



## INTEGRATING DIGITAL CITIZENSHIP INTO ADAB MENTORING: AN INNOVATION IN ISLAMIC EDUCATION AT A BILINGUAL BOARDING SCHOOL

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### Abstract

This study aims to analyse the implementation of an *adab* mentoring program integrated with digital citizenship values and its impact on student character development at Al Abidin Bilingual Boarding School, Surakarta. Employing a qualitative approach with a case study design, the research was conducted from July to August 2025. The participants consisted of four informants, including Islamic Religious Education (PAI) teachers, the boarding coordinator, mentors (*musyrif/musyrifah*), and students. Data were collected through observation, semi-structured interviews, and documentation analysis. The findings show that the *adab* mentoring program effectively integrates Islamic moral values with Ribble's nine elements of digital citizenship, particularly digital communication ethics, *tabayyun* (verification of information), *amanah* (digital trustworthiness), and Islamic leadership in digital contexts. Implementation occurs through routine mentoring sessions, reflective discussions, and case-based analyses related to students' digital experiences. A notable issue addressed during mentoring was students' tendency to *overshare* or forward hoax news without verification, which became a contextual learning moment to foster *tabayyun* and responsible digital behaviour. Supported by a structured boarding environment that encourages habituation and supervision, the program has led to improved politeness in online interactions, disciplined gadget use, critical information filtering, and Islamic-based digital leadership. Theoretically, the program's success aligns with Lickona's character education framework (moral knowing, moral feeling, and moral action) combined with Ribble's digital citizenship principles. Therefore, the *adab* mentoring program represents an innovative model of Islamic character education responsive to the challenges of the digital era.

**Keywords:** adab mentoring, digital citizenship, character development, Islamic boarding school

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## INTRODUCTION | مقدمة

The rapid development of information technology in the digital era has had a significant impact on various aspects of human life, including social interaction patterns, learning styles, and the behaviour of the younger generation (Arivianto, 2023). Today's young generation, known as digital natives, live in a reality inseparable from digital devices, social media, and the internet (Zahrah & Dwiputra, 2023). The internet has become the primary space for them to communicate, seek information, and even express themselves. In line with this, changes in information technology have revolutionised the way humans interact, requiring education to adapt (Mustari, 2023). On the one hand, these developments open up significant opportunities for access to knowledge, learning innovation, and accelerated communication. However, on the other hand, technology also presents serious challenges, particularly in shaping the character and noble morals of students (Dianis Svari & Arlinayanti, 2024). The rapid flow of digitalisation

demands that education, particularly Islamic education, provide a strong filter of values and morality so that the younger generation is not only intellectually intelligent but also possesses strong self-control (Syifa & Ridwan, 2024). In this regard, Islamic Religious Education (PAI) plays a vital role in instilling good values and noble morals. A contextual and relevant approach is necessary to ensure that the moral messages contained in PAI are properly received and internalised by students (Adila Jamal et al., 2025).

Conditions in Indonesia indicate that internet penetration among children and adolescents is very high. A report from the Ministry of Communication and Informatics (Diskominfo, 2024) revealed that 98% of children and adolescents have internet knowledge, and 79.5% of them are active users. Furthermore, the average Indonesian spends 3 hours and 14 minutes per day accessing the internet, with 81% accessing it daily. The most dominant activities include sharing photos or videos (81%), communicating (79%), accessing news and information (73%), entertainment (68%), and online shopping (61%) (Daniel, 2024). Research (Safouhÿ et al., 2025) even found that most children and adolescents can spend up to 8 hours per day on the internet without any awareness of the principles of digital citizenship, resulting in various serious behavioural problems such as addiction, degradation of communication ethics, and exposure to negative content. In this context, the urgency of digital citizenship-based education becomes increasingly apparent. Digital citizenship is understood as a set of norms, ethics, and responsibilities in the use of digital technology, encompassing aspects of security, communication ethics, privacy protection, and the ability to filter information (Rangkuty et al., 2025). These values are deeply rooted in Islamic teachings, such as trustworthiness (amanah), tabayyun (clarification of information), and maintaining the honour of oneself and others in social interactions. Therefore, integrating the concept of digital citizenship into Islamic Religious Education (PAI) learning is a strategic step to equip students with Islamic moral competencies relevant to the challenges of the digital era (Syafrudin, 2025). Madani & Karo (2025) emphasise that responsible technology use, digital communication ethics, respect for privacy, and efforts to avoid hoaxes can be harmoniously integrated with Islamic values through the PAI curriculum.

However, implementing this concept is not without challenges. Schools play a crucial role in ensuring students can maximise the concept of Digital Citizenship. Digital Citizenship is how we interact in the digital world (Febrilio et al., 2024). Internally, Islamic Religious Education teachers are required to be prepared to understand emerging digital issues and be able to relate them to religious material. Unfortunately, some teachers still have limited mastery of digital literacy, and available teaching materials are also not fully relevant (Rizki & Achadi, 2024). Externally, students are constantly exposed to digital content that is not necessarily in accordance with Islamic values, while the influence of the digital environment (Ayub, Syahrial, and Fuadi, 2024) outside of school is difficult to control (Hasniati et al., 2025). Although the digital era makes the exchange of information easier, it also brings significant challenges, such as hoaxes and misinformation (Ayub & Fuadi, 2024).

School culture and the support of a boarding system that provides intensive familiarisation, supervision, and guidance are important assets, but still require strategic reinforcement and innovation (Hibatullah et al, 2025). Character education theory emphasises that familiarisation, role models, and a conducive environment are key factors in the process of internalising values. Effective character education must encompass three dimensions: moral knowing, moral feeling, and moral action (RI et al., 2025). In the digital context, this means students not only understand the ethical norms of technology use but also possess emotional awareness and the concrete ability to apply them (Qowim et al., 2024). Meanwhile, Ribble's

(2007) theory of digital citizenship offers nine essential elements, ranging from digital access, digital communication, to digital security, which can be integrated with Islamic values to shape responsible digital citizens. This integration of character education and digital citizenship theory can serve as a solid conceptual framework for designing Islamic Religious Education (PAI) learning based on adab mentoring in Islamic schools (Sodikin, 2024). Mentoring is when an older and wiser person helps and guides a younger person to learn new things and develop in their life or work (Schulze, 2009).

Previous research has indeed discussed character education extensively, including the role of boarding schools in shaping students' morals. Some studies also highlight the importance of digital literacy in education (Pratama et al., 2025). However, very little research has specifically examined the integration of digital citizenship into Islamic Religious Education-based character education, particularly within the adab mentoring program in Islamic schools. Yet, amidst the rapid flow of digitalisation, the formation of an Islamic digital character is an urgent need to produce a generation that excels not only academically but also morally resilient and able to face the challenges of the virtual world (Deri Wanto, 2023). In this context, SMP Al Abidin Bilingual Boarding School, a modern Islamic school that promotes a boarding system, is a relevant location for research. This school has a flagship program in the form of adab mentoring, which emphasises not only values-based leadership but also the instilling of Islamic morals in students' daily lives (Suryati et al., 2023). This potential opens up significant opportunities to integrate digital citizenship values into Islamic Religious Education (IS) learning. Therefore, this research seeks to fill this under-explored academic gap while offering a tangible contribution to innovation in Islamic Religious Education (IS) learning in the digital era.

## METHOD | منهج

This research uses a qualitative approach with a case study (Moeloeng, 2010) focusing on the implementation of Islamic Religious Education learning based on digital citizenship values in the adab mentoring program at Al Abidin Bilingual Boarding School Junior High School, Surakarta. Mentoring is crucial because it serves as a bridge between experienced and less experienced individuals, complementing each other (Maxwell, 2022). This approach was chosen to gain a deeper understanding of learning practices in the boarding school context. The research location was SMP Bilingual Boarding School Surakarta, an integrated Islamic boarding school with a bilingual program and an emphasis on character development. The research was conducted in the even semester of the 2025/2026 academic year (July–August 2025), covering classroom activities, dormitory activities, and students' digital activities. Data sources consisted of primary and secondary data (Arikunto, 1992).

Primary data was obtained through observation and semi-structured interviews with Islamic Religious Education teachers, program coordinators, mentors, and mentoring participants. Secondary data consisted of school documents such as syllabi, Islamic Religious Education lesson plans, mentoring modules, and digital ethics policies to support the primary data (Nasution, 2023). Data collection was conducted through direct observation, interviews, and documentation. The instruments used were observation sheets, interview guidelines, and document checklists. Data validity was maintained through triangulation of sources and techniques, member checking with informants, and increased observational diligence (Subando, 2024). Data analysis used the Miles and Huberman model, which includes data reduction,

presentation of data in descriptive narratives and quotations, and drawing conclusions that were repeatedly verified (Moeloeng, 2010).

## RESULT | نتائج

### **Implementation Of an Adab Mentoring Program Integrated with Digital Citizenship Values at ABBS Junior High School, Surakarta.**

The implementation of the adab mentoring program at Al Abidin Bilingual Boarding School, Surakarta, demonstrates efforts to integrate digital citizenship values into student character development. The mentoring program was structured by a team of Islamic Education teachers and the boarding school coordinator. The materials developed emphasised not only classical etiquette such as politeness, honesty, and responsibility, but also expanded it to the digital world. Students were introduced to the concept of etiquette in communicating on social media, the importance of selecting accurate information, and an awareness of responsibility in using digital devices. This aligns with Ribble's (2007) perspective, which emphasises the nine elements of digital citizenship as essential guidelines for balancing individual rights and obligations in the digital space. In practice, mentoring activities were conducted routinely every week, utilising group discussions, case studies, and reflections on students' daily experiences. Observations show that mentors actively relate current digital issues, such as the spread of hoaxes, the use of social media applications, and online gaming culture, to Islamic teachings. For example, the principle of tabayyun (religious trust) is linked to digital literacy, while the value of amanah (trustworthiness) is applied to maintaining digital footprints. This contextual approach makes moral messages easier for students to understand and demonstrates the relevance of Islamic Religious Education to the challenges of their daily lives. These findings support Johnson's (2002) theory of contextual learning, which emphasises the importance of connecting material to the realities of students' lives.

Boarding school life has been shown to play a significant role in internalising these values. The boarding system allows for intensive familiarisation, supervision, and guidance from both male and female students. Regulating device usage hours, mentoring students when facing digital challenges, and enforcing digital ethics rules within the school environment are factors contributing to the success of this program. This aligns with Lickona's (1991) view, which emphasises that character education requires a consistent environment and embeddedness in daily practice. However, this study also identified several challenges that require attention. Internally, teachers' limited digital literacy remains a barrier. Not all mentors can connect actual digital cases to religious material in depth. Furthermore, the learning modules used are still simple and not fully aligned with the needs of Islamic digital development. Externally, students' exposure to digital content outside of school remains difficult to control, even though schools have implemented device usage regulations. This situation aligns with the findings of Safouhy et al. (2025), who stated that the external digital environment has a significant influence on adolescent behaviour.

Despite the challenges, the positive impact of the digital citizenship-based morality mentoring program is quite visible. Students demonstrated behavioural changes, particularly in terms of caution in communicating on social media, the habit of verifying information sources before sharing, and increased discipline in using digital devices. Interviews with Islamic Religious Education teachers confirmed that most students are now more critical in receiving information and more aware of their digital responsibilities. Thus, the program has succeeded not only in

instilling Islamic values in real life but also in the digital space, which has become an integral part of the lives of today's young generation.

**Table 1. Implementation of the Adab Mentoring Program**

Implementation	Information
Material Integration	The adab mentoring program successfully connects Islamic adab values with the principles of digital citizenship.
Implementation of Mentoring	Routine mentoring activities are carried out through discussions, case studies, and reflections on students' digital experiences with a contextual approach.
Boarding School Environment	The dormitory system supports intensive digital ethics training, supervision, and mentoring.
Internal and External Challenges	The main obstacles are the limited digital literacy of teachers and exposure to external content.

Based on the table above, the etiquette mentoring program at SMP Al Abidin Bilingual Boarding School Surakarta successfully integrated Islamic etiquette values with digital citizenship principles through contextual materials, routine implementation based on discussion and reflection, and intensive boarding environment support. Although still facing obstacles such as limited teacher digital literacy and exposure to external content, this implementation has had an overall positive impact in shaping students' character with noble morals and wisdom in digital life.

### **The Impact of Integrating Digital Citizenship Values in Adab Mentoring on Character Formation at SMP Al Abidin Bilingual Boarding School Surakarta.**

The integration of digital citizenship values into the etiquette mentoring program at Al Abidin Bilingual Boarding School in Surakarta has had a significant impact on student character development. First, the most prominent impact is seen in students' digital communication patterns. Through strengthening Islamic etiquette linked to digital ethics, students have become more careful in their language use when interacting on social media and digital platforms. This aligns with Ribble's (2007) view that one of the core competencies of digital citizenship is digital communication, namely the ability to use digital media ethically and responsibly. Thus, the integration of these values helps students understand that polite communication applies not only to face-to-face interactions but also to be consistent online (Johnson, 2011).

Second, there has been an improvement in students' information literacy skills, particularly regarding the attitude of tabayyun, or verification before disseminating information. Mentors actively link Islamic teachings prohibiting the spread of false news with digital literacy practices that require caution against hoaxes. Observations show that students have become more critical in filtering digital content before believing or sharing it. This finding is in line with research by Zahrah & Dwiputra (2023), which emphasised that digital literacy framed with religious values can strengthen students' ethical awareness in interacting with information.

Third, another impact is the development of personal responsibility in the use of digital technology. Through adab mentoring integrated with the value of amanah (trustworthiness), students are trained to be aware of the consequences of every digital activity they undertake. A digital footprint is understood not simply as a record of activity, but as part of moral and spiritual accountability. Lickona (1991) explains that effective character formation occurs through habituating behaviour consistent with moral values. This is evident at Al Abidin Bilingual Boarding School in Surakarta, where students are beginning to more disciplinedly limit their use of gadgets and avoid wasteful digital activities.

Fourth, in terms of strengthening Islamic leadership character, the integration of digital citizenship helps students demonstrate leadership attitudes adaptive to the digital era. Mentors

encourage students to lead by exemplifying polite and responsible digital behaviour. Thus, students not only learn about leadership in the traditional sense but also internalise leadership values in the digital space. Research by Madani & Karo (2025) shows that digital generation leadership requires a foundation of moral values to avoid falling into unethical technology use.

Fifth, despite challenges such as teachers' limited digital literacy and the strong influence of the external environment, this program still has a significant positive impact on student character development. Changes are evident in students' attitudes of caution, discipline, responsibility, and concern in digital interactions. Safouhy et al. (2025) emphasised that without digital citizenship awareness, high internet use among adolescents has the potential to lead to behavioural problems. However, results at Al Abidin Bilingual Boarding School Junior High School in Surakarta demonstrate that with Islamic-based reinforcement, digital citizenship values can be an effective tool for shaping a young generation that is not only digitally proficient but also morally resilient.

**Table 1.2 Impact of Integrating Digital Citizenship Values in Moral Mentoring**

Impact	Information
Digital Communication Ethics	Students are more careful and polite in interacting on social media according to Islamic etiquette.
Information Literacy	Students are accustomed to verifying information before sharing digital content.
Digital Responsibility	Students are starting to be disciplined in using gadgets and are aware of their digital footprint as a result.
Digital Islamic Leadership	Students demonstrate exemplary leadership through behaviour

Based on the table above, the integration of digital citizenship values into the adab mentoring program at Al Abidin Bilingual Boarding School, Surakarta, has a positive impact on student character, characterized by polite digital communication, the habit of verifying information, discipline in using gadgets, and the ability to emulate ethical Islamic leadership in the digital world. Thus, this program strengthens Islamic morals while improving students' skills in facing the challenges of the digital era.

## DISCUSSION | مناقشة

This study shows how the adab mentoring program at SMP Al Abidin Bilingual Boarding School in Surakarta is a meaningful innovation in teaching Islamic character. It especially helps students deal with the challenges of their digital lives. By adding digital citizenship values to Islamic ethics education, the school teaches students not just how to behave in traditional settings, but also how to act responsibly and ethically online. This approach makes religious learning more connected to real life, as it relates directly to students' everyday activities, like using social media, sharing information, and managing screen time.

Students' behavior has clearly changed, both online and offline. They are now more polite, thoughtful, and careful when sharing opinions or content. The growing understanding that adab (good manners) applies everywhere (including online) shows a deeper sense of morality. A key finding from this study is that before the mentoring program, students often shared too much or spread unverified news. After the program, they showed more discipline and used tabayyun (verification) before sharing information. This change shows that combining digital skills with

Islamic values helps students develop wisdom, self-control, and a strong sense of responsibility in their digital lives. The boarding school environment is important for keeping the mentoring process consistent. Ongoing supervision, role modeling, and the shared daily routine create an environment where moral learning becomes a habit, not just an idea. However, there are still challenges, such as the need to improve teachers' digital skills and to reduce the influence of outside digital culture that might affect students' online behavior.

When compared to earlier studies, these findings match Madani and Karo (2025), who said that including Islamic values in digital literacy programs in Islamic schools improves students' online behavior and reduces impulsive actions. But unlike their focus on cognitive growth, the adab mentoring program at Al Abidin focuses more on emotional and behavioral changes through habit formation and character development. Similarly, Suryati (2024) found that digital citizenship education in Islamic contexts is often just theoretical and not closely connected to real-life situations. In contrast, this study shows that a mentoring approach based on real-life examples, reflection on digital experiences, and the role models of mentors is more effective in helping students live by moral values in their daily lives.

Based on these results, some suggestions are made. First, the adab mentoring module needs to be updated with new examples about hoaxes, sharing too much online, and being ethical on the internet. This will make learning more relevant and meaningful. Second, teachers and mentors should get ongoing training in digital literacy that is based on Islamic values. This will help them guide students well in both using technology and understanding right and wrong. Third, the school can create joint programs on Islamic digital literacy that involve parents, teachers, and students. This will help keep values consistent between home and school. In short, the adab mentoring program that includes digital citizenship shows that Islamic character education can change with technology without losing its spiritual message. Faith and technology can work together to raise a generation that is skilled with technology, wise in morals, and strong in faith.

## CONCLUSION | خاتمة

Research shows that the adab mentoring program at Al Abidin Bilingual Boarding School, Surakarta, successfully integrated Islamic values with the principles of digital citizenship. Implementation was carried out through contextual materials, discussions, case studies, and reflections on students' digital experiences, supported by a boarding school environment that allows for intensive familiarisation, supervision, and mentoring. This integration had a positive impact on student character development. They became more polite and cautious in digital communication, accustomed to verifying information, disciplined in their use of devices, and able to emulate Islamic leadership through ethical and responsible digital behaviour. Although challenges such as limited teacher digital literacy and the influence of external content remain, this program is effective in shaping a generation that is both digitally competent and virtuous. Thus, digital citizenship-based adab mentoring is a relevant strategy for building Islamic character in the digital era.

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