or academic publishers.

Data collection is done through literature searches from various academic databases and trusted online sources such as Google Scholar, Scopus, DOAJ, and digital libraries. The steps were taken by determining the keywords: the role of educators, character education, social media, and Yusuf Qardhawi. Then filtering by year, abstract, and relevant keywords. Assimilation and recording of citations using reference manager mendeley.

Data analysis techniques through a thematic analysis approach combined adaptively with the Miles and Huberman model, namely data reduction, data presentation, and verification (Rijali, 2019). Source credibility criteria were applied through national and international indexed journals, books published by publishing institutions, and authors with academic affiliations. Specifically, so that researchers can classify or organize data, all data obtained, researchers use Spradley's version of domain analysis.

The explanation is first, data reduction. This process identifies recurring themes, patterns, and key concepts related to the role of educators, character education, the impact of social media, and the concepts of Yusuf Qardhawi. Second, Data Presentation: The conceptual framework derived from Yusuf Qardhawi's thoughts is presented with appropriate internalization strategies for educators in social media. Third, Conclusion Drawing. This stage involves interpreting organized data to identify significant meanings and patterns, leading to conclusions. Fourth, Spradley's version of domain analysis can be used to understand more deeply the role of educators in instilling character in the era of social media.

Table 2. Domain Analysis of the Role of Educators in Instilling Character in the Age of Social Media

No	Domain Details	Relationship Domain
1	Educators as catalysts of education, producing human resources who are smart, have good character, morals, creativity, vision and mission. (Semantic: Characteristics)	The Role of Educators
2	Students' moral degradation, strong influence of technology and low information filters, online prostitution, vulgar content, violence, pornography, fights between students, negative content on social media (false information, hate speech), and drug users among teenagers. (Semantic: Problem)	Moral Degradation in the Age of Social Media
3	Instagram, Facebook, TikTok, WhatsApp, Telegram, Twitter, Pinterest, Kuaishou, LinkedIn, Discord, Likee, Mango Live, Snack Video, Line, Bigo Live, MiChat. (Semantic: Type)	Social Media
4	Overcoming moral degradation, providing a responsible generation in the digital era, a forum for students as a moderate generation in appreciating diversity, supporting the success of the national education system, and building student character. (Semantic: Objective)	Character Education
5	*Rabbaniyah*, *Insaniyyah*, *Syumuliyah*, *Al Waqi'iyyah*, *Al Jam'u Baina Ats Tsabat wa Al Murunnah*. (Semantic: Concept)	Yusuf Qardhawi's Concept of Character

6	Creating inspirational content (Qur'an/Hadith quotes) and using interesting visuals. (Semantic: Strategy)	Internalizing Rabbaniyah on Social Media
7	Teaching human values (honesty, empathy), helping individuals understand and critically analyze information (avoiding hoaxes), and encouraging supportive and constructive interactions. (Semantic: Strategy)	Internalizing Insaniyyah on Social Media
8	Integrate sharia values in shared content and organize campaigns on good character and ethical interactions. (Semantic: Strategy)	Internalizing Shumuliyah on Social Media
9	Organize webinars or online discussions on character values based on relevant social contexts and develop socio-culturally appropriate content(Semantic: Strategy)	Internalizing Al Waqi'iyyah on Social Media
10	Encourage the creation and sharing of positive content (tolerance, empathy, honesty) and spread messages that reflect a balance between firmness and flexibility. (Semantic: Strategy)	Internalizing Al Jam'u Baina Ats Tsabat wa Al Murunnah on Social Media
11	Qualitative research, literature study approach (Library Research), ready-made data (secondary sources), identifying the role, relationship, and impact of social media on student character, as well as identifying the role of educators in overcoming the impact of social media. (Semantic: Method)	Research Methods

To ensure the validity and reliability of the findings in this literature study research, a source triangulation technique was applied. Triangulation involves comparing and cross-checking data obtained from different literature sources to identify consistencies, divergences and emerging patterns. This process helps to strengthen the credibility of the interpretations and conclusions drawn. The triangulation steps undertaken in this study include:

First, data triangulation. Data and information on moral degradation, the impact of social media, and Yusuf Qardhawi's concept of character education were collected from various sources such as scientific journals, books, online articles, and official statistical reports

Second, theoretical triangulation. Data analysis is not only fixated on one theoretical framework. Third, methodological triangulation (in the context of literature study). Although the main research method was a desk study, the data collection methods varied in the types of documents analyzed (for example, case studies from journals, quantitative data from reports, or conceptual reviews from books).

RESULT

The role of educators in instilling character values to students based on Yusuf Qardhawi*'s* concept is five, namely *Rabbaniyah, Insaniyyah, Syumuliyah, Al Waqi'iyyah*, and *Al Jam'u Baina Ats Tsabat wa Al Murunnah*.

Table 3. Internalization of Yusuf Qardhawi's Character

No.	Character Concept (Yusuf Qardhawi)	Educator Internalization on Social Media
1.	*Rabbaniyah*	With this approach, educators can use Instagram social media which is utilized as an effective medium to instill good character in students. For example, by creating inspirational content. Educators can make posts in the form of quotations from the Qur'an or Hadith that are relevant to Rabbaniyyah values, such as honesty, responsibility, and compassion
2.	*Insaniyyah*	Through this concept, the roles that educators can play include: , 1) Teaching human values such as honesty and empathy in the use of social media, 2) Helping individuals understand and analyze information critically to avoid spreading hoaxes, and encouraging supportive and constructive interactions on social media platforms such as Instagram, Facebook, TikTok, and so on.
3.	*Syumuliyah*	Integrate sharia values in content shared on social media to shape learners' behavior in accordance with Islamic teachings. As well as organizing campaigns that educate social media users about the importance of good character and ethics in interaction..
4.	*Al Waqi'yyah*	This is implemented by holding webinars or online discussions that discuss character values based on relevant social contexts.
5.	*Al Jam'u Baina Ats Tsabat wa Al Murunnah*	Encourage the creation and dissemination of content that reflects positive values, such as tolerance, empathy, and honesty. The application that can be done by educators is by spreading messages that reflect the balance between firmness and flexibility in interacting on social media.

Based on the table above, it can be analyzed that Yusuf Qardhawi's concept of character internalization in social media by educators is based on five main principles, namely *Rabbaniyah, Insaniyyah, Syumuliyah, Al Waqi'yyah*, and *Al Jam'u Baina Ats Tsabat wa Al Murunnah*. The main objective is to build the noble character of students through social media.

Rabbaniyah provides a spiritual foundation, *Insaniyyah* provides social direction, *Syumuliyah* ensures the sustainability of Islamic values, *Al Waqi'yyah* adapts to reality, and *Al Jam'u Baina Ats Tsabat wa Al Murunnah* maintains balance in the application of values.

Table 3. Internalization of Yusuf Qardhawi's Character

1. Rabbaniyah	Use Instagram
	Create inspirational content
	Quotations from Qur'an or Hadith
	Honesty responsibility compassion
2. Syumuliah	Integrate sharia values in content
	Campaigns on good character & ethics
3. Al-Waqi`iyyah	Webinars or online discussions
4. Insaniyyah	Teach human values (honesty sen empathy)
	Critically analyze information

	Encourage supportive interactions Instagram, Facebook, Tik Tok
5. Al Jam'u Baina Ats Tsabat wa Al Murinnah	Disseminate content with positive values (tolerance, empathy, honesty)
	Balance of firmness and flexibility

DISCUSSION

The results of this study show that the role of educators in internalizing character education is very important in the era of social media. This is in line with research by (Hidayat & Subando, 2024) who also emphasized the importance of character education in preventing moral degradation.

However, this study is more in-depth in linking Yusuf Qardhawi's concept with the practice of character education, which has not been widely discussed in the previous literature. Research by (Rosyidah & Ismeirita, 2023) showed that social media can shape character, and research by Amalia et al. also showed that high frequency of social media use contributed to character building, but both studies did not link it to a broader framework as was done in this study.

Integration of Moderation Theory and Digital Literacy

Yusuf Qardhawi's concept of Al-Wasathiyah (moderation) is in lne with the moderation theory of education which emphasizes the balance between traditional values and modern demands so that neither dominates and negates the other, the implementation of Al-Wasathiyah in education can help achieve a balance between traditional values and modern demands, because it emphasizes the use of reason and adaptation to the times (Supriyadi, 2023). In a study by M. Yusuf et al, it was mentioned that to fight and overcome cyberbullying in the use of social media can be prevented by Islamic values and responsibility (Yusuf et al., 2023). Al-Wasatiyah, as one of the principles in Islam that emphasizes balance and wisdom, can guide social media users to use these platforms moderately and not engage in bullying or other negative activities.

Practical examples, educators can use platforms such as TikTok and Instagram for tolerance campaigns, combining creative content with moral messages, such as the #SaringBeforeSharing movement. Research by Tia Meilani Putri et al found that social media can serve as a means to introduce new perspectives and increase understanding of diversity (Putri et al., 2024), which in turn will foster an attitude of tolerance towards differences.

Digital Literacy as a Foundation of Character

Livingstone's (2010) digital literacy theory emphasizes the importance of critical skills in consuming digital content. This is in line with Qardhawi's Insaniyyah concept, which requires

students to be empathetic and responsible in the digital space. Research by Oktavian and Sulistyowati found that students with high digital literacy tend to be more aware of circulating information, including hoaxes, and more active in positive interactions on social media. They are able to distinguish credible information from hoaxes, and are better able to participate in constructive discussions (Ewaldus Rico Oktavian & Sulistyowati, 2024).

Holistic Approach and Character Education (Holistic Education Theory)

Qardhawi's concept of Syumuliyah (comprehensive) aligns with Narvaez's (2006) holistic education theory, which emphasizes that character education is an integral part of holistic education. Narvaez argues that developing social skills is part of a good education, as well as, morality, and strong character (Arfa & Lasaiba, 2024). This is also in line with Bloom's taxonomy which views that educational goals must be able to develop affective abilities which are reflected in the behavior/attitude of students (Nafiati, 2021).

Implementation by educators designing collaborative projects on Instagram or Facebook that combine religious learning, digital ethics, and social skills, for example the #RamadhanBerbagicampaign.

The integration of Yusuf Qardhawi's concept with moderation theory, digital literacy and social learning offers an innovative framework to address moral degradation in the social media era. This holistic and contextual approach not only strengthens students' character but also equips them with adaptive skills in the digital space. Further research is needed to empirically test the effectiveness of this model, particularly in Indonesia's unique cultural context.

This study introduces an adaptation of Yusuf Qardhawi's concept of character in the context of digital education, which is a new contribution to educational literature. By linking moderate values with the use of social media, this research provides a new perspective on how character education can be implemented in the digital age. This research used a desk study approach, so it did not involve collecting primary data from the field. This may limit the understanding of how these concepts are applied in real classroom practice.

Educators as catalysts for digital era education

In Indonesia, education has a goal to produce intelligent Human Resources (HR) and can produce personalities with character, good morals, creativity, and have a vision and mission (Ratnasari & Nugraheni, 2024) There are two basic principles used to develop education, namely vision and mission. The vision of Indonesian education is to believe in independent education, sovereignty, and individuality by creating a Pancasila student profile, while the mission of Indonesian education, related to various educational problems, educators as the only source of

knowledge. However, in the future educators will become mediators of various sources of knowledge in using technology as a facility to support the learning process (Nurhemah & Rahma, 2024) Because students also need to understand and use technology wisely, and be able to adapt to the rapid development of technology (Apriadi & Sihotang, 2023) .

However, education in Indonesia is facing serious problems. The issue in question is moral degradation. Indeed, this problem is currently a hot topic in this country. Some of these conditions can be seen, as follows:

a. Brawl between Students

KPAI released about 202 children faced the law as a result of being involved in brawls in the span of the last two years from 2016 to 2018. KPAI Commissioner Putu Elvina said there was no effective solution to stop the tradition of brawls. Student brawls are a cycle of violence that occurs between schools or within one school (Admin KPAI, 2018) Followed by KPAI records 2022 which published news of beatings and Student Brawls Rampant. The incident of beating actually occurred in the environment of a place of worship (Yana, 2022) Not limited to the case in 2022, the news that is still hot is presented by the West Jakarta Police who arrested 19 teenagers who were suspected of going to brawl (Luthfia Miranda Putri, 2025) This condition is really astonishing considering that the case of teenage brawls is increasingly worrying.

b. Negative Content on Social Media

The Directorate General of Informatics Applications publishes data on the number of internet content handling on social media whose dataset was updated on January 07, 2025, can be seen in the following table (Directorate General of Informatics Applications, 2025) :

No.	Social Media	Total
1.	Twitter	124837
2.	Meta	50440
3.	File Sharing	19603
4.	Telegram	1477
5.	Google	1212
6.	MiChat	1126
7.	TikTok	637
8.	Mango Live	177
9.	Snack Video	9
10.	Line	0
11.	Bigo Live	0

Table 3. Negative Content on Social Media. *Source:* Number of Negative Internet Content Handling on Social Media in 2022 - One Data KOMDIGI

Based on this data, the rise of negative content on social media poses a serious threat to digital resilience. These negative contents range from false information to hate speech that can endanger national security. In this case, comprehensive action is needed from all stakeholders.

Necessary in education is a continuous education campaign from educators to students by utilizing social media by campaigning for the need to be more digitally literate so that they can distinguish between useful and harmful content.

 c. Drug Users

The head of BNN (National Narcotics Agency) said that there was an increase in drug use among teenagers, an increase of 24 to 28 percent of teenagers who used drugs. Teenagers who use drugs are more vulnerable as long-term users (Puslitdatin, 2019) Followed by Budi Gunawan, Coordinating Minister for Political and Security Affairs said that Indonesia is currently experiencing a drug emergency situation. A data for 2024, the prevalence of drug abuse in Indonesia reached 3.3 million people, which is dominated by young people aged 15 to 24 years (Siti Yona Hukmana, 2024).

Based on these three problems, it can be observed that the Indonesian nation is experiencing moral degradation problems. This problem can certainly threaten the sovereignty of the Republic of Indonesia, especially teenagers who are still students, as the next generation of the nation must be instilled in how good character in order to support the creation of a Pancasila student profile.

Social Media

Social media has a big influence on a person's behavior, especially teenagers, many teenagers use social media to find their identity. The good effect of using social media for teenagers is that it can facilitate communication lines between people, while the bad effect is that it triggers *cyberbullying* (Auliya et al., 2023) Based on data from 2020, internet users in Indonesia reached 196.7 million or 73.7 percent of the existing population (Imam Izzulsyah et al., 2022)

The number of internet users in Indonesia in 2025 reached 204.7 million. While social media users are 191.4 million or 68.9 of the existing population. Recently, the development of social media in Indonesia has been rapid, with new features and platforms being introduced coherently. This fact is based on *Business Insider,* Indonesia has become one of the 10 major countries in the world by 2025 that is very active on social media. The annual growth of active social media users reached a percentage of 12.6 percent or 21 million (The Global Statistics, 2025) . The following features are often used by social media users in Indonesia in 2025:

Top Social Networking Platforms in Indonesia	Percentage	Active Users (In Millions)
Instagram	84.80%	173.59
Facebook	81.30%	166.42
TikTok	63.10%	129.17
Twitter	58.30%	119.34
Pinterest	36.70%	75.12
Kuaishou	35.70%	73.08

LinkedIn	29.40%	60.18
Discord	17.60%	36.03
Likee	14.20%	29.07

Table 4. Social Media Users in Indonesia in 2025 *Source: The Global Statistic*

Based on the table above, the most widely used social media platform is Instagram with 84.80% (173,59) users. Facebook is ranked second with 81.30% (166.42) of internet users in Indonesia. While TikTok social media is in third position with 63.10% penetration (129.17). Meanwhile, data from *The Global Statistic* 2025 as a whole explains that the top mobile application in Indonesia is WhatsApp, followed by Instagram, Facebook, shopee, and Telegram. Of these five popular apps, the top three are meta-owned (The Global Statistics, 2025) .

Character Education

Character from Latin *"characther"* which means psychology, nature, character, or morals (Ishaac, 2023) The term character can also be understood as a variety of human traits based on their life factors (Khalilah Nasution, 2024) Character education is needed to create good habits, character education means forming good habits of students consciously about what is wrong and what is right including cognitive, affective, and psychomotor (Holila, 2024) Regarding the awareness and habits of students, educators are responsible for teaching noble morals to their students (Mokh. Iman Firmansyah et al, 2023) Every lesson conducted by educators should be able to emphasize moderation values that emphasize mutual respect and tolerance or moderation.

Moral degradation can be overcome by developing character education in learning (Armedi & Dilapanga, 2025) Qardhawi's thinking is written in his book "*Madkhal Lima'rifatil Islam*" there are five characteristics of Muslims. These five characteristics can be used as basic values in character education. The following is explained (Fitria, 2017) :

a. *Rabbaniyah*. This means that Islam is a religion that comes from Allah SWT, the Prophet Muhammad as the messenger. Prophet Muhammad in his capacity to convey something based on revelation revealed by God. The word of Allah Q.S An-Najm verse 3-4 means "*And nothing that is spoken is according to the whim of his lust that speech is nothing but revealed revelation.*"

b. *Insaniyyah*. Islam is the religion that is most compatible with human nature, because Islam was revealed for humans. Because there is basically nothing that contradicts the human soul. Humans are basically inclined to worldly things such as love for wealth, throne, women, and everything that is worldly. However, Islam does not prohibit all of this, it's just that Islam regulates its balance with ukhrawi enjoyment. The word of Allah Q.S Al-Qashash verse 77 means "*And seek in what Allah has bestowed upon you the hereafter and do not forget your*

happiness in the world and do good as Allah has done good to you and do not do damage on earth. Verily, Allah does not like those who do mischief."

c. *Syumuliyah*. Islam is a religion that governs everything. Islam does not only prioritize one aspect but pays attention to other aspects as well. Starting from personal, family, community, to nation and state issues.

d. *Al Waqi'iyyah*. Islam is a religion with human practices that can be realized in daily life that can be practiced by anyone regardless of background or social status.

e. *Al Jam'u Baina Ats Tsabat wa Al Murunnah*. This means that in Islam there are permanent and flexible teachings. Permanent teachings mean that they cannot be interfered with, for example, the five daily prayers are obligatory, but there can be flexible provisions in performing them, for example when a believer is sick, he can perform them sitting or lying down, in other examples such as on a long journey, his prayers can be jamaized or qashar if he meets the conditions to do so. Or wudhu may be replaced by *tayammum* due to lack of water or for some other reason. With this, it becomes clear that Islam is the only perfect religion and that perfection can indeed be felt by pious Muslims.

The Role of Educators in Instilling Character in the Age of Social Media

The role of educators in instilling character values to students in Yusuf Qardhawi perspective is five, including *Rabbaniyah, Insaniyyah, Syumuliyah, Al Waqi'iyyah, and Al Jam'u Baina Ats Tsabat wa Al Murunnah*. Explained as follows:

a. *Rabbaniyah*

The role of educators in instilling character in this social media era is very important, especially through the *Rabbaniyyah* approach. This concept emphasizes religious and spiritual values as the foundation of character building. In facing the challenges of social media, educators are responsible for being role models for students, internalizing positive values and guiding them to be able to face the negative influence of social media.

The strategy that educators can use in instilling character in social media through the concept of *Rabbaniyyah*, Yusuf Qardhawi's thought, is to involve approaches that integrate spiritual values and Islamic ethics into education. For example, by creating inspirational content. Educators can create posts in the form of quotations from the Qur'an or Hadith that are relevant to *Rabbaniyyah* values, such as honesty, responsibility and compassion. Equipped with additional attractive visuals to increase attractiveness. With this approach, Instagram can be utilized as an effective medium to instill good character in students.

b. *Insaniyyah*

The concept of *Insaniyyah* in Yusuf Qardhawi's thought includes an understanding of the rights and obligations of humans to one another (Sari & Aprison, 2025) In the concept of the social media era, this concept can be applied to build strong characters such as justice, compassion, and also social responsibility, especially in facing challenges such as the spread of false information, hate speech, and unethical behavior in cyberspace.

Through the concept of *insaniyyah* in the era of social media, steps that educators can take include, 1) Teaching human values such as honesty and empathy in the use of social media, 2) Helping individuals understand and analyze information critically to avoid spreading hoaxes, and encouraging supportive and constructive interactions on social media platforms such as Instagram, Facebook, TikTok, and so on.

c. *Syumuliyah*

Yusuf Qardhawi in the concept of Syumuliyah emphasizes that social and spiritual relationships are holistically important in character education. This concept emphasizes the importance of a comprehensive approach to education, which includes spiritual, moral, and social aspects (Pernanda & Holid, 2024) Instilling good character values through education based on Islamic teachings, which can help students interact on social media.

Educators in implementing the values of *shumuliyah* in the digital era can integrate sharia values in the content shared on social media to shape the behavior of students in accordance with Islamic teachings. As well as holding campaigns that educate social media users about the importance of good character and ethics in interaction.

d. *Al Waqi'iyah*

Yusuf Qardhawi emphasizes in the concept of *Al Waqi'yyah* to understand social and cultural realities in the context of education and character development (Al-Qardhawi, 2006) *Al-Waqiy'iyah* is a matter that can be applied in the reality of life and dialogue with various problems of reality and many occur in society, in consideration of human conditions, life, and nature (Az-Zibari, 2019) In the era of social media, where information and interactions occur quickly, the application of the principles of *Al Waqi'yyah* can help individuals to build a strong character and be responsive to the challenges of the times.

Social media can be used as a means to spread positive values and educate people about the importance of good character. The implementation of the concept of *Al Waqi'yyah* in the digital era can be by developing content that is in accordance with the social and cultural conditions of the community, as well as educating about good character values. An example of

implementation is holding webinars or online discussions that discuss character values based on relevant social contexts.

e. Al Jam'u Baina Ats Tsabat wa Al Murunnah

The teaching of *Al Jam'u Baina Ats Tsabat wa Al Murunnah* in Islam includes enduring principles and adaptable concepts (Rumadani Sagala, 2019) This concept, means combining firmness and flexibility, this was put forward by Yusuf Qardhawi as an approach in facing the challenges of the times. In the concept of social media, the application of this concept is very important to shape the character of individuals who are able to adapt to changes without losing basic values.

The implementation of the concept of *Al Jam'u Baina Ats Tsabat wa Al Murunnah* in the digital era is by encouraging actions and spreading content that reflects positive values, such as tolerance, empathy, and honesty. The application that can be done by educators is by spreading messages that reflect the balance between firmness and flexibility in interacting on social media.

CONCLUSION

This study aims to determine the role, relationship, and impact of social media on the character of students, as well as the role of educators in overcoming its impact through a literature study approach. The analysis shows that social media has a significant impact on changing students' communication patterns, which contributes to moral degradation and character deterioration. In this context, educators play a role as the main catalyst in shaping the character of students to remain balanced between technological advances and moral values. By internalizing the concept of character education of Eastern figures such as Yusuf Qardhawi, educators can present a relevant and applicable approach in the learning process, which not only emphasizes cognitive aspects, but also affective and spiritual, even amid the challenges of the digital era. Practical advice for educators is that they are expected to actively use social media as an educational tool, and integrate character values in all learning activities across subjects. As for education policy makers, policies that support the strengthening of digital-based character education are needed, such as teacher training in digital literacy and social media ethics for students. For future research, it is recommended to conduct field research to test the effectiveness of Yusuf Qardhawi's value-based character education integration model in real practice at school, and develop instruments that can measure its effect on changes in student character quantitatively and qualitatively.

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