

Transformation of Islamic Religious Education Values in Shaping Islamic Digital Resilience of MA Students

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Abstract:

The development of 21st-century digital technology influences students' learning patterns, social interactions, and future orientation. Besides providing easy access to information, the digital space also presents challenges in the form of hoaxes, social media pressure, cyberbullying, and anxiety before graduation. This study aims to describe students' digital challenges, identify internalized Islamic Religious Education (PAI) values, and analyze their transformation in shaping Islamic digital resilience among students at MA Kanjeng Sepuh. The study used a qualitative approach with a descriptive design. Data were obtained through in-depth interviews, observations, and documentation involving PAI teachers and 12th-grade students. Data analysis refers to the Miles and Huberman model, including data reduction, data presentation, and conclusion drawing. The results of the study indicate that the values of trust, trustworthiness, patience, trust in God, gratitude, and responsibility are the foundation for strengthening students' digital resilience. Value transformation occurs through Islamic Religious Education (PAI) learning, teacher role models, madrasah culture, worship habits, and daily life practices. This internalization is reflected in the ability to verify information, use social media responsibly, control emotions, and face future uncertainty adaptively. Descriptive analysis was conducted by organizing and interpreting data to identify patterns of value internalization, manifestations of digital behavior, and their relationship to student resilience. These findings produce a conceptual model of Islamic Religious Education Value Transformation towards Islamic Digital Practices and Islamic Digital Resilience as a contribution to strengthening students' character in facing the challenges of Society 5.0.

Keywords: Islamic Religious Education; islamic digital resilience; value transformation; digital behavior; society 5.0.

1. Introduction

Teenagers are an age group that is in a developmental phase that makes them more vulnerable to exposure to the negative influences of digital media. The digital era has fundamentally changed the way students acquire information, interact socially, and develop future orientation. The presence of social media, online learning platforms, and various digital applications provides extensive opportunities for developing 21st-century knowledge and skills (Purwanto, 2024).

However, these developments also present new challenges for adolescents, such as exposure to unverified information, cyberbullying, social media addiction, decreased concentration in learning, digital social pressure, and anxiety about the future (Zahri et al., 2020). This situation is increasingly relevant for final-year madrasah students who are facing the transition phase to higher education and the world of work. Therefore, the ability to adapt and survive in the face of various digital risks is a crucial need for the younger generation of Muslims in the era of Society 5.0.

The increasing use of social media among Generation Z presents a challenge that cannot be ignored. This is reinforced by data from a 2025 survey by the Indonesian Internet Service Providers Association (APJII), which showed that 99.16% of teenagers aged 13-18 have used social media. Platforms such as *Instagram*, *TikTok*, and *X (Twitter)* It does provide benefits as a means of communication and a source of information, but it also increases the risk of spreading hoaxes, *cyberbullying*, *Fear of Missing Out (FOMO)*, online fraud, and various forms of cybercrime. This suggests that Generation Z tends to be more preoccupied with the flow of information and social validation than preparing themselves for the future. As a result, trends such as low self-control, increased social anxiety, and weakened mental and spiritual resilience emerge among students in an instantaneous digital culture. This condition stems from national data showing a decline in the character index of Indonesian students to 69,52 (Putra et al., 2023).

This decline indicates a serious problem in student character formation in the digital age. This phenomenon is evident in various social cases, such as the increase in adolescent depression due to social comparisons on digital media, the rise of cyberbullying, and student indiscipline, reflecting a weakening of moral and ethical control. Furthermore, this is reinforced by real-life cases in digital news, such as the increase in adolescent depression in Surabaya due to social comparisons on social media, as well as cases of cyberbullying (*cyberbullying*) which often leads to immoral or criminal acts (Ardiansyah et al., 2023). It doesn't stop there, the news *Jatim Times* The 2026 East Java crisis highlighted a student ethics crisis, prompting the need to strengthen moral education in schools. This situation demonstrates that academic intelligence does not always align with students' emotional, spiritual, and moral maturity. If this situation persists without adequate character building, the younger generation could potentially experience behavioral degradation, low empathy, and a loss of social etiquette.

This situation demonstrates the urgency of addressing mental health issues from adolescence onward, which cannot be addressed through academic orientation alone. The reality on the ground shows a gap between the formal, written curriculum and the actual practice. *hidden curriculum* in the form of exemplary practices (*new*) and the instilling of discipline, which often determine the success of a student's mental development. Furthermore, there is a tendency to reduce character education to only cognitive aspects; Islamic values are taught as a pile of theoretical knowledge, not as real-life experiences.

As a result, Islamic character is not automatically formed even if students have an extraordinary mastery of religious theory. This creates an urgent need for the implementation of an experience-based curriculum strategy (*experiential*) that can deeply touch the affective and psychomotor aspects of students. Furthermore, there is a wide variation in student resilience; not all students have the same mental resilience even though they are in the same school. In the context of Generation Z, spiritual resilience is important because social media pressure often creates false standards of happiness that can affect adolescents' psychological well-being (Purwanto, 2024). An Islamic psychology perspective views the values of patience, trust in God, self-control, and spiritual closeness as essential in maintaining students' mental health amidst the increasingly complex flow of digitalization (Sheilahriry et al., 2025).

Education needs to provide significant space for strengthening the mental and spiritual dimensions. The curriculum should be integrated with Islamic boarding school curricula. Integrating general knowledge with Islamic values, moral development, and spiritual development has strategic potential in this context. Religious subjects, character education, and flagship school programs such as fostering worship, reading scriptures, and Islamic activities have the potential to contribute to building adolescents' mental resilience in facing the psychosocial pressures of the digital era.

Theoretically, this research is based on the Theory of Internalization of Values based on Muhaimin's theory, which explains that educational values do not stop at the knowledge stage, but are transformed into awareness, beliefs, and behavior in everyday (Muhaimin, 2001). This perspective is combined with Ann Masten's Resilience Theory, which views resilience as an individual's capacity to adapt positively when facing difficulties and pressures (Nasyiatul & Diana, 2018). In addition, the concept of Digital Resilience developed by Sonia Livingstone is used to explain an individual's ability to recognize, manage, and recover from various risks that arise in the digital environment (Sonia, 2009). The integration of these three perspectives allows for a more comprehensive study of how the values of Islamic Religious Education play a role in shaping student resilience in the digital era.

Although research on digital literacy, character education, and resilience has grown rapidly, most studies still treat these three aspects separately. Research on digital literacy generally focuses on technical competency in technology use, while research on resilience is more often examined from an educational psychology perspective. On the other hand, research on Islamic Religious Education tends to highlight religious character formation

without specifically linking it to the digital challenges students face. Thus, there remains a research gap regarding how Islamic Religious Education values are transformed into students' digital lives and serve as a mechanism for building digital resilience, particularly for Islamic boarding school (pesantren)-based madrasah students who face academic pressure, the influence of social media, career uncertainty, and the demands of 21st-century competencies as they approach graduation.

Based on this gap, this study aims to analyze the transformation process of Islamic Religious Education values in shaping Islamic digital resilience in grade XII students of MA Kanjeng Sepuh. This study is expected to produce theoretical contributions in the form of a conceptual model of PAI Value Transformation for Islamic Digital Practices and Islamic Digital Resilience. The model offers a new perspective that Islamic values such as amanah, tabayyun, sabar, tawakal, gratitude, and responsibility not only function as moral guidelines, but also become a source of student resilience in facing various digital challenges. Practically, the results of the study are expected to be the basis for developing Islamic digital character development programs, strengthening digital literacy based on religious values, and strategies to improve the readiness of madrasah graduates in facing the challenges of Society 5.0.

2. Methods

This study employs a qualitative approach with a descriptive design to explore and describe in depth the transformation process of Islamic Religious Education (PAI) values in shaping students' Islamic digital resilience. This design was chosen because the research focuses on understanding students' experiences, perspectives, and behaviors in navigating the dynamics of digital life, rather than on hypothesis testing. Through this approach, the process of internalizing Islamic values can be examined within the context of educational life, social interactions, and the digital pressures students face.

The research was conducted at MA Kanjeng Sepuh Sidayu, Gresik, which is characterized by the integration of formal education with Islamic boarding school values. These characteristics are relevant to examining the role of the Islamic educational environment in shaping student resilience in facing digital challenges. The research informants consisted of Islamic Religious Education teachers and 11th-grade students selected using the technique *purposive sampling*, based on the suitability of their experience, knowledge, and involvement with the research focus. Islamic Religious Education teachers were selected because of their role in instilling religious values and character building in students, while eleventh-grade students served as sources of information regarding their experiences using digital media, the challenges they face, and the application of Islamic values in everyday life.

Data collection was conducted through in-depth interviews, observation, and documentation. Interviews were used to explore informants' experiences, perceptions, and interpretations of Islamic Religious Education values and their relevance to digital risk

management skills. Observations were conducted to understand students' behavior in using digital media and implementing religious values in the madrasah environment. Meanwhile, documentation was used to supplement the data through a review of character development programs, religious activities, and relevant madrasah documents. Data validity was checked through triangulation of sources and techniques by comparing information from teachers and students and matching the results of interviews, observations, and documentation (Nurfajriani et al., 2024). Data analysis refers to Miles and Huberman's interactive model, which includes data reduction, data presentation, and drawing and verifying conclusions. Data reduction was carried out by selecting and grouping information based on the themes of Islamic Religious Education (PAI) values, digital challenges, internalization processes, and student resilience. The data was then presented in narrative form to identify interconnections between themes, before being interpreted to formulate an understanding of the transformation of Islamic Religious Education (PAI) values toward Islamic digital resilience.

In the interpretation process, the study considered the potential subjectivity of informants in conveying experiences and views, as well as the potential for researcher bias in interpreting the data. Efforts to maintain credibility were made through comparisons between sources and techniques, as well as data interpretation taking into account the research context. The research findings are not intended to produce statistical generalizations for the entire student population, but rather to provide contextual understanding that can be considered for application to educational environments with similar characteristics. Thus, the results of the analysis are expected to explain the transformation patterns of Islamic Religious Education values, their manifestation in digital behavior, and their contribution to the development of students' Islamic digital resilience.

3. Results and Discussion

The results of the study indicate that 45 students of class XII MA Kanjeng Sepuh are in a transition phase characterized by increasing academic demands, social pressure, and uncertainty regarding further education and future careers. Based on the results of initial observations and interviews with students, it was found that some of them, amounting to 30 students, are experiencing concerns about opportunities to continue their studies, readiness to enter the world of work, and the ability to compete amidst increasingly rapid technological developments. This condition is reinforced by minimal support from families because parents are busy working and cannot be invited to share, in addition to the high intensity of social media use which causes some students to easily compare themselves with the achievements of their peers, feeling left behind by developments in their surroundings (*fear of missing out*), and shows a tendency to rely on social recognition in the digital space.

3.1 Results

Research findings also indicate that the digital pressures experienced by students not only impact their academics but also their psychological and emotional well-being. Several

students expressed difficulty controlling their emotions when faced with study pressures, future uncertainty, and interactions on social media. Symptoms include decreased motivation to learn, excessive anxiety about the future, irritability, and difficulty making sound decisions. Furthermore, it was found that students who lack a strong spiritual understanding are more susceptible to confusion in responding to various information and pressures emerging in the digital environment than those with better religious practices.

On the other hand, the research results show that the values of Islamic Religious Education instilled through learning, worship habits, and the religious culture of madrasas contribute to shaping students' abilities to face various digital challenges. The values of trustworthiness, tabayyun (trustworthiness), patience, tawakal (trustworthiness), gratitude, and responsibility are beginning to be evident in the way students filter information, control their use of social media, and respond to the various pressures that arise before graduation. These findings indicate that the transformation of Islamic Religious Education values not only serves to strengthen morals and spirituality but also plays a role in building Islamic digital resilience, helping students remain adaptive, wise, and optimistic in facing the challenges of the digital era and the uncertain future.

Table 1. Islamic Values as a Foundation for Resilience in the Digital Era

Islamic Values	Digital Challenges faced	Emerging Forms of Resilience Practice
Amanah is maintaining trust and moral responsibility.	Social media abuse, privacy violations, and digital footprint risks.	Maintain privacy, be careful about uploading content, and consider the impact of digital activities.
Tabayyun checks the accuracy of information before spreading it.	Hoaxes, disinformation, and a flood of unverified information.	Checking the credibility of sources, comparing information, and making decisions critically.
Sabar in controlling yourself when facing difficulties.	Negative comments, academic failure, social pressure, and comparison with friends.	Controlling emotions, not rushing to respond, and facing pressure calmly.
Tawakkal is surrendering to Allah after making an effort.	Anxiety about graduation, further studies, careers, and future uncertainty.	Do your best, accept the process, maintain composure, and face the future with optimism.
Syukur is appreciating blessings, one's potential, and the process of life.	FOMO, social comparison, low self-esteem, and anxiety about falling behind friends.	Appreciate your own achievements, accept conditions positively, and focus on developing your potential.
Tanggungjawab for using technology wisely.	Excessive use of social media, impaired concentration in learning, and unproductive digital behavior.	Manage the time spent using technology, maintain communication ethics, and utilize digital media for learning and self-development.

In facing these conditions, the values of Islamic Religious Education (PAI) instilled through learning, habituation of worship, teacher role models, and the religious culture of madrasas serve as the foundation for developing Islamic digital resilience. The values of

trustworthiness, tabayyun (religious trust), patience, trust in God (religious obedience), gratitude, and responsibility are reflected in students' efforts to verify information, maintain social media ethics, control emotions, reduce social comparison, and manage technology use proportionally. These findings indicate that the transformation of PAI values not only strengthens morality and spirituality but also supports students' ability to be critical, adaptive, and responsible in facing digital challenges and future uncertainties.

The table 1 shows that the transformation of Islamic Religious Education values occurs through the interconnectedness of religious understanding, digital challenges, and students' behavioral practices. Trust and responsibility support the ethical use of technology, while tabayyun strengthens the ability to evaluate information. Patience and trust in God help students cope with emotional stress and future uncertainty, while gratitude fosters self-acceptance and reduces the tendency to compare achievements with others. Overall, these values serve as moral, psychological, and spiritual resources that support Islamic digital resilience. However, the identified practices should be understood as contextual findings of the research, not evidence that all students have internalized these values equally or that they are the sole factors in shaping digital resilience.

3.2 Discussion

3.2.1 Transformation of Islamic Religious Education Values in Students' Digital Life

The research results show that the digital lives of 12th-grade students at MA Kanjeng Sepuh are inseparable from the use of social media, online communication platforms, and various digital information sources that are part of their daily activities. The high intensity of technology use presents various opportunities and challenges for students approaching graduation. On the one hand, technology facilitates access to information about further education, scholarship opportunities, and personal competency development. However, on the other hand, the digital environment also presents risks such as the spread of false information, social pressure, comparisons of achievements between friends, and a tendency to overuse social media. One strategic approach is through Islamic Religious Education (PAI), which has a vital role in instilling the values of truth, honesty, and social responsibility. In this context, the research results show that the values of Islamic Religious Education obtained through learning, religious habits, and madrasa culture undergo a process of transformation into students' digital behavior.

1) The Value of Trust in the Use of Digital Media

Having a trustworthy nature can lead someone to become a better person. Therefore, cultivating a trustworthy character should begin when a person is still young or at an early age. The value of trust is also an important emphasis in PAI. Trust refers to an attitude of being trustworthy, maintaining responsibility, and not abusing the trust given by others (Asran & Amaluddin, 2025). Research findings indicate that the value of trustworthiness is a crucial foundation in shaping students' digital behavior. Most students understand that social media use is not only about freedom of expression but also about

moral responsibility for all information and activities conducted in the digital space. This understanding encourages students to be more careful when uploading content, commenting, and sharing information with others. For students, trustworthiness is no longer defined narrowly as safeguarding trusts or carrying out tasks assigned by teachers, but rather develops into an awareness of using technology responsibly.

Interview results indicate that students are beginning to realize the importance of maintaining their own privacy and respecting the privacy of others when interacting on social media. This awareness is reflected in their tendency to refrain from sharing personal information without permission, not uploading content that could potentially harm others, and avoiding the dissemination of information whose veracity is uncertain. Furthermore, several students revealed that they are beginning to consider the long-term impact of their digital activities, realizing that each post can leave a digital footprint that could impact their reputation and future.

Research findings based on interviews indicate that the values of trust and responsibility are related to students' awareness of maintaining privacy, considering the impact of posts, and using social media wisely. These values are not only understood as moral obligations in everyday life but also applied to interactions in digital spaces.

According to A.S as an Islamic Religious Teacher:

"We always remind students that trust isn't just about assignments or assignments, but also how they use social media. They should think carefully about what they post, as it can impact them and others."

This view can be strengthened by the results of students' experiences in managing their digital activities. F.N Grade XII Students:

"Now I'm more careful when I post something. I think first about whether it's appropriate, whether it might offend others, and whether it will negatively impact me in the future."

This shows that trust is starting to be interpreted as a moral responsibility in the use of technology, including maintaining privacy and considering digital footprints.

2) The Value of Tabayyun in Responding to Digital Information

The value of tabayyun (reliability) is one of the most prominent findings in this study. Amidst the rapid flow of digital information, students encounter various forms of information that do not necessarily have the same level of validity. This situation demands the ability to sort, verify, and evaluate information before believing it or sharing it with others. In the face of a flood of information, the value of tabayyun (information verification) is a crucial competency. Students are taught not to immediately spread information before verifying its accuracy, to prevent the spread of hoaxes (Adlina, 2026). The results of the study show that some students have developed the habit of checking information sources first before drawing conclusions about news or information circulating on social media.

Students' practice of tabayyun (religious inquiry) is evident in their efforts to compare information from multiple sources, seek additional references, and consider the credibility of the accounts or media outlets conveying the information. This awareness

arises from students' recognition that the spread of hoaxes and disinformation can have negative impacts on both themselves and society. Thus, the value of tabayyun is no longer understood merely as a normative teaching in Islamic Religious Education but has transformed into a digital literacy skill that helps students navigate the complexity of information in the digital age more critically and responsibly.

The value of tabayyun (religious inquiry) is the foundation for developing a critical attitude toward information circulating on social media. Students need to understand that not all information has the same level of truth, making verification a crucial part of Islamic digital behavior.

According to A.S as an Islamic Religious Teacher:

"We teach students not to immediately believe or spread information they find on social media. They need to verify the source first, as Islam teaches us to verify information before jumping to conclusions."

Meanwhile, students' experiences can illustrate the application of these values in everyday life. S.F Grade XII Students:

"If there's a piece of news that's being widely discussed, I try to check the source first. If it's unclear, I choose not to share it right away for fear of it being untrue."

This practice thus demonstrates the relationship between the value of tabayyun and critical digital literacy.

3) The Value of Patience and Trust in Facing Digital Pressure

The study also found that the values of patience and trust in God play a crucial role in helping students cope with the pressures that arise in the digital environment. As 12th-grade students, they are in a phase of uncertainty regarding their educational prospects, career choices, and family expectations. This pressure is further exacerbated by constant exposure to social media posts depicting peer achievements, academic success, and seemingly idealized images of life.

In modern life, filled with challenges and uncertainties, the value of tawakkal (trustworthiness) has become increasingly relevant. Many individuals experience anxiety and stress due to excessive reliance on their own abilities and worldly gains. In such circumstances, tawakkal can provide the inner peace and psychological stability needed to live life with optimism and confidence. The concept of instilling tawakkal in Islamic education, as well as identifying the forms, materials, goals, and applications of tawakkal in an educational context, is discussed. Tawakkal can be instilled through education with spiritual, emotional, and rational approaches. Educational materials that emphasize strengthening faith, dhikr (remembrance of God), gratitude, pleasure, and awareness of God's greatness are key to developing a tawakkal character in students (Radhiah, 2025).

In such situations, the value of patience helps students respond slowly to the pressures they face. Students revealed that they strive to control their emotions when receiving negative comments, facing failure, or observing the achievements of others perceived as superior. Meanwhile, the value of tawakkal (relief) fosters the belief that every

effort must be accompanied by an attitude of surrender to Allah SWT after maximum effort. The combination of these two values helps students reduce excessive anxiety about the future, accept the process they are undergoing, and maintain emotional stability when facing various digital challenges.

4) The Value of Gratitude in Preventing FOMO and Social Comparison

The results of the study show that the phenomenon *Fear of Missing Out* (FOMO) is a common challenge faced by students approaching graduation. Many students worry about falling behind their peers, especially when they see posts about academic achievements, college plans, organizational activities, and other accomplishments on social media. This can lead to feelings of low self-confidence, anxiety, and even doubt in one's own abilities. In dealing with these situations, gratitude acts as a protective factor, helping students view life more positively.

From an Islamic psychology perspective, gratitude also plays a crucial role in maintaining the mental and emotional health of adolescents. By being grateful and accepting myself, I become calmer, more confident, and able to appreciate every process I go through in life (Reza & Miswar, 2025). Among adolescents, FOMO often manifests as a compulsion to constantly monitor social media, participate in various activities, or compare one's achievements with those of peers for fear of being perceived as less active, less successful, or lagging behind in their social environment (Arfianti, 2025). From an adolescent perspective, FOMO is seen as a challenge that can impact learning concentration, psychological well-being, and self-confidence, as it encourages them to be constantly connected to the digital world and seek social validation (Hilya et al., 2025). Therefore, adolescents need to develop self-regulation skills, critical thinking, and attitudes of gratitude and self-acceptance to be able to use social media healthily without getting caught up in digital social pressures.

Students who have a strong understanding of gratitude tend to be more accepting of their circumstances, appreciate the process they are going through, and are less likely to fall into the social comparison culture that thrives on digital media. Gratitude also encourages students to focus more on developing their potential rather than constantly comparing themselves to others. These findings suggest that gratitude contributes to fostering optimism, increasing self-acceptance, and reducing social anxiety that arises from digital media use.

5) The Value of Responsibility as the Basis for Islamic Digital Behavior

The value of responsibility is an important foundation in shaping students' Islamic digital behavior. One of the main contributions of Islamic Education (PAI) in developing a responsible character is through the integration of religious values into the learning process. Teachers not only convey normative Islamic teachings but also exemplify the application of these values in everyday life (Jumahir et al., 2025). The research results show that students are beginning to understand the importance of managing technology use proportionally to prevent it from interfering with academic obligations or religious

activities. This awareness is reflected in some students' ability to manage their social media usage time, limit unproductive digital activities, and utilize technology to support learning and self-development. In addition to time management, responsibility is also evident in students' awareness of the consequences of each digital activity they undertake. Students understand that posts, comments, and interactions in digital spaces can impact themselves and others. Therefore, they strive to maintain ethical communication, avoid behavior that harms others, and use technology more productively. The use of digital media to seek educational information, participate in online training, and broaden their horizons regarding the world of college and careers are concrete examples of the implementation of the value of responsibility in students' digital lives.

Overall, the research results show that the values of Islamic Religious Education do not stop at the level of normative knowledge, but undergo a process of transformation into students' digital behavior. The values of trust, *tabayyun*, patience, *tawakal*, gratitude, and responsibility are implemented in how students filter information, manage emotions, use social media wisely, and face various pressures that arise in the digital environment (Sahroni et al., 2024). This transformation demonstrates that the values of Islamic Religious Education serve as both a moral foundation and a personal resource that helps students navigate the complexities of digital life more adaptively, critically, and responsibly.

3.2.2 Building Islamic Digital Resilience through Internalization of Islamic Religious Education Values

A crucial question that emerged after discovering various Islamic digital practices among students is how these behaviors ultimately develop into resilience in facing the challenges of the digital era. The research findings indicate that students' ability to respond to social media pressure, future anxiety, career uncertainty, and various digital risks does not emerge instantly. These abilities are formed through a continuous process of internalizing Islamic Religious Education values within *madrasahs* and Islamic boarding schools (*pesantren*). In this context, the values of trustworthiness, trustworthiness, patience, trust in God, gratitude, and responsibility are not only understood as religious learning materials but gradually become behavioral guidelines that influence how students think, behave, and make decisions in their digital lives.

1) Islamic Religious Education Values Instilled in the Madrasah Environment

The process of developing Islamic digital resilience begins with the instillation of Islamic Religious Education values, which are part of the educational culture at MA Kanjeng Sepuh. This is supported by an integrated education system (*Dual System Education*) which combines the national curriculum and the Islamic boarding school curriculum. Through this system, students not only acquire general knowledge and technological skills, but also gain reinforcement of Islamic values through learning about faith and morals, the books of the Salaf, worship practices, and the habituation of religious life in the Islamic boarding school environment. The concept of Islamic character

education, resilience theory. Islamic character education places moral values, exemplary behavior (*new*), habituation, and spiritual strengthening as the foundation for the formation of student personality (Hasyati & Fadhil, 2025). The flow diagram of value instillation can be described as follows:

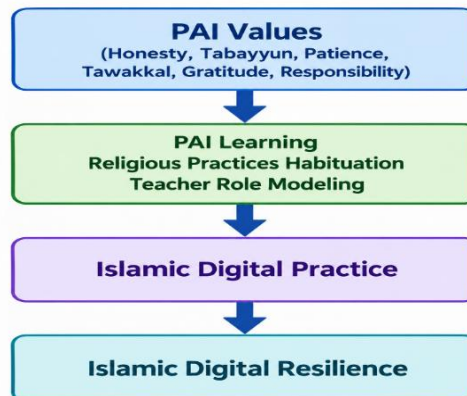


Figure 1. Flow Diagram

This hierarchical model illustrates the process of developing Islamic digital resilience, beginning with the internalization of Islamic Religious Education (PAI) values, including honesty, tabayyun (religious obedience), patience, tawakkal (religious obedience), gratitude, and responsibility. These values are implemented through Islamic Religious Education (PAI) learning, practicing religious practices, and exemplary teacher behavior, which then shapes Islamic digital practices, ultimately leading to the development of Islamic digital resilience. An interview with an Islamic Religious Education teacher revealed that the value of tabayyun (religious verification) is consistently instilled in students through the practice of verifying information before believing it or sharing it with others. According to the informant, this practice is crucial because students receive a variety of information from social media every day, many of which may not have the same level of validity. Therefore, students are encouraged not to immediately accept information as truth, but to first verify the source and consider its implications before sharing it with others.

2) The Process of Internalizing Values from Muhaimin's Perspective

The research findings show that the process of forming Islamic digital resilience takes place through the stages of value internalization as stated by Muhaimin, namely value transformation, value transactions, and value transinternalization. In the value transformation stage, teachers explicitly introduce Islamic Religious Education values through classroom activities, religious lectures, book studies, and character development. At this stage, students gain an understanding of the importance of trust, trustworthiness, patience, trust in God, gratitude, and responsibility in everyday life. This finding aligns with Muhaimin's view that value transformation is the process of conveying values from educators to students through verbal communication. In the context of this research, the

transformation stage is evident in various madrasah efforts to introduce ethical technology use and the importance of Islamic values in facing digital developments.

The next stage is the transaction of values. At this stage, two-way communication occurs between teachers and students, allowing these values to be discussed, understood, and contextualized within the students' life experiences. For example, when students encounter hoaxes, cyberbullying, or social media pressure, teachers not only provide advice but also engage students in dialogue about how to address these issues based on Islamic values. These findings indicate that the internalization process does not occur passively, but rather through interactions that enable students to understand the relevance of religious values to the digital reality they face.

The final stage is the trans-internalization of values. At this stage, values are no longer confined to the realm of knowledge but have become part of students' personalities. The value of trustworthiness (*amanah*) begins to be reflected in the responsible use of social media. The value of *tabayyun* (religious obedience) is evident in the habit of verifying information before sharing it. The values of patience and trust are evident when students are able to control their emotions when faced with pressure or negative comments on social media. Meanwhile, the values of gratitude and responsibility are evident in students' ability to manage technology use proportionally and productively. These findings reinforce Muhaimin's view that successful internalization of values will result in relatively permanent changes in attitudes and behavior in students.

3) Internalization of Values as a Builder of Resilience

From the perspective of Ann Masten's resilience theory, the process of internalizing these values serves as a protective factor that helps students cope with various life pressures. Masten explains that resilience is an individual's capacity to survive, adapt, and recover when faced with adversity. In this study, this ability was seen in students who were able to manage academic pressure, deal with the influence of social media, and respond more positively to future uncertainty.

The results of the study showed that students who have a better understanding and appreciation of religious values are less likely to be influenced by negative trends on social media. They are more critical of the information they receive, less likely to believe hoaxes, and better able to control their emotions when faced with negative comments or social comparisons. Furthermore, the values of *tawakkul* (religious trust) and gratitude help students reduce excessive anxiety about the future because they believe that every effort they make requires patience and trust in Allah SWT. These findings support research by (Hasanah and Rusmawati, 2018) which states that resilience contributes to the maturity of adolescent career orientation. In other words, the better students' resilience, the better prepared they are to plan for the future.

4) Digital Resilience in Sonia Livingstone's Perspective

The research findings can also be explained through the concept of digital resilience proposed by Sonia Livingstone. Livingstone emphasized that the ability to navigate the

digital environment is determined not only by technical skills in using technology, but also by the ability to think critically, evaluate information, and understand the social consequences of digital activities. In the context of this research, the value of *tabayyun* contributes to students' ability to critically evaluate information, while *amanah* (trustworthiness) and responsibility help them understand the moral consequences of digital media use. Meanwhile, patience, trust (relief), and gratitude serve as sources of psychological strength that help students cope with the social pressures that arise from the digital space. Thus, students' digital resilience is built not only through technological mastery but also through strengthening religious values, which serve as internal resources in facing digital risks.

These findings demonstrate that Islamic boarding school-based *madrasah* environments have significant potential for building students' digital resilience. The integration of religious education, Islamic boarding school culture, and technological mastery, implemented through the integrated education system at MA Kanjeng Sepuh, enables students to gain more comprehensive preparation for facing the challenges of Society 5.0.

Overall, the research findings indicate that Islamic digital resilience is formed through a continuous process of internalizing Islamic Religious Education values within *madrasahs* and Islamic boarding schools. These values do not stop at the level of knowledge, but are transformed into Islamic digital practices that then serve as a source of student resilience in facing FOMO, academic pressure, career uncertainty, and various challenges of the digital era. Based on these findings, this study produces a conceptual model of Islamic Digital Resilience that explains the relationship between the internalization of Islamic Religious Education values, Islamic digital practices, and the formation of student resilience in facing digital challenges leading up to graduation.

3.2.3 PAI Value Transformation Model towards Islamic Digital Resilience

Based on the research results, it was found that the development of Islamic digital resilience in students at MA Kanjeng Sepuh did not occur instantly, but rather through a gradual and ongoing process. This process begins with the internalization of Islamic Religious Education values, which are then manifested in Islamic digital practices and ultimately shape students' ability to adapt to various challenges that arise in the digital environment. These findings indicate that students' resilience in facing the digital era is influenced not only by technical abilities in using technology, but also by the strength of the religious values that have been ingrained in them. Based on these findings, this study formulated a conceptual model that describes the relationship between the internalization of Islamic Religious Education values, Islamic digital practices, and the development of Islamic digital resilience in students approaching graduation. The resulting conceptual model consists of three main stages. The first stage is the internalization of Islamic Religious Education values including trust, *tabayyun*, patience, *tawakal*, gratitude, and responsibility. The second stage is the emergence of Islamic digital practices as a form of actualization of values in everyday life. The

third stage is the formation of Islamic digital resilience, characterized by students' ability to face pressure, change, and digital risks adaptively. These three stages form a process that is interconnected and takes place dynamically.

1) First Stage: Internalization of Islamic Religious Education Values

Research findings indicate that the values of trustworthiness, trustworthiness, patience, trust in God, gratitude, and responsibility are the main foundations for character development in students at MA Kanjeng Sepuh. Values are instilled through various complementary educational channels, including Islamic Religious Education (IS) in the classroom, teacher role models, Islamic boarding school-based madrasah culture, and the practice of worship in daily life. An educational environment that implements an integrated system between the national curriculum and Islamic boarding schools provides ample space for the ongoing process of value instillation.

From the perspective of Muhaimin's theory of value internalization, the process occurs through three stages: value transformation, value transaction, and value transinternalization (Muhaimin, 2001). In the value transformation stage, teachers explicitly convey religious values through learning activities, lectures, advice, and character development. Research findings indicate that students gain an understanding of the importance of trust in the use of social media, tabayyun in receiving information, and patience and tawakal (relief) in facing various life pressures. These findings align with Muhaimin's view that the value transformation stage is the process of conveying values from educators to students through verbal communication aimed at instilling a basic understanding of values that are considered good and need to be applied in life.

The next stage is the transaction of values. At this stage, the internalization process is no longer one-way, but rather through active interaction between teachers and students. Research results show that teachers not only explain religious values normatively but also engage students in discussions about various current issues they face in digital life. The phenomena of hoaxes, cyberbullying, social media addiction, and anxiety about the future become subjects for reflection linked to Islamic values. This process enables students to understand the relevance of religious values to the realities of their lives. These findings reinforce Muhaimin's view that the transaction of values occurs through two-way communication, enabling students to choose, understand, and internalize values that align with their life needs.

The final stage is the trans-internalization of values. At this stage, values are no longer merely knowledge but have become part of the students' personalities. The research results show that students begin to apply the value of trustworthiness when using social media responsibly, practicing tabayyun (religious observance) by verifying information before sharing it, and practicing patience and trust in God when facing academic and social pressures. This condition indicates that the values of Islamic Religious Education have undergone a deep internalization process and become guidelines for daily behavior.

2) Stage Two: Islamic Digital Practices

The second stage in this conceptual model is the emergence of Islamic digital practices as a form of implementation of internalized values. The integration of Islamic values into digital literacy also includes teaching students to verify sources, understand media context, and respond wisely to information. Furthermore, Islamic digital literacy emphasizes the importance of media etiquette, where every digital interaction reflects the quality of one's faith. Ethical practices in using social media, such as refraining from spreading disgrace, avoiding gossip, and being mindful of one's words, are essential to building a healthy digital culture. Instilling spiritual values and noble morals in daily life is the main foundation that forms students' internal filters against external influences. These values are not only taught theoretically but also applied practically through examples of good behavior from teachers and the school environment.

The research results show that the religious values instilled in students are manifested in various positive digital behaviors. These practices include the habit of filtering information before believing or sharing it, avoiding hate speech and digital conflict, controlling social media use, and using technology more wisely and productively. Islamic digital practices serve as a bridge between values and resilience. Without concrete practice, learned values have the potential to remain merely cognitive. Conversely, when these values are embodied in concrete actions, they begin to function as personal resources that help students face the challenges of digital life. Research findings indicate that students who practice *tabayyun* are better able to avoid hoaxes, students who have a sense of responsibility are better able to manage their social media use, and students who internalize the value of gratitude are less likely to fall into the social comparison culture that thrives in digital media.

3) Stage Three: The Formation of Islamic Digital Resilience

The third stage is the final outcome of the value transformation process that took place previously. The results of the study indicate that consistent Islamic digital practices contribute to the development of Islamic digital resilience. This resilience is evident in students' ability to adapt to change, not easily experience FOMO, able to control emotions when facing digital pressure, have resilience against the negative influence of social media, and remain optimistic about the future. These findings can be explained through the resilience theory proposed by Ann Masten. According to Masten, resilience is an individual's ability to survive, adapt, and bounce back when faced with difficulties (Nasyiatul & Diana, 2018). In the context of this study, resilience is crucial because 12th grade students are facing multiple challenges simultaneously, ranging from academic pressure, graduation demands, the uncertainty of further education, career planning, to the influence of an increasingly complex digital environment. The results indicate that the values of Islamic Religious Education help students develop healthier adaptation mechanisms in dealing with these various pressures. This research finding is also in line with the research of (Hasanah and Rusmawati, 2018) which explains that resilience

contributes to adolescent career maturity. Students with high resilience tend to be better prepared for change, more optimistic about the future, and have a clearer career orientation than those with low resilience. In this study, these abilities were strengthened by religious values, which served as a source of meaning and psychological strength for the students.

Furthermore, the model found can also be explained through the digital resilience perspective developed by Sonia Livingstone. Livingstone emphasized that digital literacy is not only related to the technical ability to use technology, but also the ability to think critically, evaluate information, understand digital risks, and make wise decisions in the digital environment (Sonia, 2009). Research findings indicate that students who internalize the values of *tabayyun*, *amanah*, and responsibility have a better ability to face digital risks than students who only master the technical aspects of technology use. Thus, students' digital resilience is shaped not only by technological skills, but also by the strength of values that serve as a moral foundation in its use.

Conceptually, the Islamic Digital Resilience model developed in this study depicts a continuous process consisting of three stages: internalization of Islamic Religious Education values, application of values in Islamic digital practices, and development of Islamic digital resilience. These three stages demonstrate that students' ability to face the challenges of the digital era is determined not only by their skills in using technology but also by the integration of religious, psychological, and digital dimensions. However, this model needs to be understood with the limitations of the study in mind. Research focused on a single educational institution has a limited empirical scope, so the findings and conceptual model produced cannot be broadly generalized. Furthermore, this study does not fully explain how the process of internalizing Islamic Religious Education values contributes to the development of digital resilience in the long term. Therefore, further research is recommended involving several madrasahs with diverse characteristics, using a longitudinal approach to observe the development of students' digital resilience over time, and combining qualitative and quantitative methods to test the consistency and applicability of the Islamic Digital Resilience model in a broader educational context.

4. Conclusions

The results of the study indicate that the development of Islamic digital resilience in MA Kanjeng Sepuh students does not occur spontaneously, but rather through a process of transformation of Islamic Religious Education values that takes place continuously within the madrasah and pesantren environment. The values of trustworthiness, *tabayyun*, patience, *tawakal*, gratitude, and responsibility instilled through Islamic Religious Education learning, teacher role models, madrasah culture, and the habit of worship have been proven to undergo an internalization process until they become real digital behaviors. This transformation is evident in the students' ability to verify information before sharing it, use social media more responsibly, control emotions when facing digital pressure, reduce the tendency for FOMO, and remain optimistic in the face of uncertainty about further study and careers after

graduation. The integration of Islamic values into digital literacy also includes cultivating students' habits of verifying sources, understanding media context, and responding wisely to information. Instilling spiritual values and noble morals in daily life is the primary foundation that forms students' internal filters against external influences. These values are not only taught theoretically but also applied practically through examples of good behavior from teachers and the school environment. There is an affirmation that the values of Islamic Religious Education not only function as normative moral guidelines, but also become psychological and spiritual resources that strengthen students' adaptability to various risks and pressures in the digital era. This research produces a conceptual model of Islamic Religious Education Value Transformation as Islamic Digital Practice and Islamic Digital Resilience, which explains that student resilience in facing the challenges of Society 5.0 is formed through the integration of internalization of religious values, responsible digital behavior practices, and the ability to face change adaptively. Thus, strengthening the values of Islamic Religious Education is a relevant and important strategy in preparing madrasah graduates who are not only digitally proficient, but also mentally resilient, emotionally mature, and spiritually strong in facing life after graduation.

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