

Digital Ethics Integration in Akidah Akhlak Learning to Prevent Hoaxes and Hate Speech Among Students at Madrasah Tsanawiyah Negeri 1 and 2 Padangsidempuan

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ABSTRACT

The rapid spread of hoaxes and hate speech through social media has become a serious moral concern for adolescents in Indonesian madrasahs. This study examines how digital ethics is integrated into Akidah Akhlak learning as a preventive measure against hoaxes and hate speech, how students respond to such content, and which factors support or hinder this integration. It adopts a qualitative field design with a phenomenological approach and was conducted at MTsN 1 and MTsN 2 Padangsidempuan between March and May 2026. Data were gathered through observation, interviews, and documentation involving thirteen informants: two headmasters, three Akidah Akhlak teachers, two vice principals for student affairs, and six students. Analysis proceeded from open coding and focused coding to the extraction of themes, supported by source, technique, and time triangulation. Three findings emerge. First, teachers translate tabayyun, muraqabah, and the prohibition of ghibah and fitnah into seven practical forms of integration, ranging from daily advice and the discussion of viral screenshots to briefings delivered by the police and the prosecutor's office. Second, most students can define hoaxes and hate speech and report checking information before sharing it, yet the practice weakens when students are unsupervised, particularly in grade 7. Third, integration rests on six supporting factors, the most decisive being the relevance of the material and the competence of teachers, and is constrained by students' dispositions and by family and community environments. The study therefore offers classroom-level evidence of a process that earlier research has described mainly as a normative proposal or as a relationship between variables, and it shows that students' knowledge of digital ethics develops faster than their conduct outside the classroom.

1. INTRODUCTION

Mobile phones and the social media applications installed on them have become an everyday necessity for adolescents, and communication no longer takes place only through direct meetings but through platforms accessed from personal devices (Ginting et al. 2021). Human needs for information that is fast, accurate, and unrestricted by space and time have made media-based communication a cultural habit in society. In contemporary Islamic education, digital technology functions as a strategic medium for presenting religious material in more varied, attractive, and interactive ways, thereby improving the quality of the learning process (Fardan, Hamzah, and Syaifuddin 2025). At the same time, the openness of these platforms allows content creators to circulate unverifiable stories that can damage moral formation, while many users, including school-age children, have not yet developed the cognitive and affective maturity required to judge which information should be followed and which should be rejected. In this situation the teacher remains the most strategic component of the education system, responsible not only as a source of knowledge

but also as facilitator, manager, guide, and motivator (Ramírez-Montoya et al. 2021). The urgency of the problem is reinforced by religious and legal considerations. The Qur'an instructs believers not to ridicule one another and to avoid calling others by offensive names (al-Hujurat, 49: 11) and directs human beings to control their speech, including in the use of social media (Masrufah, Moh. Zahid, and Mohammad Thoha 2026). Indonesian regulation of information and electronic transactions, initially issued in 2008 and revised in 2016, was designed to prevent the misuse of social media, yet violations of it continue to be reported in line with the intensity of platform use (Parwitasari et al. 2022). Two recent studies show how broad the discussion has become: one examines communication ethics in the use of social media among students, the other reconstructs the concept of communication itself from the Qur'an and finds that it has been reduced to speech alone (Kusnadi et al. 2024; Mutiarani, Karimah, and Syarafa 2024). Akidah Akhlak, a subject taught systematically in every madrasah, is therefore regarded as a strategic locus for moral education, particularly because, as the observations in both madrasahs confirmed, most junior high school students already own smartphones and are active on applications such as TikTok, Facebook, Threads, and Instagram.

Research on digital ethics and religious education has expanded substantially during the past decade. Studies argue that digital communication requires discipline, verification, and responsibility (Yulianti 2022), that legal awareness alone is insufficient without ethical self-regulation (Parwitasari et al. 2022), and that the ethics of digital systems has become a matter of governance rather than of individual goodwill (Ricciardi Celsi and Zomaya 2025). Within Islamic education, Riskiyah et al. synthesised the literature on character development in the digital era through a love-based curriculum (Riskiyah, Aziz, and Yusuf 2026), and Kusumawati argued that Akidah Akhlak education must be reformulated for the digital era (Kusumawati 2021). Fashihullisan et al. examined the creativity of educators in using Akidah Akhlak learning media during digitalisation (Fashihullisan, Supardi, and Lubna 2024), while Fardan et al. identified the role of Akidah Akhlak teachers in implanting digital-ethical values (Fardan et al. 2025). Zulviyana and In'ami demonstrated that Akidah Akhlak learning can cultivate patience and trust among students facing moral challenges (Zulviyana and In'ami 2025), Rubini documented the learning process of the subject together with its supporting and inhibiting factors (Rubini 2021), and Hasan and Zubairi reviewed the strategies and methods through which the subject is taught (Hasan and Zubairi 2023). Research on hoaxes has moved in the same direction: Nasuki derived counter-strategies from hadith and integrated them into religious education (Nasuki 2023), Zulfa Aqila Haq et al. examined tabayyun as the Islamic response to hoaxes in the digital era (Zulfa Aqila Haq, Cika Nurossobah, and Ahmad Sahal Amar 2026), Habibi called on Islamic education to renew its paradigm in the face of technological change (Habibi 2024), and Syauqi et al. studied the formation of spiritual and social attitudes through Akidah Akhlak learning in the digital era (Syauqi et al. 2025). Despite this progress, three issues remain unresolved. First, a substantial part of the literature is conceptual, normative, or library-based, so that what actually happens in the classroom is only rarely documented. Second, the empirical studies that do exist follow a single activity or a single category of informant, such as poster-making with students (Nashihah, Masrufah, and Achoita 2025) or the strategies of one teacher (Ridho and Thontowi 2026), so that planning, delivery, and reception cannot be observed together. Third, most studies report the practice at one moment and from one position: how the integration is sustained over time, and which supporting and inhibiting factors teachers, principals, student-affairs personnel, and students identify when they are asked together, has rarely been documented. The present study addresses this gap by describing, from a phenomenological perspective, the practice of integrating digital ethics into Akidah Akhlak learning, students' understanding of hoaxes and hate speech, and the conditions that support or hinder the integration in two madrasah tsanawiyah in Padangsidempuan, North Sumatra. Its novelty lies in three points: it treats the linkage between Akidah Akhlak and digital ethics as an object of classroom observation

rather than of normative proposal, it triangulates within one setting the accounts of teachers, school leaders, student-affairs personnel, and students, and it separates what students know from what they do when nobody supervises them.

Accordingly, the study is guided by three research questions: (a) how is digital ethics integrated into Akidah Akhlak learning as a preventive measure against hoaxes and hate speech; (b) how do students respond to hoaxes and hate speech after attending Akidah Akhlak learning integrated with digital ethics; and (c) what supporting and inhibiting factors affect this integration? To answer these questions the study employs a qualitative field design with a phenomenological approach, in which the researcher functions as the main instrument and data are obtained through observation, interviews, and documentation and tested by triangulation. This approach is appropriate because the problem concerns meanings and practices situated in a natural setting rather than the measurement of variables. The objectives of the study are to describe the practice of integrating digital ethics into Akidah Akhlak learning, to identify students' understanding of hoaxes and hate speech, and to analyse the supporting and inhibiting factors of that integration at MTsN 1 and MTsN 2 Padangsidempuan. The study is expected to provide empirical material showing how religious education can operate as a practical means of moral formation in digital environments, and to offer teachers, schools, and parents a reference point for preventing the spread of hoaxes and hate speech among students.

2. METHODS

On the basis of the data sources used, this study is classified as field research conducted with a qualitative approach. Field research was undertaken directly at the locations where the phenomenon occurred, enabling the researcher to obtain relevant, accurate, and factual information about the problem studied. The qualitative approach was selected because it allows the object to be examined in its natural setting, with the researcher serving as the main instrument in data collection; triangulation was used to obtain data, and analysis was performed inductively. The results of qualitative research emphasise understanding and interpretation of the observed phenomena rather than generalisation (Coe et al. 2025). In line with the phenomenological design, data collection was not guided solely by existing theory but by the facts discovered in the field, so that empirical information was examined first and used as the basis for interpreting the phenomenon under study. The approach was chosen to obtain data that are deep and meaning-rich, that is, the essence contained in each observed phenomenon, rather than surface information. Generalisation in this design is understood as transferability, meaning that findings may be applied in other contexts or locations provided that the conditions and characteristics are not substantially different from the original setting (Creswell and Poth 2016). The study was conducted at MTsN 1 and MTsN 2 in the city of Padangsidempuan, North Sumatra Province. Research at MTsN 1 Padangsidempuan was carried out from 9 March to 18 May 2026, and research at MTsN 2 Padangsidempuan from 18 April to 26 May 2026. Both madrasahs consistently seek to cultivate Islamic values among students, as reflected in the application of strict rules and regulations, a conducive learning environment, and adequate facilities; MTsN 1 holds an "A" accreditation and MTsN 2 a "B" accreditation. Most students are in early adolescence, an age range that extends from approximately 13-14 to 18 years and is characterised by emotional instability, a tendency toward individualism, and a preference for gadgets over direct social interaction. Continuous guidance is therefore required if students are to uphold the principles taught in Islam.

Participants were the headmaster of MTsN 1, the acting headmaster of MTsN 2, three Akidah Akhlak teachers, the vice principals for student affairs of both schools, and six students from grades 7, 8, and 9, so that 13 informants were involved. Throughout the article each informant carries a

code: H1 is the headmaster of MTsN 1 and H2 the acting headmaster of MTsN 2; T1 and T2 are the Akidah Akhlak teachers quoted at MTsN 1 and T3 the teacher quoted at MTsN 2; VP1 and VP2 are the vice principals for student affairs of MTsN 1 and MTsN 2; and S1 to S3 are the students quoted at MTsN 1 and S4 to S6 those quoted at MTsN 2. These participants were selected because they were directly responsible for, or directly experienced, the planning, delivery, and reception of Akidah Akhlak learning; the principals and student-affairs vice principals represented school policy, the teachers represented classroom practice, and the students represented the recipients of the integration. In addition, several students in grades 7, 8, and 9 at both schools participated in the observations of learning activities. Interview statements are cited in the text by these codes, whereas observation findings are reported as field notes and are therefore not attributed to an individual informant. Table 1 summarises the participants and the interview periods.

Table 1. Participants and Interview Periods

Category of participant	School	No. of informants	Interview period
Headmaster and acting headmaster (H1, H2)	MTsN 1 and MTsN 2	2	March-May 2026
Akidah Akhlak teachers (T1, T2, T3)	MTsN 1 and MTsN 2	3	March-May 2026
Vice principals for student affairs (VP1, VP2)	MTsN 1 and MTsN 2	2	March-May 2026
Students of grades 7, 8, and 9 (S1-S6)	MTsN 1 and MTsN 2	6	March-May 2026
Total	Both schools	13	March-May 2026

In this qualitative study, the researcher served as the main instrument, supported by observation, interviews, and documentation to collect data on digital ethics in Akidah Akhlak learning at MTsN 1 and MTsN 2 Padangsidempuan. Observations focused on learning activities, teacher-student interactions, digital media use, and students' responses to information from social media and the internet. Interviews were conducted with school principals, Akidah Akhlak teachers, vice principals for student affairs, and students in grades 7-9, while documentation included interview records, supporting activity reports, and learning materials(Chand 2025). Analysis proceeded within the qualitative sequence of data reduction, data display, and conclusion drawing(Dahal 2025), and inside that sequence the phenomenological work of coding and theme extraction was carried out in four steps. First, the interview transcripts and the field notes were read repeatedly until each account of digital-ethical practice became familiar, and a marginal note was written for every passage describing what a teacher, a student, or a school official actually did or said. Second, open coding was applied to those passages, each receiving a short label naming the meaning it contained, such as checking the source before sharing, equating hate speech with ghibah, or concluding from a headline. Since the unit of analysis was the description rather than the sentence, codes were kept in the participants' own vocabulary, including terms such as tabayyun, muraqabah, and dosa jariyah. Third, the codes of the first cycle were compared with one another, merged where they described the same phenomenon and split where a single label covered two different meanings, and the focused codes that survived were grouped into categories capable of answering the three research questions. Fourth, themes were extracted by asking what each category revealed about the essence of the experience; this produced the three themes reported in the results, namely the practices through which digital ethics is integrated, the understanding students hold of hoaxes and hate speech, and the conditions that support or hinder the integration. Each theme was then returned to the original transcripts and field notes to confirm that it rested on more than one source, and the categories were discussed with colleagues and with the informants concerned as part of member checking; codes that depended on a single unconfirmed passage were set aside(Creswell and Poth 2016). Data

trustworthiness was ensured through credibility, transferability, dependability, and confirmability, supported by prolonged observation, triangulation of sources and methods, member checking, peer consultation, detailed contextual descriptions, and systematic documentation of the research process.

3. RESULTS AND DISCUSSION

Practice of Integrating Digital Ethics into Akidah Akhlak Learning

Integration may be understood as the joining of two or more elements into a harmonious and mutually complementary whole. In this study it refers to the blending of digital-ethical principles with Akidah Akhlak learning so that students are guided toward appropriate conduct when they read, comment on, or circulate information. Observation showed that teachers do not deliver moral material theoretically only, but relate it to students' daily lives, particularly the use of mobile phones, social media, and internet sources. Students are urged to be careful when receiving and distributing information and are directed not to trust news circulating on social media before establishing its truth, because spreading unverified information harms others and contradicts Islamic moral values. The values of *tabayyun*, honesty, responsibility, guarding the tongue, and respecting others were used as the basis for students' decisions when reading, commenting on, or sharing information. At MTsN 1 Padangsidempuan the integration was already embedded in classroom practice, and the teachers understood digital ethics within the context of the subject. One Akidah Akhlak teacher explained that "digital ethics is a set of moral principles, norms, and rules of conduct for using digital media responsibly, wisely, and politely" (T1, interview, 2026). A second teacher stated that students must apply in the digital world what they learn in class, such as honesty, avoiding harsh words, not hurting others, and not spreading hoaxes, because every action on the internet will be accountable before God (T2, interview, 2026). The headmaster described digital ethics as a basic need rather than a mere recommendation and reported that it was embedded through Akidah Akhlak periods, homeroom teachers, literacy activities, and school *dakwah*, together with rules on mobile-phone use and reminders delivered during morning activities before class (H1, interview, 2026). Classroom practice at MTsN 1 combined advice with concrete examples. Teachers presented screenshots of false news and of social-media comments containing hate speech, and then instilled the understanding that writing hate speech on social media carries the same sin as backbiting or slander, reinforced by the doctrine of *muraqabah*, that is, the awareness of being watched by God (T1, interview, 2026). In grade 7 lessons on praiseworthy character, the values of honesty and thoroughness were linked to the obligation of cross-checking a story before sharing it. The vice principal for student affairs confirmed that digital ethics was strengthened through co-curricular and extracurricular activities and through morning assemblies in the school yard, even though no separate intracurricular subject devoted to it existed (VP1, interview, 2026).

At MTsN 2 Padangsidempuan the pattern was similar. An Akidah Akhlak teacher defined digital ethics as the transfer of the noble character taught in the textbook into the virtual world, so that honesty, courtesy, trustworthiness, and mutual respect are observed not only in face-to-face encounters but also while using social media (T3, interview, 2026). The same teacher connected each material with students' daily situations, including how students comment on social media, circulate information, and use their phones wisely, and used simple case examples to distinguish hoaxes and hate speech from acceptable conduct (T3, interview, 2026). The acting headmaster reported that students were routinely advised to use social media wisely, not to spread hoaxes, and to remain courteous, and that the school cooperated with Akidah Akhlak teachers and counselling teachers in this effort (H2, interview, 2026). The vice principal for student affairs added that the use of digital platforms such as classroom applications and e-learning was always accompanied by teacher supervision, since students sometimes moved from learning applications to games (VP2, interview, 2026). Taken together, seven practices were identified at both schools (Table 2): continuous advice

and feedback from teachers about praiseworthy and blameworthy conduct; the habituation of tabayyun, that is, seeking clarification and checking the truth of information; the presentation of hoax and hate speech examples accompanied by the teaching that such speech is equivalent to ghibah or fitnah and is watched by God; supporting activities, including extracurricular recitation of the Qur'an with digital-ethical themes; cooperation between student-affairs personnel and counsellors in guiding students; guidance during morning assemblies and line-up before class; and briefings delivered by the police and the prosecutor's office.

Table 2. Practices of Integrating Digital Ethics into Akidah Akhlak Learning

Practice	Description
Continuous moral advice	Teachers regularly advise students on praiseworthy conduct and explain blameworthy conduct in digital interaction
Habituation of tabayyun	Students are trained to seek clarification and verify information before believing or sharing it
Examples of hoaxes and hate speech	Screenshots and viral cases are discussed, and such speech is equated with ghibah and fitnah
Strengthening muraqabah	Students are reminded that every act, including online, is witnessed by God and accountable
Supporting school activities	Extracurricular Qur'an recitation with digital-ethical themes, morning assemblies, and line-up before class
Cooperation among school staff	Student-affairs personnel and counsellors jointly guide and monitor students
External briefings	The police and the prosecutor's office deliver guidance on hoaxes and hate speech to students

Students' Understanding of Hoaxes and Hate Speech

Observation indicated that students who followed Akidah Akhlak learning integrated with digital ethics became more careful when writing comments, uploading content, or responding to information on social media. Hoax discussions were introduced through examples close to students' experience, and students were directed to examine the source, the content, and the truth of information before spreading it. Most students understood that information received through social media is not automatically correct and stated that they should look for other sources or ask a teacher or a more knowledgeable person before believing it. Nevertheless, some students remained attracted to reading, commenting on, or sharing information they considered interesting without checking it thoroughly, which indicates that digital-ethical understanding had begun to form but still required continuous habituation. Students at MTsN 1 were able to define both phenomena. A grade 9 student described a hoax as fabricated news that looks genuine and is made to spread panic, and hate speech as words that insult, degrade, or provoke others, adding that teachers repeatedly told students to filter before sharing (S1, interview, 2026). A grade 8 student explained that hoaxes are dishonest information exaggerated so that people share it immediately, while hate speech resembles verbal bullying rather than constructive criticism (S2, interview, 2026). A grade 7 student associated hoaxes with invented stories and hate speech with impolite words that hurt others, and recalled guidance from teachers, counsellors, and visitors from the police and prosecutor's office (S3, interview, 2026). The values students associated with digital conduct were honesty, courtesy, and responsibility. Students stated that they should not copy unverified news, should not pretend or display a luxurious life merely to obtain likes, should not use harsh language when chatting with teachers, and should understand that every movement of their fingers on the screen will be accountable. When encountering hoaxes or hate speech, students reported that they did not believe such content immediately, checked its truth first, skipped or blocked it, reported it, or asked their parents or

teachers (S1-S3, interviews, 2026). Students also recognised that spreading hoaxes and committing hate speech constitutes a continuing sin, or dosa jariyah, and that conduct in the virtual world must be consistent with conduct in the real world.

Comparable responses were found at MTsN 2. Students defined hoaxes as untrue news that many people believe because it circulates on social media, and hate speech as words or writing that insult, ridicule, or wound others (S4-S6, interviews, 2026). They reported checking the truth of information with parents or teachers before sharing it, keeping their language polite even when offended, and refusing to join in hostile comments. Students identified honesty, courtesy, and responsibility as the values most relevant to social media, and responsibility was understood as thinking before posting or commenting and selecting content carefully. Adults in both schools reported similar, though incomplete, change. The headmaster of MTsN 1 observed that students had begun to practise tabayyun when encountering suspicious news and resolved misunderstandings on social media more quickly (H1, interview, 2026). The vice principal for student affairs reported significant but not yet universal change, noting that students sometimes came to verify news and understood that spreading hoaxes falls under a continuing sin, while continued habituation, educational phone checks, and morning messages remained necessary (VP1, interview, 2026). The acting headmaster of MTsN 2 reported that students had become more careful and now checked information before trusting or sharing it (H2, interview, 2026). Teachers at both schools emphasised that the greatest challenge was consistency when students were unsupervised, and that grade 7 students, in particular, were still forming the habit and needed continuous guidance (T1-T3, interviews, 2026).

Supporting and Inhibiting Factors

Observation showed that most students responded positively to Akidah Akhlak learning linked with digital ethics and understood the material more easily when teachers used examples from their social-media experience. Some students already displayed digital-ethical behaviour, such as being careful in sharing information, not trusting news of unclear origin, and using polite language. However, the practice was not yet evenly distributed, and some students still required supervision and reinforcement from teachers, particularly in verifying information and maintaining language during communication (Table 3). Six supporting factors were identified. First, the Akidah Akhlak material itself is relevant to digital ethics, because topics such as *sidq*, *amanah*, *tabayyun*, and the prohibition of *ghibah* and *fitnah* can be contextualised directly in digital life. Second, teachers possess the awareness and the technological competence required for integration, which one teacher described as the bridge that makes integration possible in the classroom. Third, facilities and access are adequate, including projectors for displaying examples of hoaxes and hate speech, internet access, and a computer laboratory. Fourth, students possess self-awareness, which both teachers and students described as the most important factor because no rule can replace internal willingness. Fifth, parents support the effort, since character is formed both at school and at home. Sixth, school programmes support integration, particularly religious extracurricular activities such as the recitation of the Qur'an in which digital-ethical topics are addressed. Two categories of inhibiting factors were identified. The first originates within students: personalities and levels of understanding differ, some students show little interest in learning, and many are reluctant to read long texts, so that the culture of *tabayyun* taught in class is defeated by the habit of drawing conclusions from headlines. Some students also treat hoaxes and hate speech as something normal, amusing, or merely a joke, and behaviour is least consistent when students are not supervised. The second category is the family and community environment, since parents' educational backgrounds and parenting styles differ, some parents regard mobile phones only as entertainment, and some parents themselves are easily caught by hoaxes and therefore cannot model good practice. Students further reported that the time they

spend outside school, at home and with peers, is greater than the time spent in school, so that unsupportive surroundings can neutralise classroom guidance (Table 3).

Table 3. Supporting and Inhibiting Factors of Digital Ethics Integration

Category	Factor
Supporting	Akidah Akhlak material relevant to digital ethics
Supporting	Awareness and technological competence of Akidah Akhlak teachers
Supporting	Adequate facilities and access to technology
Supporting	Self-awareness of students
Supporting	Support from parents
Supporting	Supporting school programmes and religious extracurricular activities
Inhibiting	Factors within students: differing dispositions, low interest, reluctance to verify information, inconsistency when unsupervised
Inhibiting	Family and community environment: differing parenting patterns, parental inattention or poor modelling, and time spent outside school

Teachers responded to these obstacles in three ways: continuing to give advice and cooperating with parents so that students' time at home is used positively; delivering personal correction and warnings through the student-affairs personnel and counsellors, with students being given the opportunity to improve rather than being condemned; and using an age-appropriate case approach in which currently viral cases are discussed collectively so that students recognise the material as their own reality (T1-T3, interviews, 2026).

DISCUSSION

The first finding indicates that teachers and school leaders at both madrasahs had already integrated digital ethics into Akidah Akhlak learning through advice, habituation of tabayyun, concrete examples, the doctrine of muraqabah, supporting activities, and school rules. The meaning of this finding is that abstract moral concepts were translated into specific digital conduct, so that students received not only knowledge about faith and character but also an operational guide for reading, commenting, and sharing. This result is consistent with Nasuki, who derived strategies for countering hoaxes from hadith, namely emotional management, exchange of thought, broadening of insight, and clarification, and integrated them into religious education through intra-curricular and extracurricular activities (Nasuki 2023). The comparison also marks a difference of level: Nasuki proposed those four strategies for curriculum design, while the madrasahs observed here had adopted no formal programme of the kind, because no separate intracurricular subject devoted to digital ethics existed. What they did instead was attach clarification and the broadening of insight to material already inside Akidah Akhlak, whereas emotional management and the exchange of thought appeared only inside general advice and the discussion of viral cases. The present study therefore documents the informal route by which preventive logic enters the Akidah Akhlak classroom: tabayyun and the equivalence of hate speech with ghibah and fitnah are taught as moral obligations rather than as legal rules, and they are carried by routine school activity rather than by a new subject or module. The finding also corresponds with Zulfa Aqila Haq et al., who argued that handling hoaxes containing hate speech from the perspective of Islamic law requires tabayyun of every circulating message (Zulfa Aqila Haq, Cika Nurossobah, and Ahmad Sahal Amar 2026), and with Ridho and Thontowi, who observed that Akidah Akhlak teachers in the digital era must act as motivators, inspirators, and innovators who employ digital tasks and media in character

building(Ridho and Thontowi 2026). The difference lies in the kind of statement each study makes. Both earlier works are prescriptive: one establishes what the law requires of the believer, the other what the teacher ought to become, and both are supported by argument rather than by observation of a lesson. The present data are descriptive, and they expose the cost of that ideal, because the practices described by the participants are unevenly realised and depend on adults being present. Teachers in both schools reported that the weakest point is consistency when students are unsupervised, a condition that neither the juristic argument about tabayyun nor the profile of the innovative teacher addresses. The finding therefore supports the earlier conclusions and, at the same time, marks the boundary of what a rule or a role definition can accomplish on its own.

The theoretical connection may be understood through the concept of integration itself: digital ethics and Akidah Akhlak are adjusted to a single problem so that they form one coherent whole. Akidah Akhlak supplies the theological grounding, the belief that human beings are responsible for their speech and conduct, while digital ethics supplies the domain-specific application. This interpretation is consistent with the view that Akidah Akhlak education in the digital era must be adaptive, because religious values are now encountered not only in school but continuously through the internet(Kusumawati 2021; Zulviyana and In'ami 2025), and with the finding that teachers who are aware and capable of using technology can implant digital-ethical values effectively(Fardan et al. 2025). The field data qualify that reading in one respect. Integration in these two madrasahs was not the product of a redesigned curriculum but of teachers fitting digital cases into lessons that already existed, and it therefore rests on the personal initiative of individual teachers. Kusumawati's call for a reformulation of Akidah Akhlak education describes the destination; what the present observation records is a practice that reaches part of that destination without institutional change, which is why the practice remains uneven rather than settled. The second finding shows that most students understood what hoaxes and hate speech are, knew the values that should govern digital conduct, and described behavioural responses such as verifying before sharing, refusing to comment hatefully, reporting content, and consulting parents or teachers. The headmaster of MTsN 1 described Akidah Akhlak as an internal filter that enables students to protect themselves from the negative effects of social media, since formal rules alone can be circumvented whereas a strong faith and character provide a durable barrier(H1, interview, 2026). This interpretation gives the finding its meaning: understanding was expressed not as abstract knowledge but as a moral filter applied at the moment of encountering information. This result converges with Nashihah et al., whose qualitative study of poster-based learning in an Akidah Akhlak classroom found that students' understanding of digital morality was still low because earlier material had remained normative and detached from context, and that progress depended on cooperation between school, teachers, students, and parents(Nashihah, Masrufah, and Achoita 2025). The comparison sharpens the present finding rather than merely confirming it: the earlier study explains why understanding is weak, whereas the present data show what understanding looks like once digital ethics has been taught, and where it still breaks down. Students here link honesty, courtesy, and responsibility with what they post, and they recognise the religious prohibition of ghibah and fitnah when they encounter hostile comments. The result also speaks to Habibi's argument that Islamic education must renew its paradigm in response to technological civilisation(Habibi 2024): in these two classrooms that renewal is already under way, although only at the level of a single subject. It likewise meets Wingkolatin et al., who formulated a digital-citizenship-based model to strengthen students' academic ethics, although at university level rather than in a madrasah(Wingkolatin et al. 2026).

The limits of the finding should also be stated. Understanding did not translate into uniform behaviour: some students still engaged with interesting content without verifying it, grade 7 students were still forming the habit, and teachers identified consistency in the absence of supervision as the greatest challenge. This pattern suggests that knowledge and disposition develop faster than habit,

and that the religious concept of muraqabah is being used precisely to address the moment when external supervision is absent. The observation is consistent with the report that students continue to need reinforcement through daily habituation, educational monitoring of phone use, and messages delivered before class (VP1, interview, 2026). The third finding identifies six supporting and two categories of inhibiting factors. The supporting factors correspond with the conditions reported by Fashihullisan et al., who emphasised the creativity of educators and the availability of learning media as preconditions for effective Akidah Akhlak instruction in the digital era (Fashihullisan et al. 2024), and they illustrate at classroom level the concern raised for Indonesian education as a whole, where access to schooling has expanded but quality remains the open question (Darmawan et al. 2024). The ordering of the factors, however, differs from the weight that facilities and media carry in that literature. Both madrasahs here already possessed projectors, internet access, and a computer laboratory, so the material conditions were met before the study began, and what determined whether integration took place was whether a teacher could turn those resources into a lesson about a viral screenshot. The participants agreed on this point: without teachers who understand technology the integration would not proceed. The relevance of the material is decisive in the same way, because the subject already contains concepts that can be transferred to digital conduct with only a slight shift of context.

The inhibiting factors reveal that the school is only one of the environments in which students are formed. Students reported that time spent at home and with peers exceeds time spent in school, and teachers reported that some parents treat mobile phones as entertainment, do not monitor use, or are themselves inattentive to hoaxes. This condition is consistent with the argument that ethical conduct in digital environments depends on the user's own discipline in checking information before sharing it (Ginting et al. 2021) (Yulianti 2022) and that awareness of the law does not substitute for ethical self-regulation (Parwitasari et al. 2022). It also explains why teachers combined three responses: continuous advice, personal correction, and age-appropriate case discussion. The point at which these data part company with the wider literature is that all three responses operate inside school hours, whereas the risk described by the students accumulates outside them, so that the contribution of the school is real but bounded. The findings carry several implications. For theory, they strengthen the proposition that integrating digital ethics into Akidah Akhlak learning contributes to the formation of students' digital character, and they extend the discussion of digital ethics in Islamic education with classroom-level evidence from a madrasah setting. For educational practice, teachers may use the identified practices as a reference for designing lessons that connect moral material with contemporary digital cases, schools may formalise digital-literacy programmes and ethical guidelines for device use, and parents may accompany children at home through rules of use and regular conversation with teachers. For methodology, the study shows the value of triangulated field data drawn from several categories of participants within one setting. The reach of these implications is limited to settings that resemble the two madrasahs studied; for a wider claim a quantitative or experimental design with a larger sample would be needed to measure changes in student behaviour, and comparable studies in other subjects and educational levels would broaden the findings.

4. CONCLUSION

This study set out to describe the practice of integrating digital ethics into Akidah Akhlak learning, the understanding students develop in responding to hoaxes and hate speech, and the supporting and inhibiting factors of that integration at MTsN 1 and MTsN 2 Padangsidempuan. Three conclusions follow from the data. First, both madrasahs integrate digital ethics into Akidah Akhlak learning through seven recognisable practices: continuous advice, the habituation of tabayyun, the

discussion of hoax and hate speech examples, the strengthening of muraqabah, supporting religious activities, cooperation between student-affairs personnel and counsellors, and guidance during morning activities, including briefings by the police and the prosecutor's office. Second, most students understand how to respond to hoaxes and hate speech: they treat such content as a violation of tabayyun, amanah, and the prohibition of ghibah and fitnah, recognise spreading it as a continuing sin, and report checking information before sharing it. That understanding, however, is not yet uniform behaviour, since practice weakens when students are unsupervised and is still forming among grade 7 students. Third, the integration is supported by six factors, the most decisive being the relevance of the Akidah Akhlak material and the technological competence of teachers, together with adequate facilities, the self-awareness of students, parental support, and school programmes; it is inhibited by differences among students and by the family and community environment in which pupils spend more time than at school. The contribution of the study lies in its demonstration, through triangulated field data from two madrasahs, that religious education can operate as a practical and preventive framework for the moral formation of adolescents in digital environments.

Several limitations qualify these conclusions. The study covers two madrasah tsanawiyah in one city, so the seven practices and the two categories of inhibiting factors cannot be assumed to represent madrasahs elsewhere. It rests on thirteen informants and on accounts given during interviews and observations conducted between March and May 2026, and statements about how students behave away from school may reflect what teachers and officials expect rather than what students actually do. No measure of behavioural change was taken before and after the integration, so the study describes practice and understanding but cannot show whether the instruction reduces the circulation of hoaxes. The researcher also served as the main instrument, which makes the reading of codes and themes dependent on his or her interpretation of the field. Comparative research with a wider sample, a longer period, and a quantitative or experimental design would be needed to test how far these findings travel.

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