Internalization of Islamic Religious Education Values in Addressing Students' Digital Hedonism Di SMA Kartika I-2 Medan

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Abstract

The rapid advancement of digital technology has significantly transformed students' lives. Easy access to social media, digital entertainment, and various online platforms has not only generated positive impacts but has also contributed to the emergence of a digital hedonistic lifestyle. This phenomenon is characterized by consumptive behavior, an excessive desire for social recognition through social media, and a declining awareness of spiritual values. This study aims to analyze the internalization of Islamic Religious Education (IRE) values in addressing students' digital hedonism. The research employed a qualitative approach using a case study method. Data were collected through observation, interviews, and documentation and analyzed using data reduction, data display, and conclusion drawing techniques. The findings indicate that the internalization of Islamic Religious Education values through teachers' role modeling, religious habituation, the integration of Islamic values into the learning process, and supervision of students' digital media usage contributes significantly to developing students' religious character, thereby reducing tendencies toward digital hedonistic behavior. The study concludes that the successful internalization of Islamic Religious Education values requires synergy among schools, families, and the wider community.

***Keywords**: Value Internalization, Islamic Religious Education, Digital Hedonism, Religious Character*

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Introduction

Digital transformation has reshaped various aspects of human life, including the educational sector. Today's students belong to a digital generation that is highly connected to the internet and social media. Although easy access to information provides opportunities to improve the quality of learning, it also presents challenges, particularly the emergence of digital hedonism among students.

The rapid development of smartphones, social networking platforms, and digital entertainment has significantly influenced students' lifestyles and behavioral patterns. Many students spend considerable amounts of time engaging with online content, seeking instant gratification through entertainment, virtual interactions, and social validation. Consequently, educational values such as discipline, responsibility, and self-control may gradually decline if digital technology is not utilized wisely.

Digital hedonism refers to an individual's tendency to utilize digital technology primarily for excessive pleasure, satisfaction, and social recognition. This phenomenon is reflected in consumptive behavior, excessive use of social media, an orientation toward popularity, and a lack of self-control in the use of digital technology. Students who are excessively exposed to digital media often prioritize online popularity over academic achievement, become highly dependent on virtual approval, and neglect moral considerations in their digital activities.

The influence of digital hedonism extends beyond individual behavior and also affects students' social interactions and learning motivation. Excessive engagement with digital entertainment may reduce face-to-face communication, weaken empathy, and diminish students' participation in productive educational activities. Therefore, schools are expected to create educational environments that promote digital responsibility while strengthening students' moral and spiritual development.

From an Islamic perspective, excessive behavior contradicts the principles of moderation (*wasatiyyah*), responsibility (*amanah*), and noble character (*akhlaq*). Islam encourages believers to utilize every blessing, including technology, in ways that bring benefit (*maslahah*) and avoid harmful consequences (*mafsadah*). Digital technology should therefore function as a means of acquiring knowledge, strengthening social relationships, and promoting virtuous conduct rather than becoming a source of excessive pleasure and materialistic lifestyles.

Therefore, Islamic Religious Education plays a strategic role in shaping students' character through the internalization of Islamic values, enabling them to utilize technology wisely and responsibly. Through learning activities, religious guidance, exemplary behavior, and habituation, Islamic Religious Education seeks to develop students who possess not only cognitive understanding of Islamic teachings but also the moral commitment to practice these values in their daily digital interactions.

The internalization of values is not merely the process of delivering religious knowledge but also the process of instilling values so that they become an integral part of students' attitudes, mindsets, and behaviors. Islamic Religious Education teachers serve as

educators, mentors, role models, and facilitators in developing students' character to face the challenges of the digital era. Effective internalization involves continuous reinforcement through classroom instruction, school culture, parental collaboration, and students' participation in religious and social activities.

Although previous studies have discussed character education, digital literacy, and Islamic Religious Education separately, limited attention has been given to how the internalization of Islamic Religious Education values specifically addresses the growing phenomenon of digital hedonism among students. This gap highlights the need for further research that examines the practical strategies employed by teachers and schools in fostering students' moral resilience in the digital age.

Literature Review

2.1. Internalization of Islamic Religious Education Values

Internalization is the process through which values become integrated into an individual's beliefs, attitudes, and behavior. In the educational context, value internalization extends beyond the transfer of knowledge by encouraging learners to understand, appreciate, and consistently practice moral values in their daily lives. Within Islamic Religious Education (IRE), internalization aims to cultivate students' faith (iman), piety (taqwa), and noble character (akhlaq) through continuous learning, habituation, exemplary conduct, and guidance.

Islamic Religious Education emphasizes the holistic development of learners by integrating cognitive, affective, and psychomotor domains. The success of value internalization is reflected not only in students' mastery of religious knowledge but also in their ability to apply Islamic teachings in social interactions, decision-making, and responsible use of technology. Therefore, IRE teachers function not merely as knowledge transmitters but also as role models and mentors who shape students' moral character through consistent educational practices.

Scholars generally describe value internalization as occurring through three interrelated stages: value transformation, value transaction, and value transinternalization. During the transformation stage, teachers introduce Islamic values through instruction and explanation. The transaction stage involves dialogue, interaction, and reflective learning experiences that encourage students to understand and appreciate these values. Finally, transinternalization occurs when Islamic values become part of students' personalities and guide their behavior voluntarily in everyday life.

2.2. Digital Hedonism Among Students

The rapid expansion of digital technology has significantly transformed students' lifestyles. Social media platforms, online entertainment, digital games, and influencer culture have created environments that encourage instant gratification, excessive consumption, and continuous self-presentation. While digital technology offers educational opportunities, its misuse may contribute to the development of digital hedonism.

Digital hedonism refers to a behavioral orientation in which digital technology is primarily utilized to pursue pleasure, entertainment, popularity, and social recognition. Students exhibiting digital hedonistic behavior often spend excessive time on social networking sites, prioritize virtual interactions over real-life responsibilities, and seek validation through likes, followers, or online popularity. Such behaviors may reduce learning

motivation, weaken self-discipline, increase consumerism, and negatively affect students' emotional and spiritual well-being.

From an Islamic perspective, excessive attachment to worldly pleasures contradicts the principles of moderation (wasatiyyah), self-control, and accountability. Islam encourages Muslims to utilize technological advancements responsibly while maintaining ethical values, social responsibility, and spiritual awareness. Consequently, educational institutions play an important role in preventing the negative consequences of digital hedonism by strengthening students' moral foundations.

2.3. Islamic Religious Education in Developing Digital Character

Character education has become an essential component of educational systems worldwide, particularly in response to technological and social changes. Within Islamic education, character formation is inseparable from religious values that emphasize honesty (sidq), trustworthiness (amanah), responsibility (mas'uliyyah), discipline, respect, and compassion.

Islamic Religious Education contributes to digital character development by helping students evaluate digital content based on Islamic ethical principles. Teachers encourage learners to practice critical thinking, digital literacy, responsible communication, and ethical decision-making when using social media and other online platforms. Through religious instruction, students are expected to recognize both the benefits and potential risks of digital technology while developing self-control in its utilization.

The internalization of Islamic values can be strengthened through classroom learning, school culture, extracurricular religious activities, parental involvement, and collaboration among educational stakeholders. These integrated efforts create learning environments that consistently reinforce moral values and encourage students to practice responsible digital behavior.

2.4. Previous Studies

Previous studies have demonstrated that Islamic Religious Education contributes significantly to character formation and moral development among students. Research has shown that the integration of Islamic values into learning activities improves students' discipline, social responsibility, and ethical awareness. Other studies have highlighted the importance of digital literacy education in minimizing the negative impacts of social media and excessive digital consumption.

However, most previous research has examined character education, digital literacy, or Islamic Religious Education independently. Limited studies specifically explore how the internalization of Islamic Religious Education values functions as a strategy for addressing students' digital hedonism. Therefore, this study seeks to fill this gap by examining the processes through which Islamic values are internalized in educational settings to foster responsible digital behavior and strengthen students' moral resilience in the digital era.

Research Methodology

This study employed a qualitative approach using a case study method. The research was conducted at SMA Kartika I-2 Medan. The participants consisted of the principal, Islamic Religious Education teachers, homeroom teachers, and several students selected through purposive sampling. Data were collected through observation, in-depth interviews, and documentation. The credibility of the data was ensured through source triangulation and technique triangulation. Data analysis followed the interactive model developed by Miles, Huberman, and Saldaña, which includes data reduction, data display, and conclusion drawing.

Results

4.1. Teachers' Role Modeling

The findings revealed that teachers' role modeling was the primary strategy used to internalize Islamic Religious Education values in addressing students' digital hedonism. Islamic Religious Education teachers consistently demonstrated discipline, honesty, responsibility, and ethical behavior in both face-to-face interactions and the use of digital technology. By providing positive examples, teachers encouraged students to imitate these values in their daily lives. The participants indicated that students were more receptive to moral values when teachers practiced what they taught, making exemplary conduct an effective means of character development.

4.2. Religious Habituation

The second finding showed that religious habituation significantly supported the internalization of Islamic values. Schools regularly organized religious activities such as congregational prayers, Qur'an recitation before lessons, collective supplications, and Islamic celebrations. These routine activities strengthened students' spiritual awareness and gradually developed positive habits, including self-discipline, gratitude, and responsibility. Continuous religious practices also helped students develop self-control, which is essential in preventing excessive engagement with digital entertainment and social media.

4.3. Integration of Islamic Values into the Learning Process

The third finding indicated that teachers integrated Islamic values into classroom instruction by connecting religious teachings with contemporary digital issues. Learning materials were linked to responsible social media use, digital ethics, cyberbullying prevention, online communication etiquette, and the Islamic principles of moderation (*wasatiyyah*) and accountability (*amanah*). This contextual learning approach enabled students to understand that Islamic teachings remain relevant in addressing challenges arising from technological advancement and digital lifestyles.

4.4. Collaboration Between Schools and Parents

The fourth finding demonstrated that collaboration between schools and parents played a crucial role in reinforcing the internalization of Islamic values. Teachers maintained regular communication with parents regarding students' learning progress and digital behavior. Parents were encouraged to supervise their children's use of smartphones, social media, and online activities while reinforcing Islamic values at home. This partnership created a consistent educational environment in which students received similar moral guidance both in school and within their families.

4.5. Discussion

Overall, the findings suggest that the internalization of Islamic Religious Education values effectively contributes to addressing students' digital hedonism through an integrated educational approach. Teachers' exemplary behavior, continuous religious habituation, contextual learning, and strong collaboration between schools and parents collectively foster students' awareness of responsible digital technology use. These strategies not only reduced excessive consumptive behavior and dependence on social media but also strengthened students' religious character, self-control, and ethical decision-making. However, the effectiveness of these efforts depends on the consistency of their implementation, active

parental involvement, and a supportive social environment that continuously reinforces Islamic values in students' everyday digital experiences top of form ottom of form.

Conclusion

The internalization of Islamic Religious Education values is an effective strategy for addressing students' digital hedonism. Through teachers' role modeling, religious habituation, the integration of Islamic values into classroom instruction, and collaboration with parents, students develop the moral and spiritual foundation necessary to use digital technology responsibly. The successful internalization of these values depends not only on classroom learning but also on strong collaboration among schools, families, and society in fostering students' religious character to cope with the challenges of the digital age.

Furthermore, this study highlights that strengthening Islamic values in education should be viewed as a continuous and comprehensive process rather than a single instructional activity. Schools are encouraged to develop sustainable programs that integrate character education, digital literacy, and Islamic ethics into both curricular and extracurricular activities. Future research may explore the effectiveness of various models of Islamic value internalization in different educational settings and examine their long-term impact on students' digital behavior. Such efforts are expected to contribute to the development of educational practices that not only enhance academic achievement but also cultivate morally responsible, digitally literate, and ethically grounded generations capable of facing the challenges of an increasingly digital society.

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