Integration of Digital Ethics Into Islamic Religious Education: A Case Study at Vocational High School

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Abstract: The development of digital technology has brought significant changes to student behavior patterns, ways of thinking, and value systems, particularly at the vocational secondary education level. While digital technology opens up significant opportunities for improving the quality of learning, it also raises various ethical issues. This situation demands the integration of digital ethics into the educational process, including in Islamic Religious Education (PAI), which has a strategic mandate in shaping students' character and morals. This study aims to describe how the integration of digital ethics is implemented in Islamic Religious Education (PAI) learning at Vocational High School 4, Serang City (SMKN 4 Serang), as well as to identify the roles of teachers, curriculum, and school culture in supporting the internalization of Islamic-based digital ethical values. This study uses a qualitative descriptive approach with data collection techniques through observation, interviews, and documentation studies. Research informants included two Islamic Religious Education (PAI) teachers, the vice principal for curriculum, and 24 students. The results show that the integration of digital ethics in PAI is carried out through a process of transinformation in the form of strengthening Islamic moral values, then value transactions in the contextualization of teaching materials with digital phenomena, teacher role models, and transinternalization in the form of habituation of ethical digital behavior in the school environment. These findings emphasize the strategic role of PAI in shaping students' digital ethical awareness, despite still being hampered by teachers' digital competence and suboptimal school policies.

Abstrak: *Perkembangan teknologi digital telah membawa perubahan signifikan pada pola perilaku siswa, cara berpikir, dan sistem nilai, khususnya di tingkat pendidikan menengah kejuruan. Meskipun teknologi digital membuka peluang signifikan untuk meningkatkan kualitas pembelajaran, teknologi ini juga menimbulkan berbagai isu etika. Situasi ini menuntut integrasi etika digital ke dalam proses pendidikan, termasuk dalam Pendidikan Agama Islam (PAI), yang memiliki mandat strategis dalam membentuk karakter dan moral siswa. Penelitian ini bertujuan untuk mendeskripsikan bagaimana integrasi etika digital diimplementasikan dalam pembelajaran Pendidikan Agama Islam (PAI) di SMKN 4 Serang, serta untuk mengidentifikasi peran guru, kurikulum, dan budaya sekolah dalam mendukung internalisasi nilai-nilai etika digital berbasis Islam. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan studi dokumentasi. Informan penelitian*

meliputi dua guru Pendidikan Agama Islam (PAI), wakil kepala sekolah bidang kurikulum, dan 24 siswa. Hasil penelitian menunjukkan bahwa integrasi etika digital dalam PAI dilakukan melalui proses transinformasi berupa penguatan nilai-nilai moral Islam, kemudian transaksi nilai dalam kontekstualisasi materi pembelajaran dengan fenomena digital, teladan guru, dan transinternalisasi berupa pembiasaan perilaku etis digital di lingkungan sekolah. Temuan ini menekankan peran strategis PAI dalam membentuk kesadaran etika digital siswa, meskipun masih terhambat oleh kompetensi digital guru dan kebijakan sekolah yang kurang optimal.

INTRODUCTION

The digital era is a phase of civilizational development in which digital technology and internet networks have become essential and ingrained elements in human social, economic, educational, and cultural activities. Digital technology, as an inseparable part of the rapid progress and development of information and communication technology, has significantly influenced people's lifestyles across various sectors. The development of information and communication technology from the late 20th to the early 21st century has not only facilitated various human activities but has also reshaped behavioral patterns, communication methods, and the dynamics of social and moral interactions. The world feels increasingly smaller because technology allows interactions to occur instantly without the limitations of space and time (Tamimi & Munawaroh, 2024).

Wide and easy freedom of access to obtain, provide information, and interact in it without supervision provides opportunities as well as big challenges in character formation and ethical awareness, especially in the virtual world for students as the next generation. In global studies, digital ethics issues are positioned as an integral part of digital citizenship, emphasizing moral responsibility, ethical awareness, and responsible participation in the use of digital technology (Duran, 2022). Digital ethics is understood as a set of values, norms, and moral principles that guide individuals in using information technology responsibly, safely, and civilly (Floridi, 2013).

Many studies confirm that values and character education are the primary foundation and play a strategic role in fostering ethical awareness in students in the digital space. Therefore, digital ethics education must begin at an early age through a structured and contextual process of internalizing values (Livingstone & Third, 2017). Effective education is not simply about providing technological skills; it must also be able to internalize moral values so that they are manifested in real attitudes and behaviors (Ribble et al., 2004). Internalization of values, as expressed by Thomas Lickona, includes the process of knowing values (knowing), experiencing values (feeling), and realizing values in action (acting/being), which must be integrated into daily learning practices (Munawarsyah & Fakhrurridha, 2024).

Research on digital ethics has focused more on digital literacy from a general perspective, while studies integrating religious dimensions, particularly Islamic Religious Education (PAI), remain relatively limited. Yet, religious education holds significant potential as a vehicle for character formation and the internalization of moral values in addressing ethical challenges in the digital space (Lickona, 2013). Islamic Religious Education (PAI), as one of the pillars of character development for students in schools based on faith, sharia, and morals, plays a crucial role in responding to this challenge. Until now, PAI has often been

perceived as learning solely focused on worship rituals and religious doctrine. In fact, the essence of PAI includes the internalization of universal Islamic values such as honesty *(shiddiq)*, responsibility *(amanah)*, justice *('adl),* and social concern *(rahmah)* which are relevant to the digital context. Internalizing digital ethics into the Islamic Religious Education curriculum is not only an adaptive effort to the dynamics of the times, but also a preventive measure to overcome moral disorientation in cyberspace (Maslani et al., 2024). Islamic Religious Education teachers as the spearhead of value education in schools are required to be able to transform religious teachings into a real and relevant digital life context for the younger generation (high school-aged teenagers) who are known to be the digital native generation.

If they are not strictly equipped with the values, principles, and noble culture mentioned above, they risk becoming irresponsible people who do not care about themselves and their surroundings, as termed in the Quran as *"dzurriyyatan dhi'āfan"* (children/weak generation). Allah SWT says in QS. An-Nisa' verse 9:

وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُواْ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا

"And fear (Allah) those who should leave behind them weak children, whom they fear for their (welfare)..."

Although the revelation of this verse relates to the responsibility of parents in leaving inheritances, it is hoped that by safeguarding the rights to inheritance, they can guarantee the survival of their children so that they are not neglected. However, this verse also contains the meaning of parents' responsibility for the education and development of their children's faith, piety and morals. Imam Nawawi explained that the term *"dzurriyyatan dhi'āfan"* refers to concerns about the birth of a weak generation, both in terms of economics, knowledge, religious understanding, and

morals, which ultimately can have a negative impact on the sustainability of the community (Muyasaroh et al., 2019).

It is the duty and responsibility of all levels of society to educate children so that they are strong in living life in this world, not in a state of weak faith *(aqidah)*, weak thinking (no knowledge), weak life skills (life skills) and even weak morals (no ethics). Because all these weaknesses, especially the moral weaknesses of the younger generation, can become a source of destruction for the people in the future. So, equipping them with strong moral education, including in the context of today's digital ethics, is a concrete manifestation of the mandate of the Koran and a continuation of the main mission of the Prophet Muhammad. As the Messenger of Allah said:

إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"Indeed, I was sent to perfect noble morals" *(HR. Ahmad).*

In Indonesia, studies on digital ethics from the perspective of Islamic Religious Education as a vehicle for internalizing digital ethics at the Vocational High School (SMK) level are still very limited. This is despite SMK having distinct characteristics compared to other educational institutions. Vocational high school students are in their late teenage years with high levels of digital technology use, are oriented towards work readiness, and are faced with demands for professional ethics and social responsibility in the future. In the Indonesian context, the high intensity of internet and social media use among teenagers further strengthens the urgency of strengthening digital ethics in educational environments (Asosiasi Penyelenggara Jasa Internet Indonesia (APJII), 2024). This condition makes vocational schools a strategic space to examine the role of Islamic Religious Education (PAI) learning in internalizing digital ethics awareness systematically and sustainably.

Olivia Lewi Pramesti stated in her research that content creators who create informative or entertaining content on social media such as TikTok do not yet fully understand the principles of digital ethics. They only prioritize how their content can be seen by many people solely to gain profit (Pramesti, 2023). Nureka Agisna Shafira in her research at SMAN 7 Mataram stated that exposure to negative content can reduce students' learning motivation, cause anxiety, and disrupt concentration in the learning process. They are busy discussing viral topics to the point of neglecting their main obligation to study (Shafira et al., 2025). Baraz Yoechva Alfaiz also emphasized the importance of internalizing digital ethics in Islamic Religious Education as a response to moral challenges in the digital era, especially in building ethical awareness of students (Alfaiz & Aimah, 2025).

The data and situation above show that the problems affecting school-aged teenagers are due to their lack of or unwise use of social media, both in terms of their attitudes, behavior, and communication in the digital world. Therefore, fostering awareness of digital ethics for this generation of students is very important in their attitudes and behavior in cyberspace which also reflects their behavior and communication attitudes in the real world. With a focus on the practice of implementing values and principles derived from religious teachings and noble culture both in the school environment, home environment and society. This is the responsibility of parents and educators to prepare a generation that is strong (not weak) both physically and spiritually, with the ability to think and behave.

Based on the above needs, this article is presented by exploring the concept of internalizing digital ethics awareness through Islamic Religious Education learning as an educational solution in the era of information disruption. By integrating Islamic values and digital skills, this strategy aims not only to equip students with the ability to manage social media, but also to instill a critical attitude, empathy, and responsibility in behaving in the digital world.

PAI as a subject can initiate the involvement of other subjects in creating a generation that is not only technologically proficient, but also civilized and rooted in divine values (hablum minallah) and humanity (hablum minannas). This theme was chosen based on the role of Islamic Religious Education (PAI) as a source of ethical values in fostering digital ethics awareness among the younger generation. If ignored, technological disruption can exacerbate the identity and moral crisis, while religious education can provide a solution by offering a holistic and transformative faith-based ethical paradigm. A sound and relevant education will shape children's character and be resilient enough to face life's challenges, as Ali ibn Abi Thalib once said, "Educate your children according to their time, for they do not live in your time."

This research on internalizing and building awareness of digital values and ethics in Islamic religious learning is not the first, similar research has been discussed previously, including by Sodikin and Vialinda Siswati who conducted research at the Darullughah Wadda'wah Islamic boarding school regarding the internalization of religious values in digital skills to build a humanist generation Z according to them through an approach by incorporating religious principles into education; internalizing religious values in education and digital literacy, and fostering empathy through spiritual teachings to form a generation Z with a humanist character (Sodikin & Siswati, 2024). There are differences in the focus of digital skills and research locations.

Mohammad Dzaky Zaidan et al. also conducted research on how to build ethical awareness in the digital era. The study, conducted at Assyafiiyah High School in 10th grade, focused on digital

communication ethics in Islam. It found a significant positive relationship between the influence of Islamic education on students' awareness and their level of understanding of Islamic communication ethics. This study confirms that religious values-based education is an effective way to address communication problems in the modern era and shape a virtuous generation (Zaidan et al., 2025).

This study focuses on building Islamic communication ethics in the digital era. Research on improving digital ethics has also been conducted by Terttiaavini and Tedy Setiawan Saputra specifically for students in Palembang. The results showed that through digital ethics socialization and education activities, as well as content creation training using the TikTok and Canva applications, there was an increase in students' understanding and skills in dealing with issues such as hoaxes, cyberbullying, body shaming, and intellectual property rights (IPR) violations (Terttiaavini & Saputra, 2022) This study chose a different strategy than ours. Based on the above explanation, there are research gaps in three main aspects.

Based on the above explanation, there are research gaps in three main aspects. First, there is a limited number of studies that position Islamic Religious Education as a strategic vehicle for internalizing digital ethics in vocational high schools (SMK). Second, there is no conceptual framework that explains the process of internalizing digital ethical values through the stages of knowing, doing, and being in the context of Islamic Religious Education (PAI) learning. Third, there is a lack of empirical studies that reveal the pedagogical strategies of Islamic Religious Education teachers and the implementation challenges faced in integrating digital ethical values into learning practices in vocational high schools.

This research is expected to provide theoretical contributions in the form of strengthening the conceptual framework of the integration of Islamic Religious Education and digital ethics in the context of vocational education, as well as practical contributions in the form of recommendations for PAI learning strategies that are contextual, reflective, and responsive to digital dynamics.

METHOD

This research employed a qualitative approach with a case study design. This design was chosen because the research aimed to gain a deep and contextual understanding of the process of internalizing digital ethics awareness through Islamic Religious Education (PAI) learning in Vocational High Schools (SMK). The unit of analysis was PAI learning practices as a vehicle for internalizing digital ethics, involving teachers, students, and classroom interactions.

The research was conducted at SMKN 4 Serang City, Banten Province, for approximately 3 months. Participants were selected using purposive sampling, consisting of two Islamic Religious Education teachers who have at least five years of teaching experience, namely Mrs. Yayan Royanah, S.Ag., M.Pd.I and Mrs. Siti Humaeroh, S.Ag, twenty-four (24) grade XII students who actively participate in Islamic Religious Education learning and use digital media in their daily lives.

Data were collected through three main techniques. First, in-depth semi-structured interviews with Islamic Religious Education teachers and students using interview guidelines covering aspects of understanding digital ethics, Islamic Religious Education learning strategies, and experiences with digital media. Second, limited participant observation of the Islamic Religious Education learning process in the classroom using observation sheets containing indicators of internalization of digital ethics values. Third, a documentation study of lesson plans, Islamic Religious Education teaching materials, student reflective assignments, and school policies related to the use of digital technology.

Data validity was ensured through triangulation of sources and techniques, member checking, and peer debriefing to enhance the credibility of the findings. Data analysis was conducted thematically through data transcription, repeated reading, open coding, grouping codes into categories and themes, and drawing conclusions by linking the empirical findings to the research's theoretical framework.

This research was limited to one vocational high school, so the findings are not intended to be statistically generalized. Furthermore, some of the data came from participants' self-reports, which are potentially subjective, but were minimized through triangulation and critical reflection by the researcher.

RESULT AND DISCUSSION

Islamic Religious Education (PAI) at the Vocational High School (SMK) level, as a subject aimed at instilling Islamic values and developing noble character, plays a crucial role in responding to the rapid development of digital technology. Islamic Religious Education (PAI) serves not only to spread religion but also as a foundation for building a faithful and pious generation by teaching, cultivating, and implementing values such as honesty, trustworthiness, responsibility, courtesy, and etiquette in all aspects of life, including the use of social media.

Islamic Religious Education (PAI) teachers at SMKN 4 Serang City play an important role in the process of internalizing digital ethical values among students, so that they not only understand cognitively but are also able to internalize and apply them in their daily digital activities.

In this research, several points were found which the researcher will describe in several points as follows:

1. Teachers' and Students' Understanding of Digital Ethics in Islamic Religious Education Learning.

The results of the study indicate that Islamic Religious Education teachers at SMKN 4 Serang City have a relatively comprehensive conceptual understanding of digital ethics. The impact of digital technology advancements includes the creation of social media that allows everyone to easily connect and interact with various groups across regions and time, exchange instant messages, share personally created content, build networks, expand relationships, and establish dynamic collaborations (Muhammad, 2019). So, just like in social communities, digital spaces also have a set of rules and norms that govern the behavior of their users, including guidelines for using the internet wisely, in order to create responsible, polite interactions that uphold human values, known as network etiquette (netiquette) (Kusumastuti et al., 2021, p. 19).

One of the Islamic Education teachers at SMKN 4 Serang City, Mrs. Yayan Royanah, S.Pd., M.PdI, during an interview said:
"*Digital ethical values actually already exist in Islamic morals, only the media has now moved to the digital world.*"

Observations also revealed that Islamic Religious Education (PAI) teachers have linked learning materials, particularly morals, to digital phenomena relevant to students' lives, such as ethical communication on social media, responsible dissemination of information, and the wise use of technology. Based on these statements and observations, it can be understood that Islamic Religious Education (PAI) teachers interpret digital ethics as an expansion and actualization of Islamic moral values in the digital space.

Islam regulates human relationships with God *(hablum minallah)* and with fellow human beings *(hablum minannas)*, including in the digital world. The basic Islamic principles of honesty, responsibility, politeness, justice, kindness, and respect for

the rights of others are also relevant and applicable to interactions in the digital world. In Islam, every human action and activity in this world, both in the physical and digital worlds, is certainly not beyond scrutiny; all will be held accountable before Allah SWT in the afterlife. Allah SWT says in QS. Qaf verse 18:

مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

"He uttered not a single word but there was a supervising angel nearby who was always ready (to take notes)."

This verse indicates that what is said, done, written, shared, disseminated, or posted or shared digitally does not escape the scrutiny of Allah SWT and will be recorded in the book of deeds of every human being, who will be held accountable for it in the afterlife. As the Prophet Muhammad (peace be upon him) said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a leader, and every leader will be asked about those he leads." (HR. Bukhari and Muslim).

Including self-leadership is being responsible, protecting oneself and the community from harm in using digital devices and technology in general as well as interacting and communicating via social media.

The interactions, communications and social relations carried out by a Muslim, both directly and in digital space, cannot be separated from the basic foundation of noble morals, namely the principles of honesty (ṣidq) and politeness, because they are a form of piety and integrity of a Muslim, both verbally, in writing and in actions.

Politeness in digital communication provides direction for every Muslim to guard his words, even in the form of writing and comments on digital media. The Prophet Muhammad SAW is our role model in speaking, always showing his words politely

even to people who oppose him. By instilling these values of politeness, digital interactions not only become productive and peaceful, but also become fields of rewarding charity. God's Word in QS. Al-Ahzab verse 70:

يَٰٓأَيُّهَا الَّذِينَ أَمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيْدًا

"O you who believe, fear Allah and speak the right words"

Mrs. Siti Humaeroh, S.Ag as a PAI teacher at SMKN 4 Kota Serang also said:
"Islamic Religious Education actually plays a crucial role in shaping students' digital ethics, as it teaches moral and normative values. Therefore, the learning methods at SMK4 Kota Serang strive to shape students' digital habits."

The interviews revealed that Islamic Religious Education (PAI) is seen as playing a crucial role in shaping students' digital ethics, as the values taught are grounded in morals and norms. Teachers at SMKN 4 Serang City have adapted their teaching methods to shape students' digital habits in line with Ribble's digital ethics framework. Ribble explains that digital ethics encompasses nine key elements grouped into three categories: respect for oneself and others, self-education and social connections, and protection of oneself and others. Moral values in Islamic Religious Education (PAI) learning, such as communication etiquette, responsibility, and legal awareness, are directly related to elements of digital ethics, digital communication, digital law, and digital rights and responsibilities.

Efforts to shape students' digital habits through Islamic Religious Education (PAI) learning methods are also relevant to elements of digital literacy, digital security, and digital health, particularly in the use of personal devices and cloud computing-based services. This demonstrates that Islamic Religious Education (PAI) learning serves not only as a means of transferring normative values but also as a vehicle for cultivating ethical behavior in the digital space, as

emphasized in Ribble's digital ethics theory (Öztürk, 2021).

Digital ethics, which is a set of values and guidelines for each individual in their attitudes and behavior when using digital technology and the internet, is essentially rooted in the social ethical values that apply in community life, but the context of its application in the digital realm has principles and several concrete forms in everyday life:

a) Honesty. Adhere to the principle of truth and honesty by avoiding deception and disseminating information without verifying and confirming its truth, which can lead to misunderstandings and harm various parties.
b) Responsibility. Avoid behavior that is detrimental to others, such as using and claiming other people's work, whether in the form of writing, images, or other media, without permission.
c) Politeness. Communicating appropriately in digital spaces demonstrates politeness, courtesy, and respect for others by avoiding hate speech, insults, or language or phrases that could hurt others' feelings.
d) Fairness. Treat everyone fairly and avoid discrimination or bias in online interactions.
e) Respect privacy. Respect and protect the privacy rights of others by not sharing personal information digitally without the owner's permission.
f) Kindness. Using social media to help others, for example by sharing useful information or supporting social activities.
g) Participation. Actively contributing positively to the digital environment, such as by disseminating useful content, creating healthy discussions, and creating a supportive online environment (VIDA, 2024).

In contrast to teachers, observations of students indicate a normative and procedural understanding of digital ethics. Most students interpret digital ethics as a set of rules and prohibitions that must be followed, particularly those related to school discipline and the use of devices in educational settings. This understanding has not yet developed into a reflective and internal awareness of values, resulting in digital ethics being perceived more as an external obligation than a personal moral commitment.

This situation indicates that students have not yet developed into reflective digital citizenship subjects (Choi et al., 2017), distinguishing between rule-based digital behavior and digital citizenship based on ethical awareness and personal responsibility. In line with Floridi's view, digital ethics education that stops at the normative level has the potential to fail to develop sustainable moral awareness (Floridi, 2013). Therefore, Islamic Religious Education learning needs to be directed to go beyond conveying norms and prohibitions towards strengthening value reflection and ethical habits so that digital ethics truly become part of students' morals in the digital space.

Every behavior in the digital world is considered based on halal-haram, good-bad according to revelation (the Qur'an and hadith). Islam emphasizes that digital behavior cannot be separated from moral responsibility before Allah SWT (digital trust), so that aspects of intention, human responsibility and etiquette are the main emphasis. Apart from maintaining social order, the goals of digital ethics in Islam also include getting closer to Allah *(taqarrub)*, maintaining the honor of oneself and others, and creating public benefit.

Therefore, internalizing digital ethics awareness in Islamic Religious Education learning is a crucial tool for creating a healthy, open, and equitable digital learning environment for all. Educators guide students to use technology consciously and responsibly and encourage them to be wise

and prudent in accessing, disseminating, and utilizing Islamic content online.

2. Islamic Religious Education (PAI) Teachers' Strategies in Internalizing Digital Ethics Awareness at SMKN 4 Serang City.

Based on observations and interviews with Islamic Religious Education teachers at SMKN 4 Serang City, it is known that the process of internalizing digital ethics awareness is carried out through various planned, contextual, and character-oriented approaches that have indirectly gone through the stages of the internalization process, namely the transformation stage, value transactions and internalization of values.

Muhammad Alim stated that internalization of values is an effort to integrate values in the consciousness of the heart and soul, thus giving birth to actions that are in line with the teachings believed (Alim, 2011, p. 10). Rina Dian explained that internalization is the process of instilling moral values through doctrine with the aim that students can actualize these values, which results in a moral movement called ethics (Dian Rahmawati et al., 2023). The purpose of internalization expressed by Ahmad Tafsir is to introduce and know (knowing) then implement what has been known (doing) then become and unite as known (being) (Tafsir, 2006, p. 229).

From an Islamic educational perspective, awareness is more than just knowing; it is an understanding of the values of truth based on monotheism, morality, and sharia, which then gives rise to responsible and correct attitudes and actions spiritually, socially, and morally. Awareness makes students more directed and focused in the learning process and develops their potential to the maximum, because awareness is not only cognitive but also touches on the affective and moral aspects within students. The process of awareness that humans go through, as beings consisting of physical and spiritual unity, does not only originate from the senses alone, but also from reason (rationality) and the heart (inner intuition). With these three components (five senses, reason, and heart), a person is born who is good both physically and spiritually and then becomes the basic foundation in shaping the character of students (Barella et al., 2023).

The following are internalization efforts that have been carried out by Islamic Religious Education (PAI) teachers at SMKN 4 Serang City:

a. Value transformation.

At this stage, Islamic Religious Education teachers at SMKN 4 Serang City actively connect teaching materials to the realities of students' digital lives. A process of *"ta'lim"* (teaching) or contextual understanding of digital ethical values is taking place within the Islamic Religious Education materials and learning process.

In a lesson on the etiquette of communicating through social media in 11th grade, the teacher explains the principles and importance of digital ethics from an Islamic perspective. The teacher communicates and verbally informs students about the good and bad values included in the teaching material. An indicator of success at this stage is that students can answer questions about the concepts presented (Hakam & Nurdin, 2016, pp. 6–7).

The digital ethics taught to students is based on strengthening Islamic values. Basic values such as honesty, responsibility, courtesy, and wisdom in using social media are conveyed through interactive media such as videos, visual presentations, or animations that discuss adolescent digital behavior. Teachers also provide real-life examples of social media cases related to ethics (hoaxes, hate speech, cyberbullying) and explain solutions based on Islamic values. This

aims to ensure that Islamic values are not only understood normatively but can be applied in the context of their daily digital lives.

"We try to connect religious learning to the realities they face online. For example, when discussing the prohibition of gossip, we use examples from the context of social media. This approach is important because it makes it easier for students to understand religious values, relying on their everyday digital experiences."
(Excerpt from interview with Ms. Yayan Royanah, M.Pd.I, Islamic Religious Education Teacher at SMKN 4 Kota Serang, April 25, 2025)

b. Value transactions.

At this stage, the Islamic Religious Education Teacher at SMKN 4 Serang City, based on observations, has carried out the *tadrib* (practice) process and the doing (doing) process by prioritizing a dialogical and reflective approach by applying problem-based learning methods, where students complete case studies of unethical digital behavior such as the phenomenon of cyberbullying or hate speech and then facilitate value reflection after students create positive content.

At this stage, Islamic Religious Education teachers at SMKN 4 Serang City also prioritize a dialogical and reflective approach. Teachers open class discussions on students' digital behavior and then guide them to reflect on whether this behavior aligns with Islamic teachings. For example, in a discussion on "commenting on social media," teachers encourage students to share personal experiences and then encourage them to make ethical judgments based on Islamic moral teachings. This approach has proven

effective in fostering students' affective awareness.

This stage is a two-way communication process between educators and students, providing direct practical examples. After educators teach sound principles and provide physical and behavioral examples, students are asked to follow suit. At this stage, communication remains focused on physical interaction (Hakam & Nurdin, 2016, pp. 6–7).

c. Transinternalization

Based on observations made, at this stage, Islamic Religious Education Teachers at SMKN 4 Serang City reinforce the values that have been understood, internalized, and discussed, starting to be actualized by students in real behavior for the process of being with *ta'dib* (becoming civilized). by habituating and fostering digital ethics in the classroom, such as the rule of not playing with cellphones while studying, providing daily digital advice, and monitoring students' online activities. If deviant digital behavior is found, teachers will provide personal guidance through a persuasive approach. Internalization occurs when students consciously control their digital behavior based on the values taught in Islam.

In this stage, the communication process occurs not only through words, but also through the displayed personality dimensions. Educators condition, accustom, and encourage students to behave in accordance with expected values. Educators provide students with an understanding of values, guiding them to actualize and habituate them in everyday life. This stage is expected to encompass the affective, psychomotor, and cognitive

aspects of students (Hakam & Nurdin, 2016, pp. 6–7).

Internalization occurs when students consciously control their digital behavior based on the values taught in Islam. If deviant digital behavior is detected, teachers will provide personal guidance through a persuasive approach.

Internalizing ethical awareness in Islamic Religious Education is crucial for students to understand the importance of digital ethics in Islam. This allows them to choose and interact with others ethically, not only based on social norms but also recognizing that these norms are firmly grounded in Islamic values. When students develop this awareness, it is hoped that it will impact their social piety in their interactions in the digital world. They will be able to responsibly control their digital behavior, avoid unethical actions, and use technology as a means for goodness and prosperity.

Field observations also showed that Islamic Religious Education teachers at SMKN 4 also serve as role models, exemplifying digital ethics. In communications, such as in class WhatsApp groups, teachers use polite language, do not react to provocation, and always include moral messages in every digital interaction.

"If we as PAI teachers do not provide examples in the digital world, then students will lose examples and direction in having good morals in their digital world."
(Excerpt from an interview with Ms. Yayan Royanah, M.Pd.I, Islamic Education Teacher at SMKN 4 Kota Serang, April 25, 2025))
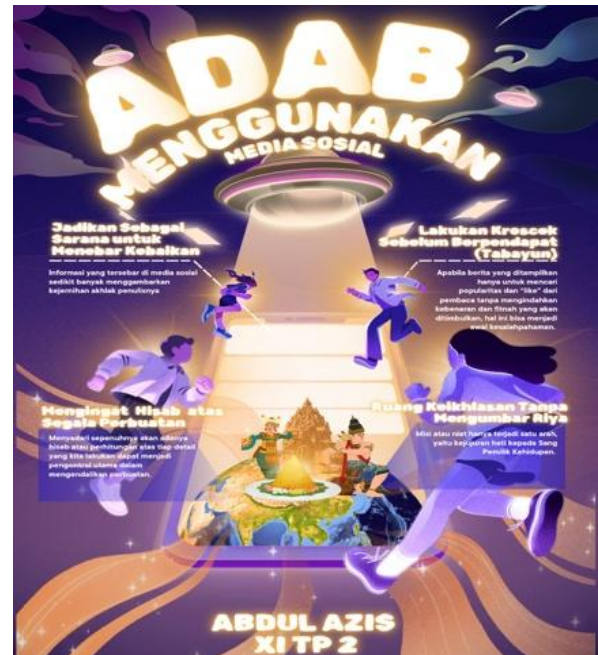
Islamic Religious Education (PAI) teachers at SMKN 4 also developed learning projects by creating digital Islamic preaching content, educational posters about morals on social media, and digital ethics campaigns. The goal was to hone students' critical and creative thinking skills while fostering an awareness of moral responsibility when disseminating information online.

"Students not only hear and know about digital ethics, but also do it."
(Excerpt from an interview with Ms. Yayan Royanah, M.Pd.I, Islamic Education Teacher at SMKN 4 Kota Serang, April 25, 2025)

Poster example:

Islamic Religious Education (PAI) teachers at SMKN 4 Serang City have endeavored to play their important role in internalizing students' digital ethics awareness through Islamic Religious Education (PAI) learning with contextual, reflective, and exemplary and habit-based value-instilling learning strategies. Teachers

do not only rely on lectures, but also apply active learning models such as discussions, case studies, and project-based learning. The implementation of this strategy is an effort to shape students' awareness that religion applies not only in the real world, but also in their interactions in cyberspace. As stated by Ahmad Tafsir, internalization in education can be achieved using several methods, including (Tafsir, 2006, pp. 230–231) :

a) Role Modeling. As a very effective effort to internalize values, because students psychologically like to imitate and they will feel guilty if they do not imitate those they model, in this case educators. Islamic Religious Education teachers at SMKN 4 Kota Serang together with the school community, the principal and all educators, although not yet optimal, strive to be role models both directly and in interactions in the digital world.

b) Habituation. This method, implemented because humans are weak and forgetful creatures, is a highly effective method of development and formation. Islamic Religious Education (PAI) teachers at SMKN 4 Kota, supported by all other teachers, train students to interact and communicate politely with others, both in person and on social media platforms such as WhatsApp groups, repeatedly until it becomes a habit.

c) Discipline. Enforcing discipline to teach students to obey rules and avoid breaking prohibitions consciously. While SMKN 4 Kota Serang does not prohibit bringing gadgets to school, it does enforce rules regarding their use during learning. Their use during learning is under the supervision and guidance of teachers.

d) Motivation. Targhib, tarhib, parables, mauziah (advice), and stories (story-telling methods) are some methods that can be used to provide motivation in moral development (Hidayatullah, 2010, pp. 48–49). Islamic Religious Education teachers at SMKN 4 Kota Serang appreciate their students who follow the rules by giving them rewards that can increase their motivation in learning.

e) Contextual. To ensure learning is adaptive to students' needs, Islamic Religious Education teachers at SMKN 4 Kota Serang relate religious values to students' real-life situations, such as using digital ethics cases, social issues, and adolescent phenomena to teach ethics and morals.

f) Lectures and Discussions. Sutarjo Adisusilo explains that the lecture method is effective in instilling religious values because it is direct and normative. Meanwhile, the discussion method can help students compare religious values with other values that may be in conflict, thus encouraging a deeper assessment and understanding process (Susilo, 2013, p. 140). Although this method is conventional, Islamic Religious Education teachers at SMKN 4 Kota Serang still use this method in learning because to transfer values and fulfill students' cognitive knowledge, this method is still considered effective, of course, by linking the material with contextual materials and a combination of the use of other interesting methods such as digital-based project assignments.

g) Supervision. In the context of education, supervision is not merely a repressive action, but part of a character education effort that aims to guide, direct, and strengthen students' moral values in everyday life, including in students' digital activities.
Based on the results of interviews and observations, SMKN 4 Kota Serang has not yet carried out online supervision by limiting or blocking school areas for internet use. Collaboration with the government and related agencies is needed to do this, but Islamic Religious Education teachers at SMKN 4 Kota Serang in collaboration with the school student council and Guidance and Counseling teachers carry out regular

and persuasive supervision of digital media use.

The process carried out by Islamic Religious Education teachers at SMKN 4 Serang City, although it does not appear to be optimal, reflects a pedagogical approach that is adaptive to the demands of the times and supports the mission of character education in the digital era.

3. Challenges and Limitations of Implementing Digital Ethics through PAI

The process of internalizing digital ethical values through Islamic Religious Education (PAI) learning at SMKN 4 Serang City is not easy. Although teachers have attempted various strategies, a number of challenges and obstacles hinder this process, both from within the students themselves, the social environment, and the educational system. The following challenges and obstacles were identified:

a) Low Digital Literacy of Students towards Digital Ethics

Not a few students at SMKN 4 Kota Serang who actively use social media in their daily lives, but it turns out they have minimal understanding of digital rules or ethics and even tend to ignore them and many of them do not understand that activities in cyberspace can have ethical impacts that affect themselves and others. They only focus on following trends, entertainment, pleasure and popularity, without realizing that interacting in cyberspace in social media is also like in the real world there are values of responsibility, privacy, or politeness that apply and must be maintained. This problem causes students at SMKN 4 Kota Serang to be faced with difficulties in improving their understanding and application of good ethics and responsibility in using digital media which becomes an obstacle and barrier in

growing ethical awareness in the digital world.

b) Lack of Integration of Digital Ethics Material in the Islamic Religious Education Curriculum

It's clear that there's still a paucity of material on strengthening digital ethics in Islamic Religious Education (PAI) lessons. Therefore, Islamic Religious Education (PAI) teachers are expected to be innovative, creative, and proactive in incorporating it into the assigned materials. Unfortunately, this pedagogical creativity is lacking among teachers, especially Islamic Religious Education (IS) teachers. Yet, Islamic Religious Education (PAI) lessons play a crucial role in instilling digital ethics due to their unique value and spiritual approach.

c) Limited Learning Time

The limited 2-3 hours of Islamic Religious Education (PAI) instruction in vocational schools (SMK) makes it difficult for teachers to deliver religious material while simultaneously fostering a deep and sustainable awareness of digital ethics. This is because the process of internalizing true values requires time, intensity, and a consistent approach.

d) The Influence of a Free Digital Social and Cultural Environment and Limited Access to Positive Technology.

Permissive digital culture, such as immoral viral content, the use of offensive language, and free online socializing, influences students' attitudes towards digital interactions. The influence of digital celebrities is sometimes stronger than the teachings delivered by teachers. Meanwhile, access to digital learning that can fully support the development of digital ethics in schools is still considered lacking.

e) Lack of Parental Support in Digital Supervision

Most students receive inadequate parental guidance when accessing social media at home. Some parents even lack a grasp of digital ethics due to generational and technological gaps. Consequently, the responsibility for fostering digital ethics rests solely with schools, while children's learning time at school is often less than the time they spend at home with their parents and family.

The challenges, obstacles, and constraints mentioned above demonstrate that internalizing digital ethics is not solely the responsibility of Islamic Religious Education teachers, but requires support from various parties, including the school, parents, the curriculum, and a healthy digital environment. Teachers remain crucial as key drivers, but specific strategies are needed to achieve optimal results, including collaboration and a systematic approach to ensure Islamic values are truly ingrained and incorporated into students' digital behavior.

"Students' lack of understanding of the basic principles of digital ethics is an obstacle to this internalization."
(Excerpt from an interview with Ms. Yayan Royanah, M.Pd.I, Islamic Religious Education Teacher at SMKN 4 Kota Serang, April 25, 2025)

"Students consider the digital ethics project assignment merely a formality and do not engage in meaningful work."
(Observation of class XI SMKN 4 Kota Serang, April 25, 2025)

CONCLUSION

This study shows that the integration of digital ethics into Islamic Religious Education (PAI) learning in vocational high schools (SMK) occurs through stages of value internalization, encompassing value transformation, value transactions, and value transinternalization. PAI teachers possess a strong conceptual understanding of digital ethics as the actualization of Islamic moral values, but internalization among students is still dominated by normative and procedural understandings. Digital ethics is perceived more as an external obligation based on school rules than as a reflective personal moral commitment. Consequently, the value transinternalization stage has not been fully achieved in learning practices.

Theoretically, this study contributes to the development of value internalization studies by expanding the application of the transformation-transaction-transinternalization model in the context of Islamic Religious Education-based digital ethics, particularly in vocational schools. Practically, these findings emphasize the need to strengthen the Islamic Religious Education curriculum that explicitly includes digital ethics competencies, develop reflective learning strategies based on real cases, and train Islamic Religious Education teachers in digital ethics pedagogy. The limitations of this study lie in the context of a single school and a qualitative approach, so further research is recommended to conduct quantitative validation, cross-school or cross-cultural comparative studies, and examine the role of educational policies and school leadership in strengthening the internalization of digital ethics in a sustainable manner.

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