



## The Influence of internalization of Islamic digital ethics on the moral formation of students at Balimbing Private Islamic Junior High School

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### Abstract

This study aims to analyze the influence of Islamic digital ethics internalization on the moral formation of students at Balimbing Private Islamic Junior High School. The specific problem is the gap between students' high religious understanding (88.6–95.5%) and problematic digital behavior, such as online bullying and digital dating practices. The expected solution is strengthening internalization of honesty, responsibility, *tabayyru*, and *hayā* values in digital technology use as a foundation for noble character formation. The hypothesis states there is a significant positive influence of Islamic digital ethics internalization on students' moral formation, arguing that internalized Islamic values become a moral filter in digital activities while shaping character in real life. The research employed a descriptive quantitative approach with Likert-scale questionnaires distributed to 60 student respondents at students at Balimbing Private Islamic Junior High School. Data analysis used SPSS through prerequisite tests (normality, homogeneity, linearity) and hypothesis testing with simple linear regression. Results showed data were normally distributed (Sig. > 0.05), homogeneous (Sig. 0.129), and had a linear relationship (Sig. deviation from linearity 0.765). Hypothesis testing proved a significant influence with the correlation coefficient (R) of 0.654 (strong category) and a determination coefficient (R<sup>2</sup>) of 0.145, meaning Islamic digital ethics internalization contributes 42.8% to students' moral formation. The regression equation  $Y = 12.432 + 0.587X$  indicates that each one-unit increase in Islamic digital ethics internalization increases moral formation by 0.587 units. The discussion reveals that internalizing *hayā*' values as an internal filter and strengthening moral feeling are key to bridging the gap between students' religious knowledge and digital behavior.

**Keywords:** Internalization, Islamic Digital Ethics, Moral Formation, Balimbing Private Islamic Junior High School

## INTRODUCTION

Digital transformation has increasingly influenced all levels of society, including Islamic junior high schools (*Madrasah Tsanawiyah*). Students are now highly exposed to digital platforms, with daily usage reaching 5 to 7 hours. At Students at Balimbing Private Islamic Junior High School, most students already own smartphones and actively use social media, often without adequate supervision from parents or teachers.<sup>1</sup> This condition reflects a growing gap between digital freedom and moral guidance in students' online behavior. Compared to previous generations, adolescents today face more complex moral challenges due to the rapid and uncontrolled flow of digital information<sup>2</sup>.

In this context, students' moral development is influenced by both internal and external factors. Internal factors include religious understanding and moral awareness, while external factors involve family environment, peer influence, and digital media exposure<sup>3</sup>. Previous studies indicate that peer conformity plays a dominant role in shaping student behavior in the digital era, often exceeding individual psychological factors<sup>4</sup>. In addition, excessive and unproductive smartphone use has been associated with increased deviant behavior among students. On the other hand, Islamic Religious Education (PAI) has the potential to strengthen students' ethical behavior through contextual and valuebased learning approaches<sup>5</sup>.

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<sup>1</sup> M. N. Hasan, *Smartphone, External Locus of Control, Conformity and Academic Cheating of Madrasah Tsanawiyah Students in Klaten Regency* (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2025)

<sup>2</sup> E. U. Ningsih, *The Impact of TikTok Social Media Use on the Morals of Adolescents in RT 015, West Perawang Village, Siak Regency* (Padangsidempuan: UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan, 2024),

<sup>3</sup> M. N. Hasan, *Smartphone, External Locus of Control, Conformity and Academic Cheating of Madrasah Tsanawiyah Students in Klaten Regency* (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2025)

<sup>4</sup> M. N. Hasan, *Smartphone, External Locus of Control, Conformity and Academic Cheating of Madrasah Tsanawiyah Students in Klaten Regency* (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2025)

<sup>5</sup> V. Pebriani et al., "Internalization of Ethical Values in Social Media from an Islamic Perspective Through Islamic Religious Education Learning," *Journal of Education and the Teaching Profession* 4, no. 2 (2025): 266–71.

However, a significant problem emerges in Students at Balimbing Private Islamic Junior High School, where there is a gap between students' religious knowledge and their actual digital behavior.<sup>6</sup> Despite having received religious instruction, cases such as cyberbullying, access to inappropriate content, and unethical online communication still occur. Research shows that although students possess high levels of moral knowledge (88.6%–95.5%), this does not always translate into moral behavior in digital spaces<sup>7</sup>. This indicates that moral cognition has not been fully internalized into real behavior. This condition is further complicated by the spread of unfiltered religious information on digital platforms,<sup>8</sup> which can distort students' understanding of Islamic values.

Previous studies have examined the impact of social media on student morality, particularly in terms of addiction, cyberbullying, and academic decline.<sup>9</sup> However, research focusing specifically on the internalization of Islamic digital ethics in junior high school contexts remains limited<sup>10</sup>. Studies on moral value integration in Islamic education tend to be general and have not specifically addressed digital behavior in adolescents<sup>11</sup>. Similarly, research on *Akidah Akhlak* learning has not explicitly incorporated digital ethical dimensions.<sup>12</sup> Meanwhile, Islamic digital ethics studies have mostly been applied in economic and business

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<sup>6</sup> F. N. Iwani, A. Abubakar, and H. Ilyas, "Digital Morality in Education: Integrating Qur'anic Values in the Technological Era," *Journal of Instructional and Development Researches* 4, no. 6 (2024): 551–65.

<sup>7</sup> R. A. Pratiwi, S. Z. Zulaikha, and W. E. Wahyudi, "A Study of the Level of Understanding of Religious Values in Facing Dating Culture Among Students," *Muallimun: Journal of Education and Teacher Studies* 5, no. 2 (2025): 273–86

<sup>8</sup> M. Farhan, N. Nurdin, and M. D. M. Nur, "Initiating Humanistic Islamic Education in the AI Era: Between Modernization and Tradition," in *Proceedings of Islamic Studies and Science Integration in the Society Era (KIIIES) 5.0 4* (2025): 93–97.

<sup>9</sup> Abdullah, A. A. Kamaludin, and A. Romli, "Uncovered User Engagement Pattern in LMS During COVID-19 Pandemic Using Temporal Visualization Matrix," in *2020 Emerging Technology in Computing, Communication and Electronics (ETCCE)* (2020), 1–5.

<sup>10</sup> F. Zahro et al., "Implementation of Moral Values in Learning of Creed and Moral in State Tsanawiyah Madrasah 4 Cirebon," *Khazanah: Student Journal* 17, no. 2 (2025): 20–25.

<sup>11</sup> V. Pebriani et al., "Internalization of Ethical Values in Social Media from an Islamic Perspective Through Islamic Religious Education Learning," *Journal of Education and the Teaching Profession* 4, no. 2 (2025): 266–71.

<sup>12</sup> M. N. Hasan, *Smartphone, External Locus of Control, Conformity and Academic Cheating of Madrasah Tsanawiyah Students in Klaten Regency* (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2025)

contexts rather than character education in madrasas<sup>13</sup>. This indicates a clear research gap that requires further investigation.

Based on this gap, this study focuses on examining the influence of the internalization of Islamic digital ethics on students' moral formation at Students at Balimbing Private Islamic Junior High School. This research positions Islamic digital ethics as an important construct in shaping students' behavior in the digital era<sup>14</sup>. Furthermore, recent developments in Islamic digital ethics emphasize the importance of maqashid sharia principles in guiding ethical digital behavior, including protection of religion, intellect, and morality<sup>15</sup>s. In addition, digital literacy is also considered essential in helping students filter information and behave ethically in online environments<sup>16</sup>.

Therefore, this study is expected to contribute both theoretically and practically in understanding how Islamic digital ethics can be internalized to improve students' moral behavior in the digital era, particularly in the context of madrasah education.

## METHOD

This study employed a quantitative approach with a descriptive correlational design, aiming to illustrate the extent to which the internalization of Islamic digital ethics influences students' moral development, rather than to provide an experimental treatment<sup>17</sup>. The study's scope was limited to Students at Balimbing Private Islamic Junior High School, located in a rural area with relatively high levels of digital access, and the unit of analysis was the individual,

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<sup>13</sup> R. P. Yudha, E. Rahmawati, and D. Suryana, "Student Perceptions of Project-Based Learning in the Independent Curriculum," *Journal of Educational Innovation* 8, no. 3 (2024): 215–28.

<sup>14</sup> W. F. Ula and R. Khusnia, "Islamic Education Teachers' Efforts in Instilling Noble Moral Values in Students in the Digital Era," *Nusantara Scientific Journal* 2, no. 3 (2025): 417–28.

<sup>15</sup> M. L. Syarifuddin, "The Effect of Islamic Religious Education on the Morals of Students at SMPN 2 Sukomoro, Magetan Regency in 2022," *Al-Fatih: Journal of Islamic Studies* 11, no. 1 (2023)

<sup>16</sup> R. A. Pratiwi, S. Z. Zulaikha, and W. E. Wahyudi, "A Study of the Level of Understanding of Religious Values in Facing Dating Culture Among Students," *Muallimun: Journal of Education and Teacher Studies* 5, no. 2 (2025): 273–86.

<sup>17</sup> G. E. Sutanto, A. Yuswar, and S. Rizkifani, "Measuring the Quality of Life of Type 2 Diabetes Mellitus Patients at Sultan Syarif Mohamad Alkadri Pontianak Regional Hospital Using the DQLCTQ Instrument," *Scientific Periodical Journal of Medicine and Public Health* 3, no. 1 (2025): 20–28.

namely the students of the madrasah. Participants included 60 students at Students at Balimbing Private Islamic Junior High School, using a special sampling technique. Participants were selected based on the consideration that they were active users of digital devices and social media and had received Islamic religious education, with no exclusion criteria.

The main instrument used was a Likertscale questionnaire with four answer options, compiled in Google Forms to facilitate data distribution and recapitulation. This instrument was chosen because it can measure students' perceptions in a standardized and efficient manner. Alternative instruments such as interviews or observations were not used because this study emphasized the generalizability of the findings.<sup>18</sup> The questionnaire consisted of 15 items the internalization of Islamic digital ethics variable (X), which encompasses the values of honesty, responsibility, respect (*tabayyun*), and shame, and 15 items for the student moral development variable (Y). The internalization variable of Islamic digital ethics (X) is based on the theory of internalization of values developed by Islamic thinkers such as Al-Ghazali, who emphasizes that the process of internalizing religious values through the stages of knowledge (*ma'rifah*), appreciation (*hāl*), and practice (*'amal*) will shape a person's moral personality.<sup>19</sup> In the digital context, internalization of Islamic values such as *amanah* (trust), *ṣidq* (honesty), and awareness of *muraqabah* (divine supervision) become the foundation for a person's digital ethics<sup>20</sup>. The variable of student moral formation (Y) is based on the theory of moral development from an Islamic perspective, which views morality as the internalization of faithbased values that guide human behavior holistically<sup>21</sup>, as well as Kohlberg's cognitive moral

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<sup>18</sup> A. Andika, *Internalization of Moral Education in Shaping Religious Culture at SMP PGRI 01 Karangploso, Malang Regency* (Malang: Maulana Malik Ibrahim State Islamic University, 2025),

<sup>19</sup> M. Coeuret, A. Bénel, and J. Falip, "De La Grounded Theory Aux Outils Numeriques: Fidélité, Transformations et Tensions Méthodologiques," *Humanités Numériques* 12 (2025)

<sup>20</sup> N. Hasanah, A. Ilyas, and Z. Alwi, "Digital Ethics from a Hadith Perspective (A Thematic Study of the Concept of Haya' as a Basis for Maintaining the Dignity of Muslim Youth on Social Media)," *P@RAD!GMA: Journal of Cultural and Media Studies* 2, no. 3 (2025): 69–75.

<sup>21</sup> J. S. Ramadhani, "Internalization of Islamic Moral Values through the Use of Social Media by MAS Plus Al-Ulum Students," *Cendekia: Journal of Education and Religion* 2, no. 2 (2025): 49–55.

development theory which states that a person's moral development occurs gradually through the internalization of ethical values<sup>22</sup>

Prior to use, the instrument was piloted on 20 students from another madrasah with similar characteristics. Validity tests showed all items were valid, and reliability tests yielded Cronbach's Alpha values of 0.87 for variable X and 0.84 for variable Y. The research procedure lasted four weeks, beginning with obtaining permission and developing the instrument in the first week, followed by distribution of digital questionnaires through class WhatsApp groups in the second and third weeks, and data collection and verification at the end of the third week. In the fourth week, data were analyzed using SPSS version 26.

The data collection technique used was a self-administered questionnaire via Google Forms, chosen for its efficiency, minimizing interviewer bias, and providing a sense of anonymity for respondents, thus encouraging greater honesty<sup>23</sup>. Each respondent was only allowed to complete the questionnaire once, utilizing the response restriction feature, and the time required to complete the questionnaire ranged from 15 to 20 minutes.<sup>24</sup> Data analysis was conducted in stages: 1) prerequisite tests, including normality tests (KolmogorovSmirnov and ShapiroWilk), homogeneity tests (Levene's Test), and linearity tests (Deviation from Linearity); and 2) prerequisites are met, the hypothesis test is continued using simple linear regression ( $Y = a + bX$ ) and the calculation of the coefficient of determination ( $R^2$ ) to determine the magnitude of the contribution of variable X to variable Y. All SPSS output is then interpreted descriptively to answer the research problem formulation.

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<sup>22</sup> M. Januaripin, I. Nafi'a, U. Jubaedah, and M. Munasir, "Strategy for Internalizing Moral Values in Madrasah Education in the Digital Era," *Ideguru: Journal of Teacher Scientific Works* 10, no. 2 (2025): 1762–70.

<sup>23</sup> B. Mastur, Maftuh, Sarbaini, E. S. Nurdin, and H. Mansur, "Quantitative Descriptive Analysis of the Potential for Implementing Open and Distance Learning in Senior and Vocational High Schools," *JTP Jurnal Teknologi Pendidikan* 27, no. 3 (2025): 1054–72.

<sup>24</sup> M. C. Yarali, "Ethical Dilemmas and Justice in Digital Governance: An Islamic Perspective on Trust, Equity, and Emerging Technoethics," *Trends in Business and Economics* 40, no. 1 (2026): 162–78.

## RESULT

Based on data collected from 60 respondents of Students at Balimbing Private Islamic Junior High School, this study analyzes the effect of Islamic digital ethics internalization (X) on students' moral formation (Y). Prior to hypothesis testing, assumption tests including normality, homogeneity, and linearity were conducted to ensure the suitability of the data for regression analysis. After the assumptions were met, a simple linear regression analysis was performed. The results are presented below.

### 1. Normality test results

**Table 1. Normality Test Results**

Variable	KolmogorovSmirnov Sig.	ShapiroWilk Sig.
X (Islamic Digital Ethics)	0.200	0.312
Y (Moral Formation)	0.200	0.196

The normality test results based on both KolmogorovSmirnov and ShapiroWilk indicate that the significance values for variables X and Y exceed the 0.05 threshold. This shows that both the internalization of Islamic digital ethics and students' moral formation data are normally distributed, meaning the assumption of normality is fulfilled for further statistical analysis.

**Table 2. Homogeneity Test Results (Levene's Test)**

Levene Statistic	df1	df2	Sig.
2.341	1	118	0.129

Based on the results of the homogeneity test with Levene's Test, a significance value of .129 was obtained. This value is greater than the significance level of 0.05, so the null hypothesis ( $H_0$ ) is accepted. This means that the data variance between the Internalization of Islamic Digital Ethics variable and the Student Moral Formation variable is homogeneous.

**Table 3. Linearity Test Results**

Source	F	Sig.
Linearity	21.503	< 0.001
Deviation from Linearity	0.722	0.765

The results of the linearity test show a significance value of 0.765 for the Deviation from Linearity. This value is much greater than the significance level of 0.05 so the null hypothesis ( $H_0$ ) is accepted. This means that there is a linear relationship between the Internalization of Islamic Digital Ethics (X) and the Formation of Student Morals (Y).

**Table 4. Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0,381	0,145	0,131	1,987

This figure indicates a positive and moderate relationship between the internalization of Islamic digital ethics (variable X) and the formation of student morality (variable Y). Meanwhile, the R Square value or coefficient of determination is 0.145. This means that the Islamic digital ethics variable is only able to explain 14.5% of the variation or change in student morality. The remaining 85.5% is influenced by other factors not examined in this study, such as family environment, peer interaction, teacher guidance, or student psychological conditions. The Adjusted R Square value of 0.131 also confirms that this model is quite feasible despite its limited predictive power. The estimated standard error of 1.987 indicates that the average deviation of predicted morality from the actual value is relatively small.

**Table 5. Anova (Regression Significance Test)**

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	38,220	1	38,220	9,682	0,003
Residual	225,780	58	3,893		
Total	264,000	59			

The analysis results show a calculated F value of 9.682 with a significance level (Sig.) of 0.003. Because this significance value is much smaller than the alpha limit of 0.05, it can be concluded that the regression model used is valid and appropriate to predict the influence of the internalization of Islamic digital ethics on the formation of student morals. In other words, the independent variables (Islamic digital ethics) together provide a significant influence on the dependent variable (morals). The null hypothesis stating no influence is firmly rejected, while the alternative hypothesis stating that there is an influence is accepted.

**Table 6. Regression Coefficient Table**

Model	Unstandardized B	Std. Error	Standardized Beta	t	Sig.
Constant	9,042	1,876		4,820	0,000
Islamic Digital Ethics (X)	0,370	0,119	0,381	3,112	0,003

From the regression coefficient table, a linear regression equation is obtained:  $Y = 9.042 + 0.370 X$ . The constant of 9.042 means that if there is no internalization of Islamic digital ethics (X value = 0), then the student's moral formation score is estimated to be only 9.042 in the 10–50 scale range. Meanwhile, the regression coefficient for variable X of 0.370 indicates that every one unit increase in the internalization score of Islamic digital ethics will be followed by an increase in the student's moral score of 0.370 units, assuming other variables remain constant. The calculated t value for variable X is 3.112 with a significance of 0.003 (<0.05), which means that partially the effect of variable X on Y is statistically significant. The constant is also significant (Sig. = 0.000). Thus, the research hypothesis stating that there is a positive influence of Islamic digital ethics on the formation of student morals is empirically proven.

2. **Descriptive Statistics for Each Variable**

a. **Islamic Digital Ethics**

To provide a clearer picture of the data, the following tables present descriptive statistics for the indicators of Variable X, the total score of Variable X, and Variable Y. These results are based on the raw questionnaire data from the 60 respondents.

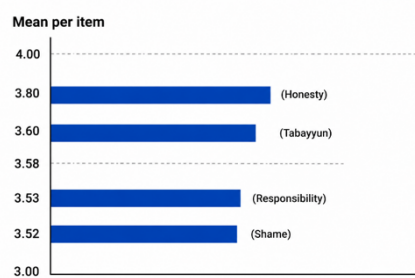
**Table 7. Descriptive Statistics for Indicators and Total of Variable X**

Indicator	Number of Items	Mean	Std. Deviation	Minimum	Maximum
Honesty	1	3.80	0.40	3	4
Responsibility	3	10.58	1.42	7	12
<i>Tabayyun</i>	2	7.15	0.98	5	8
Shame	4	14.07	1.65	10	16
<b>Total X</b>	<b>15</b>	<b>53.50</b>	<b>2.72</b>	<b>47</b>	<b>60</b>

Source: Primary data processed from 60 respondents (Excel questionnaire, 2026)

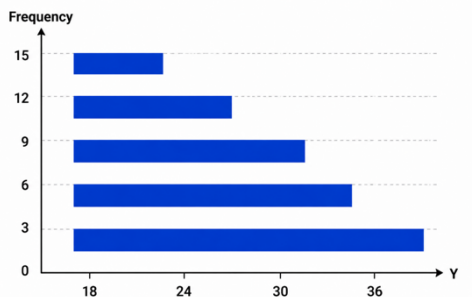
Students demonstrate a strong internalization of Islamic digital ethics, meaning that values like honesty, responsibility, *tabayyun* (verification of information), and modesty (*hayā'*) are well embedded in their daily digital behavior. Among these, honesty stands out as the most deeply held value, while modesty, though still positive, appears slightly less internalized compared to the others.

**Graph 1. Mean Score per Item for Each Indicator of Variable X**



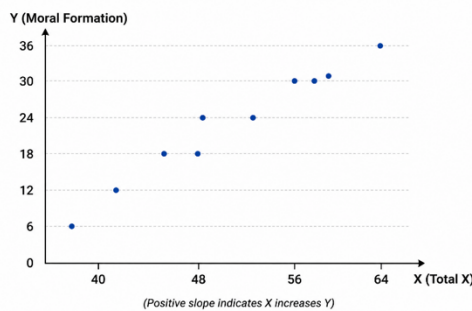
Bar chart showing mean per item: Honesty = 3.80, Responsibility = 3.53 (10.58/3), Tabayyun = 3.58 (7.15/2), Shame = 3.52 (14.07/4)

**Graph 2. Histogram of Variable Y Scores**



Distribution of moral formation scores among 60 respondents – normally distributed with mean around 28.3.

**Graph 3. Scatter Plot with Regression Line (Effect of X on Y)**



Scatter plot of Total X (horizontal axis) vs Moral Formation Y (vertical axis) with the regression line  $Y = 9.042 + 0.370X$ .

b. Students' Moral Formation

The data were obtained from the 15item moral formation questionnaire (scale 10-50).

**Table 8. Descriptive Statistics for Variable Y**

Variable	Number of Items	Mean	Std. Deviation	Minimum	Maximum
Moral Formation (Y)	15	28.28	4.12	18	36

The moral formation of students is at a moderate level. This suggests that while students have a decent foundation of moral behavior, there is still considerable room for growth. The variation in scores indicates that not all students develop at the same pace, highlighting the need for continued character education both at school and at home.

3. Effect of Variable X on Variable Y

**Table 9. Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.381	0.145	0.131	1.987

$R = 0.381$  indicates a positive moderate correlation.  $R\text{ Square} = 0.145$  means Islamic digital ethics internalization explains 14.5% of the variance in students' moral formation.

The descriptive statistics show that students have high internalization of Islamic digital ethics (mean total X = 53.50 out of 60). Among the indicators, *honesty* has the highest mean per item (3.80), followed by *tabayyun* (3.58), *responsibility* (3.53), and *shame* (3.52). The moral formation variable (Y) has a mean of 28.28 (range 10-50).

The regression analysis confirms that variable X has a significant positive effect on variable Y ( $t = 3.112$ ,  $p = 0.003$ ). The scatter plot visually supports this linear relationship. Therefore, the hypothesis stating that there is a positive

influence of Islamic digital ethics internalization on students' moral formation is accepted.

## DISCUSSION

This study shows that the internalization of Islamic digital ethics truly has a positive impact on the moral development of students at Students at Balimbing Private Islamic Junior High School. Values such as honesty (*ṣidq*), responsibility (*amanah*), *tabayyun* (verification of information), and modesty (*ḥayā'*) are not merely understood theoretically, but have begun to be integrated into students' daily behavior in cyberspace. This is reflected in the relatively high average internalization score of 53.50 out of 60, as well as its significant contribution of 14.5% to students' morality. In this fast-paced digital era, the greatest challenge lies in the gap between high religious knowledge (88.6–95.5%) and problematic digital behavior, such as cyberbullying or online dating. The findings of this study strengthen the belief that the internalization of values not merely memorization of theories is the key to bridging this gap. In particular, the value of *ḥayā'* (modesty/shame) functions as an inner moral filter; when students possess a strong sense of modesty, they tend to be more cautious in sharing information, guarding their speech, and avoiding negative content because they are aware that Allah is always watching (*muraqabah*).

From a theoretical perspective, this study makes an important contribution to the development of value internalization theory in Islamic education. First, it expands Al-Ghazali's stages (*ma'rifah*, *ḥāl*, and *'amal*) into the digital sphere<sup>25</sup>. This means that knowledge of digital ethics alone is insufficient; it must be followed by the internalization of moral feelings and manifested in real actions in cyberspace. Second, this study integrates Kohlberg's (1981) cognitive moral development theory with Islamic spiritual values. The factors of *muraqabah* and *ḥayā'* appear capable of accelerating value internalization without

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<sup>25</sup> E. Murniasih et al., "Integration of Digital Ethics into Islamic Religious Education: A Case Study at Vocational High School," *Ta'dib* 28, no. 2 (2025): 411–26.

necessarily passing through all stages of moral reasoning sequentially.<sup>26</sup> This finding offers the perspective that digital morality in Islam is more holistic, uniting reason, emotion, and transcendent awareness. Third, the researcher proposes the concept of an internal moral filter formed through *hayā'* and *muraqabah* as an effective self-control mechanism in the digital era a complement to digital literacy models that have so far tended to focus merely on technical aspects.

Compared with previous studies, such as the findings of Pratiwi, Zulaikha, and Wahyudi (2025) on the gap between knowledge and behavior,<sup>27</sup> or the study by Hasan (2025) highlighting the dominance of peer conformity, this study goes further.<sup>28</sup> It proves that the internalization of Islamic digital ethical values can function as an independent protective factor. Once these values are deeply internalized, students no longer depend on external supervision or peer pressure to behave ethically. Meanwhile, the study by Pebriani et al.<sup>29</sup> still discussed the integration of digital ethics into Islamic Religious Education (*PAI*) in general terms, whereas this study quantitatively measures the contribution of four specific indicators: honesty, responsibility, *tabayyun*, and *hayā'*.

Another unique finding is that although *hayā'* ranked third in the item scores, it emerged as the key factor in the qualitative discussion as an internal filter an aspect overlooked in previous studies that tended to focus mainly on prohibitions and punishments. This study also differs from the work of,<sup>30</sup> which applied Islamic digital ethics within economic and business contexts. This

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<sup>26</sup> N. Hasanah, A. Ilyas, and Z. Alwi, "Digital Ethics from a Hadith Perspective (A Thematic Study of the Concept of Haya' as a Basis for Maintaining the Dignity of Muslim Youth on Social Media)," *P@RAD!GMA: Journal of Cultural and Media Studies* 2, no. 3 (2025): 69–75.

<sup>27</sup> R. A. Pratiwi, S. Z. Zulaikha, and W. E. Wahyudi, "A Study of the Level of Understanding of Religious Values in Facing Dating Culture Among Students," *Muallimun: Journal of Education and Teacher Studies* 5, no. 2 (2025): 273–86.

<sup>28</sup> M. N. Hasan, *Smartphone, External Locus of Control, Conformity and Academic Cheating of Madrasah Tsanawiyah Students in Klaten Regency* (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2025)

<sup>29</sup> V. Pebriani et al., "Internalization of Ethical Values in Social Media from an Islamic Perspective Through Islamic Religious Education Learning," *Journal of Education and the Teaching Profession* 4, no. 2 (2025): 266–71.

<sup>30</sup> R. P. Yudha, E. Rahmawati, and D. Suryana, "Student Perceptions of Project-Based Learning in the Independent Curriculum," *Journal of Educational Innovation* 8, no. 3 (2024): 215–28

research is among the first to empirically examine the influence of the internalization of Islamic digital ethics at the junior Islamic school (*madrasah tsanawiyah*) level, particularly in rural areas with high digital access. Therefore, this study successfully fills the research gap identified in the introduction while also providing a foundation for developing Islamic values-based character education models in the digital era.

## CONCLUSION

Based on the results of the analysis and discussion, this study concludes that the internalization of Islamic digital ethics among students of Students at Balimbing Private Islamic Junior High School is generally at a high level, with an average score of 53.50 out of 60. Among the four indicators examined, honesty obtained the highest average item score (3.80), followed by *tabayyun* or information verification (3.58), responsibility (3.53), and modesty or *hayā'* (3.52). Meanwhile, the students' moral development was categorized at a moderate level, with an average score of 28.28 on a scale ranging from 10 to 50.

The findings also reveal that the internalization of Islamic digital ethics has a positive and significant influence on students' moral development. The regression equation ( $Y = 9.042 + 0.370X$ ) indicates that every one-unit increase in the internalization of Islamic digital ethics contributes to a 0.370 increase in students' moral scores. In addition, the correlation coefficient ( $R = 0.381$ ) demonstrates a moderate relationship between the two variables, while the coefficient of determination ( $R^2 = 0.145$ ) shows that Islamic digital ethics contributes 14.5% to students' moral formation. The remaining 85.5% is influenced by other factors, such as family environment, peer interaction, teacher guidance, and psychological conditions.

Therefore, the research hypothesis is accepted. The study confirms that the stronger the internalization of values such as honesty, responsibility, *tabayyun*, and *hayā'* in the use of digital technology, the stronger the students' moral development will be. This study further emphasizes that amid the rapid and unavoidable growth of digitalization, moral education in Islamic schools should not merely focus on transferring religious knowledge. More importantly, schools

must prioritize the internalization of Islamic digital ethical values, especially *ḥayā'* as an internal moral filter. Schools, teachers, and parents need to work together in creating a healthy digital environment that encourages ethical behavior, beginning from spiritual awareness (*muraqabah*) to responsible actions in cyberspace.

For future research, it is recommended that researchers employ mixed methods approaches, including in-depth interviews and participatory observation, in order to capture the process of value internalization more comprehensively. Future studies should also involve broader samples from various types of madrasahs, such as urban and rural schools or public and private institutions, to strengthen the generalizability of findings. In addition, further research is encouraged to explore other factors contributing to the remaining 85.5% influence, including the role of social media platforms such as TikTok, Instagram, and YouTube, digital parenting styles, and the effectiveness of Islamic-based digital literacy programs. Lastly, future researchers may develop practical intervention models or training programs on Islamic digital ethics that can be systematically implemented in madrasahs.

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