

Internalization of Social Media Adab Material in Grade XI PAI Learning at SMK NU Pamotan

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Abstract

This study addresses the gap in research concerning the internalization of adab values through social media in Islamic Religious Education (IRE) within classroom settings, highlighting its significance for character development in the digital age. The purpose of this study is to analyze the strategies employed by Islamic Education teachers in internalizing adab values via social media, as well as to assess students' responses and behaviors related to these strategies. Employing a descriptive qualitative methodology, the research focuses on PAI teachers and grade XI students at SMK NU Pamotan. Data were collected through observation, interviews, and documentation, and analyzed using the Miles and Huberman model, incorporating triangulation of techniques and sources to ensure data validity. Findings indicate that the internalization of social media adab values is facilitated through a contextual approach, aligning with students' lived experiences, exemplified by real case discussions, teacher modeling, and active student participation. Key values such as responsibility, courtesy, and honesty were effectively instilled, leading to the development of new social media habits among students. In conclusion, IRE that prioritizes the internalization of adab values significantly influences students' attitudes towards responsible and wise social media use. It is essential for PAI teachers to continuously innovate adaptive learning approaches that meet the evolving dynamics of social media usage, while support from the school and family environment remains crucial for successful character development.

Keywords: Internalization; Adab; Islamic Education; Social Media

INTRODUCTION

The development of information and communication technology has driven a significant increase in internet usage in Indonesia (Sundari et al., 2024). Based on data from the Indonesian Internet Service Providers Association (APJII), until the beginning of 2024, the number of internet users in Indonesia reached 221,563,479 people, which covers 79.5% of the total population of 278,696,200 people (Haryanto, 2024). Generation Z (born 1997-2012) is the age group with the largest contribution to internet usage, which is 34.40% (Pebriyani, 2024). Based on data regarding frequently used social media platforms, the majority of Generation Z (51.9%) is recorded to use Instagram more often, followed by TikTok, YouTube, and Telegram which are also popular choices for various social media usage activities such as entertainment, information search, and community-based communication. Meanwhile, the majority of Millennials (74.09%) prefer Facebook as their main platform (Ahdiat, 2024).

Although social media provides convenience in accessing information and expanding communication space, the high intensity of use among adolescents also raises various problems, such as the spread of inappropriate content, the spread of false information (Hoaks), reduced social sensitivity, and weakened ability to control themselves. This is a challenge for the world of education in shaping the personality and ethics of students (Ulya et al., 2023).

Islamic Religious Education (PAI) has an important role in instilling moral values through the internalization process (Mashuri et al., 2021), especially in guiding students to be able to use social media wisely. This is in line with the findings in the study (Muis et al., 2024) which shows that PAI contributes greatly in shaping the character of the younger generation who are not only intellectually superior, but also have moral integrity in the midst of rapid technological development.

Several previous studies have discussed the importance of adab in using social media in an Islamic perspective. One of them is a study conducted by (Novita, 2023) entitled *"Strengthening Digital Ethics Through the Material 'Adab Using Social Media' in Islamic Religious Education Subjects in Shaping the Character of Students Facing the Era of Society 5.0"* shows that the material can strengthen students' digital ethics, especially in filtering information, avoiding negative content, and getting used to wise behavior in social media. However, the research conceptual and has not examined how the material is internalized in direct learning at school.

Meanwhile, research by(Juminem, 2019) entitled "*Adab media Sosial in Islamic View*" explains the values of adab in social media based on the perspective of the Qur'an and Hadith, such as the prohibition of spreading hoaxes, gibah, and the importance of maintaining politeness in digital communication. However, the discussion has not been linked to learning in a formal education environment, especially in PAI subjects.

Both studies have relevance to the issues discussed in this study, namely the importance of strengthening the values of manners in the use of social media. However, they have not directly explained how the internalization process of adab values is applied in the classroom. Therefore, this study will fill the gap by directly examining the internalization process of adab material using social media in PAI learning at SMK NU Pamotan, which includes learning strategies, teacher involvement, and how this internalization process shapes students' attitudes towards ethical behavior on social media.

This research has a novelty in directly examining how the material of adab using social media is implemented in learning Islamic Religious Education (PAI) in the school environment, with the focus of SMK NU Pamotan as the object of research. The focus of this research is not only on the importance of the topic in theory, but on how the material is delivered, practiced, and received in the learning process. The research will address the gap of previous studies that have not detailed the application of this material in real classroom learning. Thus, this research reinforces the importance of a learning approach that is not only knowledge-oriented, but also on the internalization process that instills learners' awareness in using social media responsibly.

The focus of the research conducted by the researcher is to explore how the internalization process of social media adab material in Islamic Religious Education (PAI) learning in class XI of SMK NU Pamotan. This study aims to analyze the methods used by PAI teachers in teaching social media adab material, as well as how students internalize these values in their daily social media lives.

The problem of this research is to understand how the application of social media adab material taught in the classroom can shape students' attitudes and behaviors in interacting on social media, as well as the extent to which this learning can form good and responsible morals on social media(Amanah et al., 2024). This research will also explore the challenges faced by teachers in implementing the material, which is in accordance with the times and the dynamics of social media today.

METHODS

The method used in this research is a qualitative method with descriptive type (Puji Rianto, 2021), which aims to describe in depth the internalization process of Adab Using Social Media material in Islamic Religious Education (PAI) learning at SMK NU Pamotan. The location of this research is at SMK NU Pamotan, Pamotan District, Rembang Regency, Central Java. The research subjects consisted of PAI teachers and grade XI students at the school.

Subject selection was carried out using purposive sampling technique (Lenaini, 2021), namely by selecting informants who are directly involved and understand the process of internalizing social media adab material. Teachers were chosen as the main informants because they have an important role in delivering the material and guiding students, while students were chosen to provide an overview of their acceptance, understanding, and attitude towards the material taught.

Data collection techniques include observation, in-depth interviews, and documentation. Observation is used to directly observe learning practices and interactions between teachers and students. Interviews were conducted to obtain information about the strategies used by teachers in internalizing the value of adab, and the experience of students in participating in learning. Documentation was obtained from the syllabus, lesson plans, Islamic Religious Education and Budi Pekerti class XI books, as well as other learning documents relevant to the material under study (Abdussamad, 2021).

Data analysis was conducted using Miles and Huberman's interactive analysis model, which includes three stages: data reduction, data presentation, and conclusion drawing. Data reduction was done by selecting relevant data according to the research focus. Data presentation was done in the form of descriptive narratives to see the patterns that emerged during the learning process. Drawing conclusions is done gradually and continuously, by verifying the findings through reflection and comparison between data (Muhammad Hasan et al., 2023).

To ensure data validity, source and technique triangulation techniques were used. Source triangulation was done by comparing information from teachers, students, and documents. Triangulation techniques were carried out by comparing the results of observations, interviews, and documentation. This process aims to ensure that the data obtained is valid and can be scientifically accounted for (Nasution, 2023).

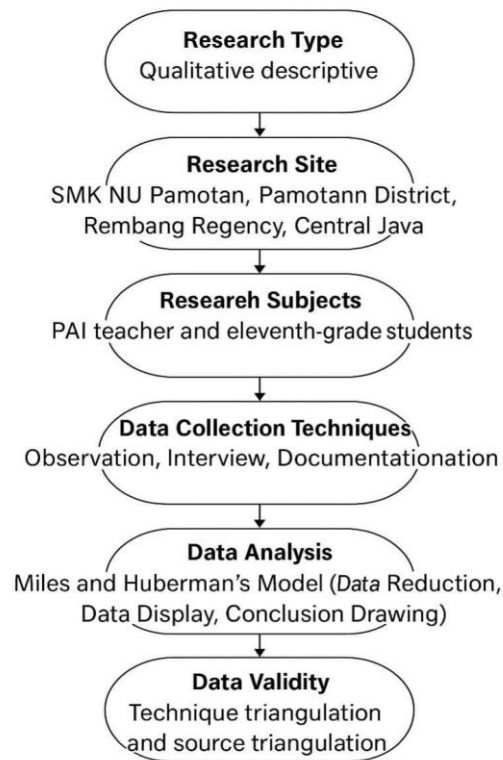


Figure 1: Research method process

RESULTS

Based on the results of interviews with Mrs. Ayuana Elisa Siskawati as the Islamic Religious Education teacher at SMK NU Pamotan, the process of internalizing the value of social media adab is carried out gradually and adjusted to the students' habits in using social media. She explained that the majority of students are accustomed to using various social media platforms in their daily lives, even from morning to night. Therefore, the approach used in learning must be adapted to students' lives and habits in using social media. To instill the values of manners, teachers not only deliver the material theoretically, but also apply methods that involve students actively and are directly related to the real situations they experience.



Figure 2: Class XI students accessing social media in class



Figure 3: Grade XI students observing social media content

Two students of class XI of SMK NU Pamotan are seen observing social media content through cellphones in groups during Islamic Religious Education learning activities. This activity reflects learners' involvement in understanding the values of social media manners through their own social media experiences. The activity is part of contextual learning designed for students to reflect directly on their social media behavior, as well as internalize the teachings of morals in accordance with Islamic teachings in everyday life, both in the real world and social media.



Figure 4: Use of social media by grade XI students in class

Three students in class XI of SMK NU Pamotan were seen using social media together in class. In this activity, students are involved in the activity of reviewing and assessing social media content through the teachings of Islamic manners and ethics that they have learned in Islamic Religious Education subjects, so that the process of value internalization can develop gradually through experiences that are in accordance with the reality of their daily lives.

Observations at SMK NU Pamotan showed that students, both male and female, showed a high intensity of social media use in their daily activities. From direct observation and interview results, it is known that some students begin to show a more selective attitude in interacting using social media. They tend to be more careful in posting things, consider the impact of the comments they write, and begin to understand the importance of filtering information before sharing it.

This change did not happen instantly, but rather developed through a process of habituation, discussion, and reflection on their own experiences. Both male and female students showed positive responses to the social media adab teachings delivered, although the level of acceptance and attitude change varied. Nevertheless, this is evidence that the internalization of adab values can not only be understood theoretically, but can also be actualized through real interactions in their daily learning environment, including in the use of social media.

One of the strategies applied is to start learning through conversations about students' activities on social media, then direct them to understand the impact of social media behavior. Such as the habit of disseminating information without ensuring the truth, making impolite comments, and following social media trends that are not in accordance with religious teachings. According to Mrs. Ayuana, the formation of a positive attitude in social media is not enough only through instructions or prohibitions, but it needs to be built on the basis of internal understanding and awareness of students, so that the adab teachings given can be internalized and applied in everyday life.

In the process of instilling the value of adab in the use of social media among students, several studies have been conducted that are in accordance with the approach applied by Mrs. Ayuana. Research conducted by (Fikri, 2023), shows that the importance of Islamic religious education as a means to form awareness of social media literacy among the younger generation, so that they are not only active users of social media, but also able to sort out information and behave responsibly on social media. This is in accordance with Ms. Ayuana's approach of linking students' habits in social media with the formation of responsible attitudes, through learning related to students' direct experiences.

In addition, research conducted by (Sukriyah et al., 2024), shows that religious values, including social media etiquette, will stick better if they start from the closest environment, such as family, and continue to be practiced in daily life. Ms. Ayuana applies the same

approach, by encouraging students to practice the values of adab through direct interaction on their social media and by paying attention to their daily habits. This approach is more dialogic and based on students' real-life experiences, in line with the findings in the study.

Grade XI students at SMK NU Pamotan show a high level of involvement in using social media as part of their daily lives. Platforms such as WhatsApp, TikTok, Telegram, YouTube, and Instagram are the media most frequently accessed by students, both for communication, entertainment, and information seeking needs. Based on observations in the school environment and interviews with Mrs. Ayuana, it appears that most students use social media for more than three hours per day, especially outside of class hours. Their activities include sharing posts, commenting on content, following trends, and establishing virtual social interactions.

However, this habit is not always accompanied by an understanding of media ethics in accordance with religious teachings. There is a tendency for negative behavior such as spreading information without clarification, using abusive language in comments, and following viral trends that contain elements of disrespectful or inappropriate jokes. This condition shows a gap that needs to be filled through the process of internalizing values, especially related to manners in using social media, so that students are not only adept at using social media but also wise and morally and spiritually responsible (Febrianti et al., 2025).

This condition encourages the importance of instilling adab values in the use of social media as part of the formation of students' religious character (Astuti et al., 2023). Based on an interview with one of the eleventh grade students, the student said that he often felt carried away by the trend on TikTok, especially when he saw his friends creating viral content. Students admit that they have never thought about whether content is appropriate to upload based on good manners.

"Sometimes I just follow along, because all my friends do it too. But during PAI lessons, Ms. Ayuana once said that what we upload will be held accountable, so I started to think more before posting," said the student.

This statement shows that the internalization of the value of adab in learning does not only focus on the knowledge aspect, but also encourages students' awareness in dealing with the dynamics in the use of social media that they experience. This reinforces the importance of delivering religious values contextually so that students are able to relate between religious teachings and the real life they live, including when using social media.

In Mrs. Ayuana's explanation, the values internalized in learning social media manners to class XI students at SMK NU Pamotan include a number of moral teachings that are adjusted to the dynamics of today's youth social media. Among the values taught is responsibility, namely students' awareness to consider the impact of every post or comment they make on social media. In addition, the value of good manners in communication is also a major concern, considering that there is still a lot of use of inappropriate language or tends to be rude in the use of social media. Honesty is also taught in terms of sharing information that can be accounted for (Amalia et al., 2024), so that students are not easily trapped in the spread of hoaxes.

In the learning process, these values are taught through interactive and participatory methods, such as class discussions, case studies, personal experiences, and observations of social media phenomena, as well as teachers' exemplary behavior and communication. With the appropriate approach, students not only understand the meaning of values deeply, but also begin to form habits of thinking and acting wisely in everyday life, especially when interacting on social media. In the interview, Mrs. Ayuana explained that the internalization of the value of manners aims to shape the character of students to be able to respond to technological developments wisely, not only as media users, but also as socially and morally responsible individuals.

The results of the interview with Mrs. Ayuana show that students need to be guided to internalize manners in using social media, not only as knowledge, but also in their daily behavior. Examples of the application of adab in using social media include interacting on social media, respecting and appreciating each other between group members or netizens on social media. This attitude is important so that there is no conflict or misunderstanding in communication on social media. Students are also guided to avoid negative behavior in social media, such as making posts that contain prejudice (*su'udzan*), which is accusing someone without clear evidence. *Su'udzan* can hurt other people's feelings and worsen the atmosphere.

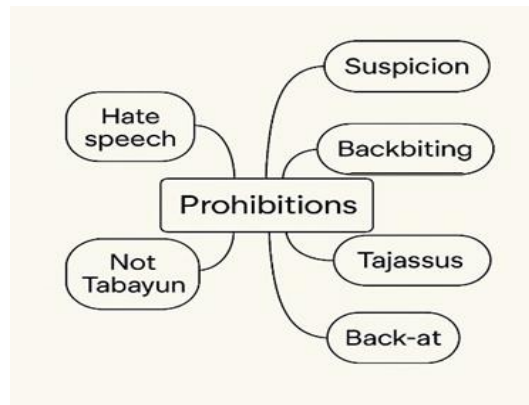


Figure 5: Prohibition when using social media

Mrs. Ayuana also reminded the importance of avoiding the habit of finding fault with others (tajassus), which is the act of investigating someone's personal disgrace or fault, which is prohibited in Islamic teachings. Ghibah, or talking about other people's bad behavior behind their backs, even if what is said is true, is also a form of violation of manners that needs to be avoided, because it destroys harmony in social relations. Use social media wisely by uploading statuses or information in the group that is beneficial to members. Positive, educational, or motivating information is highly recommended to be shared rather than negative content. If there are differences of opinion in social media interactions, group members should respect each other.

Mrs. Ayuana said that differences are natural, but the way to deal with them must still be based on ethics and politeness. Not spreading fake news (hoaxes) and hate speech (hatespeech) on social media. Hoaxes are often misleading and harmful to many parties, while hatespeech is a statement that corners, provokes, or demeans others based on differences in background, be it religion, ethnicity, or certain groups.

Table 1. Summary of Research Results on Internalization of Social Media Adab Values at SMK NU Pamotan

Focus of Findings	Contents of Key Research Findings
Social Media Activity	Most students use social media more than 3 hours per day (WhatsApp, TikTok, Instagram, YouTube, Telegram).
Problems Found	- Spread information without verification - Rude comments - Following trends without consideration of manners
Teacher Strategy	- Real case discussion - Interactive dialog about student activity - Teacher example - Case study of social media phenomenon
Value Instilled	- Responsibility - Good manners - Honesty - Avoiding gossip, tajassus, hoaxes, hate speech
Student Response	- Start thinking before posting - More selective interaction - Understand the impact of uploads
Challenge	- Students' negative habits - Influence of the external environment - Lack of parental supervision - Limited study time

DISCUSSION

Value internalization is an educational process that not only focuses on the knowledge aspect, but also involves attitudes and behaviors, so that the values taught can shape the mindset of students and be manifested in real actions. In learning Islamic Religious Education (PAI), internalizing the value of social media manners is important considering that social media has become an inseparable part of learners' lives today. Today's teenagers tend to be active in using various social media platforms, such as Instagram, TikTok, YouTube, Telegram, and WhatsApp, not infrequently accompanied by the rise of negative behaviors such as the spread of hoaxes, hate speech, and privacy violations. This condition

requires the role of PAI teachers in instilling media ethics values derived from Islamic teachings so that students are able to use social media wisely and responsibly.

Learning Islamic Religious Education (PAI) in secondary schools not only aims to form students' cognitive understanding of Islamic teachings, but also focuses on strengthening character through internalizing moral and spiritual values (Rifkah et al., 2023). Along with the rapid development of information technology, social media has become a means of communication that greatly influences the way students think, behave, and act. Therefore, social media adab material has an important role to be integrated in the PAI learning process (Lubis & Murniyetti, 2023).

The internalization of this material is not only shown so that students know the ethics in communicating through social media, but also so that these values can be embedded and form awareness and habits in everyday life. The internalization of social media etiquette material at SMK NU Pamotan is carried out with a learning approach that is in accordance with students' daily lives, which encourages critical thinking and direct application in the lives of students, according to their current social conditions and needs. The internalization of the material is carried out through the teacher's strategy in guiding students to understand the teachings, providing examples, and creating discussion spaces that encourage understanding of social media etiquette (Alfaridzih et al., 2024).

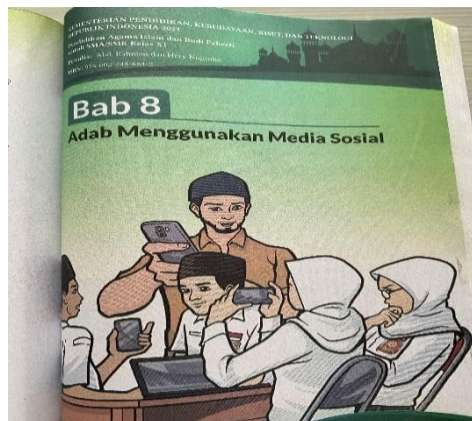


Figure 6: PAI and Budi Pekerti book

The material on adab in the use of social media in the grade XI Islamic Religious Education and Cultivation book discusses the importance of shaping the character of students in the digital era. The book explains that technological advances and the internet have created a new environment that expands the way individuals communicate. This

technology and the internet connect people from all over the world without time and distance limits, and expand the range of communication through social media (Nuryana, 2022).

Behind it all, the ease and speed of communication also brings challenges in the form of potential misuse of social media for negative things such as the spread of hoaxes, hate speech, pornography, and radical ideas. In this case, adab education or ethics in social media becomes very important. This material not only provides information, but also builds students' awareness about the importance of maintaining morals and ethics when using social media.

Terminologically, adab is defined as good behavior, which is passed down from one generation to the next and has become part of a noble culture. In learning, adab refers to the attitudes, manners, and behaviors that individuals should have in every social activity, including on social media (Hamka, 2024). Meanwhile, social media is defined as an internet-based digital platform used to interact, share information, and build a wide communication network. Social media includes various forms such as Facebook, Instagram, Twitter, WhatsApp, Telegram, and others (Anggraini et al., 2022).

Thus, what is meant by adab using social media is an attitude that reflects moral and social responsibility in activities using social media. This attitude includes using polite language, not spreading unverified information, and avoiding content that damages morals and harms others. In learning this material, Islamic Religious Education does not merely convey theory, but also aims to shape students' awareness so that they become polite, responsible, and oriented social media users for the common good (Firqa Najiah et al., 2024).

This is where the process of internalizing the value of adab in PAI learning is important. Internalization is an effort to instill value gradually and continuously so that it becomes part of the awareness and behavior of learners (Itsnaini et al., 2024). This internalization process occurs through a holistic pedagogical approach that combines cognitive, affective, and psychomotor. Teachers can provide concrete examples, such as how to respond to information that is not yet clear, the importance of respecting other people's privacy, and being wise in commenting on a post.

With this habituation, students not only understand the importance of adab in using social media, but also make it part of their character and personality. Through the internalization of the value of adab using social media, Islamic Religious Education acts as a

basis for moral formation that guides the younger generation to become smart, polite, and responsible social media users (Fitrianis et al., 2025).

Based on Mrs. Ayuana's explanation in the interview, she said that in the book of Islamic Religious Education and Ethics class XI, there is a discussion about at the time of the Prophet Muhammad Saw there was no social media, technology, or the internet, but the teachings contained in the Qur'an and Hadith have provided instructions on how a person should be careful in interacting, including in using social media. The Qur'anic verse that can be used as a guide in interacting through social media is found in Q.S. Al-Hujurat/49:6, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

Meaning: "O you who believe, if a wicked person comes to you with important news, then research it so that you do not harm a people through your ignorance and regret what you have done." Q.S. Al-Hujurat/49:6.

From this verse, it can be understood that any information received, including that circulating on social media, should be verified first. The verification process can be done by checking the truth of the information through reliable sources. If not done, then as explained in the Qur'an, this can cause harm to others and cause regret later on.

In addition, the Prophet Muhammad's hadith also provides direction in using social media as follows:

عَنْ أَبِي الْخَيْرِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَيُّ الْمُسْلِمِينَ خَيْرٌ قَالَ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ (رواه مسلم)

Meaning: "Abu al-Khair reported that he heard 'Abdullah ibn Amr ibn al-Ash both say, "A man asked the Messenger of Allah, peace be upon him, "What kind of Muslim is the best?" He replied: "That is a Muslim in whom others feel safe from the interference of his tongue and hand." (H.R. Muslim).

This hadith teaches the importance of maintaining manners in interacting with others, both in person and through social media, so that others feel safe and comfortable from harassment in the form of inappropriate speech or comments. This teaching is very

relevant to today's reality, considering that social media is often used to express opinions without clear boundaries (Rahman et al., 2021).

In an interview with Ms. Ayuana, it was conveyed that this material is important to be taught to students. Apart from making them understand the manners in social media, it is also to familiarize them to be able to apply these teachings in their interactions on social media. Mrs. Ayuana explained that through the internalization of religious values, students are equipped with a wise attitude in receiving and disseminating information, as well as in interacting on social media in a polite and responsible manner.

In addition to the Qur'anic verses and hadith that have been mentioned, Islamic teachings also teach important values related to manners in social media. One of them is amar ma'ruf nahi munkar (commanding the good and preventing the bad), which is contained in verses of the Qur'an, such as in Q.S. Ali Imran/3:104 which reads:

وَأَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ الْمُفْلِحُونَ ﴿١٠٤﴾

Meaning: *"And let there be among you a group of people who call to virtue, enjoining the good, and forbidding the evil. And they are the fortunate ones."* (Q.S. Ali Imran: 104).

Makruf is any good that is commanded by religion and is beneficial for the good of individuals and society. Mungkar is any evil that is prohibited by religion and damages individual and community life (Badarusyamsi et al., 2021). Amar ma'ruf nahi munkar has a close relationship with the process of internalizing the value of adab in social media. In learning Islamic Religious Education (PAI), teachers play an important role in instilling this teaching to students, not only as a theoretical concept, but also as a guide in living everyday life, especially on social media. Internalizing amar ma'ruf nahi munkar teaches students to not only accept information circulating on social media, but to be active in spreading the good and preventing the bad.

Through internalization, students are invited to understand that every interaction on social media must consider its impact on themselves and others. For example, they are encouraged to spread true and useful information, educate others about the importance of ethics in interacting on social media, and remind others about the dangers of hoaxes and hate speech. This internalization process also includes habituating oneself not to get caught up in actions that can harm others, such as spreading hatred, slander, or hurtful comments. By internalizing amar ma'ruf nahi munkar, students are expected to be able to integrate these

values in their behavior on social media. This not only strengthens their character as responsible individuals, but also contributes to creating a more positive and beneficial social media atmosphere.

Islam also teaches the importance of maintaining speech and attitude, which is one of the main teachings of in ethics when using social media. This is explained in Q.S. Al-Ahzab/33:70-71, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾

Meaning: "O you who believe, fear Allah and speak the truth." (Q.S. Al-Ahzab: 70)

The meaning contained in the verse teaches that every word spoken by a Muslim must be based on truth and provide benefits, whether in the form of direct speech or through writing or uploading on social media. This relates to the use of social media, where every comment, status, or message shared should contain truth and justice. In social media activities, each individual has a responsibility for the content delivered, because the impact is not only felt personally, but can also affect others.

Therefore, adab in social media is not only about maintaining attitudes and words so as not to hurt the feelings of others, but should also include the responsibility to ensure that the information shared is the right information, in accordance with Islamic teachings. In this case, each individual must be careful in choosing words that not only have a good meaning, but also have a positive influence on social media users.

In the process of internalizing the material of adab using social media to students, Mrs. Ayuana faces various challenges. The main challenge faced is students' habits that have been formed from outside the school environment. Students are often accustomed to using social media without thinking first, whether in commenting, sharing information, or responding to an issue. This habit is not easy to change just by delivering material in class. It takes a repetitive, consistent approach, and forming emotional awareness so that students truly realize the importance of ethics in social media.

In addition, the lack of supervision from parents regarding their children's social media activities is an obstacle in itself. When moral lessons taught at school are not reinforced at home, the internalization process becomes less effective. This makes teachers have to

work extra to instill awareness and moral responsibility to students in using social media wisely. Another challenge relates to the limited learning time.

Islamic Religious Education materials cover many topics, so the time allocation to explore in depth about social media manners is often insufficient. Despite these obstacles, Mrs. Ayuana remains committed to making social media adab material an important part of shaping students' morals. The morals that are instilled will grow and form positive attitudes that will be carried over until students enter the wider community.

CONCLUSION

This study demonstrates that the internalization of the value of adab through Islamic Religious Education significantly enhances students' mindsets and attitudes toward social media usage. The findings indicate that this educational approach not only equips students with the ability to discern right from wrong but also fosters a sense of responsibility in their online interactions. As students begin to appreciate the consequences of their actions on social media, values such as responsibility, courtesy, and caution become integral to their behavior.

The research underscores the necessity of integrating theoretical frameworks with practical applications in students' lives, particularly in the context of social media engagement. It highlights the critical role educators play in contextualizing learning materials to resonate with contemporary challenges faced by students.

For educators, particularly those teaching Islamic Religious Education, these insights serve as a foundation for developing innovative pedagogical strategies that align with the evolving dynamics of student life. The principles of adab in social media usage can be effectively utilized to instill Islamic teachings that are pertinent to students' daily habits. Furthermore, it is imperative for schools and families to collaboratively foster an environment conducive to the habitual practice of adab online. Schools can implement policies and activities that promote ethical communication, while parents can provide guidance and serve as role models.

Despite these contributions, the study acknowledges its limitations, notably the focus on a single teacher and school, which may not fully represent the effectiveness of this teaching strategy across diverse educational contexts. Additionally, the absence of long-term

evaluations of behavioral changes necessitates further research. Future studies should aim for a broader scope and longitudinal assessments to refine character education approaches in the digital age, ensuring a more systematic and impactful integration of adab in students' social media practices.

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