

INTERNALIZATION OF ISLAMIC MORAL VALUES THROUGH THE USE OF SOCIAL MEDIA BY MAS PLUS AL-ULUM STUDENTS

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ABSTRACT

The development of information technology in the digital era has had a significant impact on the education and moral development of the younger generation, particularly students at MAS Plus Al-Ulum. Social media has become an important tool not only for communication but also for seeking information, expressing oneself, and shaping daily thought patterns and behaviors. This study aims to describe the process of internalizing Islamic moral values through students' use of social media. The methods used include observation, interviews, and documentation studies. The results show that social media can support moral learning when used wisely, such as by following educational accounts, engaging in polite discussions, and creating positive content. Teachers play a strategic role in guiding students so that their digital experiences reinforce Islamic values, including honesty, responsibility, caring, and social ethics. However, inappropriate use of social media can have negative impacts, such as the spread of unverified information. Therefore, the role of teachers and parents is crucial in guiding and supervising students' interactions in the digital world to ensure optimal moral internalization.

Keywords: Internalization, Moral Utilization, Social Media

Received: 03-03-2025	Revised: 05-06-2025	Accepted: 03-09-2025
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INTRODUCTION

The rapid evolution of information and communication technologies in the modern digital era has triggered systemic shifts across various dimensions of human life, profoundly reshaping the educational landscape and the character formation of adolescents. One undeniable phenomenon in contemporary youth culture is the pervasive engagement of high school students with social media platforms. This reality is prominently observed among students at MAS Plus Al-Ulum, where social networking channels operate not merely as conduits for interpersonal messaging, but as immersive environments for information retrieval, identity construction, self-expression, and the daily conditioning of cognitive and

behavioral patterns. In this digital ecosystem, media consumption plays a decisive role in constructing adolescent value systems and influencing how moral guidelines are perceived and internalized in daily interactions (Udin et al., 2021). As a secondary Islamic educational institution, MAS Plus Al-Ulum holds a strategic mandate to instill foundational Islamic moral values into its students. Consequently, systematic academic attention must be directed toward moral education within digital spheres.

The effective internalization of moral values within formal Islamic schooling cannot occur in isolation; it necessitates the active integration of all institutional ecosystem elements. School environments must be deliberately designed to foster positive value interactions, utilizing teacher modeling, structured pedagogical discussions, and collaborative classroom activities. Empathetic, bidirectional communication between educators and learners constitutes a critical foundation for successful moral transmission. When built upon mutual trust and acceptance, this communicative climate ensures that Islamic ethical principles are clearly articulated, understood, and internalized. Furthermore, pedagogical strategies at MAS Plus Al-Ulum extend beyond traditional classroom instruction, relying on collaborative synergy between teachers, school administrators, and families to elevate overall educational quality (Rofiq, 2019).

From an instructional standpoint, educational media serves as an essential vehicle for content delivery and learning objective attainment. However, the practical integration of media within Islamic religious instruction faces persistent barriers, including temporal constraints, variable teacher motivation, technical competencies, and budget limitations. In practice, many educators fail to leverage available media resources effectively, resulting in rote, content-centric instruction that neglects experiential student engagement. When properly deployed, instructional media facilitates direct interaction between learners and their learning environment, fostering standardized comprehension of abstract concepts. Within Islamic Religious Education (PAI)—specifically in Akhlak (ethics) instruction—media tools are crucial for translating non-tangible moral principles into concrete behavioral applications. Teachers are thus challenged to exercise pedagogical creativity by integrating diverse technological and contextual media to maximize learning efficacy. Historically, print media, such as structured textbooks designed for self-paced study, have served as a primary instructional tool, aligning with the divine imperative in Surah al-‘Alaq to pursue knowledge through reading, writing, and textual dissemination. As revealed in Surah al-‘Alaq (96:1–5):

"Read in the name of your Lord who created. Created man from a clinging clot. Read, and your Lord is the most Generous. Who taught by the pen. Taught man

that which he knew not." (QS. al-‘Alaq: 1–5) (Imas Siti Hajar & Muhammad Feri Fernadi, 2023).

Character education plays an indispensable role in prioritizing the internal disposition of moral values as the essence of Islamic Religious Education, establishing the ethical foundation of student personality development. Prior research underscores that religious education exerts a transformative influence on adolescent moral development. At MAS Plus Al-Ulum, PAI instruction transcends theoretical doctrine; it is purposefully structured to embed noble character traits into daily peer interactions, guiding students toward becoming ethically responsible digital citizens and principled members of society (Arivia Raihanah Lubis, 2024).

METHOD

This study adopts a qualitative research approach designed to acquire a comprehensive and in-depth understanding of the mechanisms governing the internalization of Islamic moral values among MAS Plus Al-Ulum students through social media utilization. A qualitative methodology was selected due to its descriptive nature and its capacity to capture detailed nuances of social phenomena, human behaviors, and naturally occurring interactions within the educational ecosystem. Through this framework, the researcher examines, observes, and explores how students conceptualize, absorb, and practice Islamic ethical values in their daily lives both during direct, real-world interactions with teachers and peers and within virtual digital spaces.

Furthermore, qualitative inquiry enables the researcher to emphasize contextual settings and the subjective lived experiences of participants. Consequently, gathered data reflects not only observable external activities, but also the internal psychological and spiritual processes of value absorption. This holistic perspective clarifies how Islamic principles are embedded, interpreted, and applied in real-world contexts, highlighting social media's role as a mediating instrument for character formation. Ultimately, capturing these social dynamics provides a grounded empirical basis for refining Islamic moral pedagogy in modern digital learning environments.

RESULTS AND DISCUSSION

The practical execution of moral education across general curricula typically employs diverse instructional techniques tailored to subject matter. For instance, in natural science instruction such as measurement topics educators combine monotheistic integration, reflective group discussion, and hands-on laboratory exercises. This multidimensional method fosters several moral dimensions: spiritual ethics toward God through recognizing divine order in creation;

interpersonal ethics through respectful dialogue; personal ethics through open-mindedness to constructive criticism; and environmental ethics through maintaining workplace cleanliness during practical tasks (Hidayatillah et al., 2020).

At MAS Plus Al-Ulum, social media functions as a powerful environment shaping student cognition and social behavior. The influence of digital platforms on adolescent moral development is double-edged, yielding positive or adverse outcomes contingent upon usage patterns and content consumption habits. While early student social media use was restricted to basic interpersonal messaging, technological advancements have expanded usage to content creation, instructional video consumption, and monetized digital applications. Digital content produced or shared by students generates immediate peer feedback and algorithmic reinforcement, offering new avenues for creative expression, social validation, and virtual community building. From a pedagogical standpoint, this digital transition requires proactive mentorship to ensure student social media engagement actively reinforces Islamic ethical principles, including truthfulness, personal accountability, and civic respect (Garcia et al., n.d.).

The internalization of Islamic ethics regarding social interaction is directly observable in students' routine communicative behaviors. Islamic principles acquired in classroom settings are translated into real-world conduct. Emphasizing proper manners conditions students to exhibit deference and politeness toward peers, teachers, parents, and community members. Furthermore, systematically grounding digital communication habits in Islamic etiquette serves as a foundation for students to maintain respectful discourse across virtual platforms (Rouhullah et al., 2023). This compassionate orientation is grounded in the theological understanding that divine mercy must be reflected through human empathy and social goodwill. At MAS Plus Al-Ulum, students extend these behavioral guidelines to digital communications by utilizing respectful language, validating others' feelings, and upholding community norms. Institutionalizing an Islamic communication culture effectively counteracts narcissistic and aggressive tendencies in digital spaces. Furthermore, cultivating critical thinking skills encourages students to exercise restraint, suspend hasty judgments, and verify incoming news before sharing (Wardani et al., 2021). As articulated by one student participant:

"I use social media as a platform to learn Islamic ethics by following preaching accounts on Instagram and watching educational channels on YouTube. I also join WhatsApp study groups discussing Prophetic traditions (hadith) to explore ethical conduct with peers, occasionally sharing short status updates reminding others to remain honest, patient, and polite."

Conversely, the compulsive adolescent desire to remain continuously updated (Fear of Missing Out / FOMO) introduces significant ethical risks, notably the unverified propagation of false information (hoaxes). Islamic doctrine explicitly prohibits deceitful communication, mandating the strict ethical protocol of information verification before accepting or transmitting news. Strengthening digital literacy oriented around religious principles serves as an indispensable shield to counter fake news and promote constructive online behaviors (Taabudilah, 2024). Unrestricted, unmonitored social media access among youth poses severe threats to moral character development when parental and institutional oversight is absent. Under unguided exposure, students frequently imitate sensationalized, unethical online behaviors, compromising their internal moral compass (Syafaatunnisa & Nurulhaq, 2023).

Instilling moral values within modern schooling requires educators to possess emotional intelligence and situational awareness alongside theoretical knowledge. Teaching is both a science and an art; pedagogical outcomes depend heavily on systematic instructional design, effective classroom management, and the personal authenticity of the teacher (Котлер et al., 2023). When intentionally integrated into instructional workflows, social media can optimize cognitive load management. Platforms like YouTube and Instagram offer visual, multi-modal instructional content that simplifies complex theoretical concepts through infographics and short video modules. Interactive multimedia assets enhance content retention and engagement far more effectively than dense text-only resources. However, unguided social media engagement induces severe cognitive overload due to information fragmentation, continuous digital notifications, and ambient online distractions. Consequently, learners require deliberate guidance to filter, evaluate, and select relevant digital content (Anisa et al., 2025).

The moral social development of students remains deeply intertwined with teacher leadership. Educators must ensure that digital literacy strategies align with core Islamic tenets. Proactive instructional leadership empowers schools to transform online networks into productive platforms for character building and continuous moral oversight (Adrianto & Hariadi, 2023). In this context, strategic leadership by school heads and educators through targeted planning, organized habituation, and structural support plays a pivotal role in realizing this goal (Nisak & Hermawan, 2023). Teachers can implement actionable digital character strategies by curating recommended Islamic educational accounts, moderating respectful digital forum discussions, and assigning creative tasks that produce positive digital content centered on honesty and social responsibility. Through digital role modeling and active supervision, educators help transform social media from a distraction into a platform for ethical character development. As

established by Islamic scholars, encompasses comprehensive knowledge separating virtuous from objectionable conduct across all internal thoughts and external actions. Strategic, value-driven teacher guidance ensures social media functions as a viable medium for nurturing empathy, civic responsibility, and moral integrity among digital-native students (Maria Ulfa, 2023).

CONCLUSION

1. The internalization of Islamic moral values among MAS Plus Al-Ulum students occurs through a dual structure combining formal classroom instruction with guided social media engagement.
2. Social media serves as an effective vehicle for instilling core Islamic virtues—including honesty, accountability, empathy, and digital ethics—when supported by structured teacher guidance.
3. Teachers occupy a crucial role in character formation by modeling digital etiquette, monitoring online interactions, and directing students toward constructive content creation.
4. Unfiltered digital media exposure carries inherent risks, such as information distortion, hoax proliferation, and moral compromises. Mitigating these risks requires active, coordinated oversight between educators, parents, and students.

Empirical findings confirm that internalizing Islamic moral values through social media is highly effective when reinforced by structured teacher mentorship and consistent parental involvement. Directed supervision enables students to critically filter digital information, upholding Islamic principles across both physical and online environments. When managed purposefully, social media functions as an interactive educational tool that reinforces moral comprehension, encourages polite discourse, and inspires creative content aligned with Islamic ethics. Ultimately, embedding structured digital literacy within Islamic character education cultivates social awareness, personal responsibility, and ethical integrity among contemporary high school learners.

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