

STRATEGY OF ISLAMIC EDUCATION TEACHERS IN INSTILLING CHARACTER VALUES BASED ON DIGITAL ETHICS AMONG STUDENTS AT SMK NEGERI 4 TANJUNGBALAI CITY

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Abstrak: Fenomena penyalahgunaan media digital di kalangan pelajar, seperti penyebaran hoaks, ujaran kebencian, serta perundungan siber, menunjukkan rendahnya kesadaran terhadap etika digital. Kondisi ini menuntut dunia pendidikan, khususnya Pendidikan Agama Islam, untuk berperan dalam membentuk karakter siswa agar mampu menggunakan teknologi secara bijak dan sesuai nilai-nilai keislaman. Penelitian ini bertujuan mengeksplorasi strategi guru Pendidikan agama Islam dalam menanamkan nilai karakter berbasis etika digital pada siswa di SMK Negeri 4 Tanjungbalai City. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa guru pendidikan agama Islam menerapkan strategi integratif antara ajaran Islam dan fenomena digital melalui keteladanan, pembiasaan, serta diskusi kontekstual berbasis isu digital aktual. Strategi tersebut terbukti efektif dalam meningkatkan kesadaran moral dan tanggung jawab siswa di ruang digital. Namun, rendahnya literasi digital dan keterbatasan fasilitas masih menjadi hambatan. Karena itu, kolaborasi antara guru, sekolah, dan orang tua sangat diperlukan untuk memperkuat karakter digital siswa yang berlandaskan nilai-nilai keislaman.

Kata Kunci: Etika Digital, Pendidikan Karakter, Pendidikan Islam

Abstract: The phenomenon of digital media misuse among students—such as the spread of hoaxes, hate speech, and cyberbullying—indicates a low awareness of digital ethics. This condition demands the educational sector, particularly Islamic Religious Education, to play an active role in shaping students' character so they can use technology wisely and in accordance with Islamic values. This study aims to explore the strategies employed by Islamic Education teachers in instilling character values based on digital ethics among students at SMK Negeri 4 Tanjungbalai City. The study uses a qualitative descriptive method with data collected through observation, interviews, and documentation. The findings show that Islamic Education teachers apply integrative strategies combining Islamic teachings with digital phenomena through role modeling, habituation, and contextual discussions on current digital issues. These strategies effectively enhance students' moral awareness and sense of responsibility in digital spaces. However, low digital literacy and limited facilities remain obstacles. Therefore, collaboration among teachers, schools, and parents is essential to strengthen students' digital character grounded in Islamic values.

Keywords: Digital Ethics, Character Education, Islamic Education

INTRODUCTION

The development of information and communication technology in the era of globalization has brought major changes to various aspects of human life. The digital transformation marked by the advent of the internet, social media, and various online communication platforms has revolutionized the way humans work, learn, interact, and even practice religion (Ibrahim et al., 2024; Warsita B, 2008). In the world of education, the impact of developments in information and communication technology is very noticeable because the teaching and learning process is no longer limited to conventional classrooms but has expanded to virtual spaces that allow unlimited access to information and knowledge. These changes require the adaptation of all components of education in order to transform and face the digital era.

In the context of education in Indonesia, the adoption of digital technology has intensified, especially since the implementation of distance learning policies during the Covid-19 pandemic. This period has become a momentum for accelerating digital transformation in schools and madrasas. However, behind the enormous benefits of the digitization of education, new and complex challenges have also emerged. One of the issues that has come to the fore is the decline in the character and ethics of students in using digital media. Phenomena such as the misuse of social media, the spread of false information (hoaxes), cyberbullying, hate speech, and rude behavior in the digital space have become increasingly worrying issues (Mayeni et al.,

2019). This problem is not merely a matter of technical issues related to technology use, but also concerns morality, ethics, and the character development of the younger generation.

Today's students, known as digital natives, are often skilled at using technology but lack a deep understanding of digital ethics. They are accustomed to living in a fast-paced, instant, and open world but lack the ability to filter information and control their behavior in the virtual world. In this situation, educational institutions must not only transfer academic knowledge, but also play an active role in shaping the character, morals, and social responsibility of students (M . Education must be oriented towards the formation of insan kamil—humans who are intellectually, emotionally, socially, and spiritually intelligent.

Islamic Religious Education plays a strategic role in shaping students' character amid the rapid pace of digitalization. Through Islamic values such as honesty, trustworthiness, responsibility, politeness, and tolerance, Islamic Religious Education teachers are expected to instill moral awareness and guide students to use technology wisely. A major challenge for Islamic education teachers today is how to integrate these Islamic values into learning that is contextual to students' digital lives. Thus, a learning strategy based on digital ethics is highly relevant to develop (Tumiran, 2020).

This challenge is particularly important in vocational high schools. Vocational high schools are educational institutions that prepare students to have

vocational competencies and be ready to enter the workforce. Most vocational high school students are very familiar with technology, social media, and various internet-based applications. However, this ease of access is not always accompanied by responsible digital literacy skills. Many cases of technology misuse among teenagers, such as digital consumerism, plagiarism, and cyberbullying, reflect a weak understanding of ethical technology use. Therefore, Islamic education teachers have a big responsibility in helping students understand the moral boundaries that must be maintained when interacting in the digital space (Astra et al., 2024; Ramli et al., 2023).

Teachers are at the forefront of character education in schools. In the learning process, teachers not only act as conveyors of knowledge, but also as mentors, guides, and role models for students. Lubis and Lestari (2023) emphasize that the success of character education is largely determined by the exemplary behavior of teachers, habit formation, and active and contextual learning strategies. In the context of the digital age, Islamic Education teachers are required to be more creative in integrating moral values into learning activities, whether through project-based learning methods, digital ethics simulations, or reflection on Islamic values in the practical use of technology.

Islamic education itself emphasizes a balance between intellectual, spiritual, and moral aspects. In line with the thinking of Imam Al-Ghazali, education must be oriented towards character building and the development of noble qualities (Al-Ghazali,

2011; Asari, 2012). According to Al-Ghazali, morals are traits that are rooted in the heart and encourage a person to do good without the need for lengthy rational consideration. This view is very relevant to education in the digital age, where moral challenges often arise in new forms that students are unaware of. Therefore, digital ethics-based moral education is an urgent need in the modern education system.

In addition to intellectual intelligence, spiritual maturity and mental strength are also important aspects that must be developed so that students can become individuals with noble character. Yunan et al. (2023) remind us that it is not enough for students to focus only on knowledge, but they must also master the science of self-supervision (*muraqabah*), which is the awareness that every action in the real and digital world is always watched by Allah. It is this kind of spiritual awareness that needs to be instilled in Islamic religious education so that students can behave ethically in the digital world.

SMK Negeri 4 Tanjungbalai City is an educational institution that has an Information Technology department, such as Computer and Network Engineering and Software Engineering. This condition makes students very close to the digital world and technology. On the one hand, this is a great opportunity to develop students' potential in line with the demands of the times. However, on the other hand, their closeness to technology also poses significant moral challenges. Islamic education teachers at this school have a dual responsibility: in addition to fostering Islamic character, they also

instill digital ethics values so that students are able to use technology responsibly (Siregar et al., 2023).

Based on this context, this study seeks to identify and analyze the strategies used by Islamic education teachers in instilling digital ethics-based character values in students at SMK Negeri 4 Tanjungbalai City. This study is based on Islamic character education theory and the concept of digital ethics as it relates to Islamic values in the virtual world. Values such as honesty, responsibility, politeness, and tolerance are examined in the context of students' digital interactions. This study is expected to contribute to the development of an Islamic education learning model that is relevant to the challenges of the digital age and to serve as a reference for teachers in instilling character values based on Islamic teachings in the digital space (Agustia et al., 2023).

Thus, the urgency of this research lies not only in strengthening character education in schools but also in addressing the moral challenges of the digital generation through an Islamic education approach. Effective strategies by Islamic education teachers in instilling digital ethics values are expected to form the foundation for a generation that is intelligent, character-driven, and virtuous in this fast-paced information technology era.

METHOD

This study uses a qualitative approach with a descriptive research type. This approach aims to deeply understand social phenomena that occur naturally in the context of education, particularly regarding the strategies of Islamic Education teachers

in instilling character values based on digital ethics in students at SMK Negeri 4 Tanjungbalai City. The qualitative approach was chosen because it is suitable for exploring the meanings, perceptions, and experiences of teachers and students regarding learning practices oriented towards character building and digital ethics (Swendra, 2018).

The researcher acted as *the key instrument* in this study, so that the researcher's direct involvement in the field was an important part of obtaining authentic data. To support objectivity, the researcher also used auxiliary instruments such as observation guidelines, interview guidelines, and documentation lists. The research subjects included Islamic education teachers who actively taught at SMK Negeri 4 Tanjungbalai City, as well as a number of 10th and 11th grade students who were selected purposively based on their involvement in Islamic education learning activities.

Data collection techniques were carried out in three main ways. First, participatory observation was used to obtain a direct picture of learning activities, interactions between teachers and students, and the application of character values during the teaching and learning process inside and outside the classroom. Observations were conducted several times in different situations to obtain comprehensive data. Second, in-depth interviews were conducted with Islamic education teachers and a number of students to explore their experiences, perceptions, and reflections on the learning process and the

application of digital ethics. The interviews were semi-structured so that the researcher could explore new things that arose during the conversation. Third, a documentation study was conducted by collecting documents such as lesson plans, syllabi, assessment records, and other school administrative documents relevant to the research focus (Sugiyono, 2013).

The data obtained was then analyzed using the interactive analysis model from Miles and Huberman (1994). This analysis included three main stages that took place simultaneously: data reduction, data presentation, and conclusion drawing/verification. (1) Data reduction, which is the process of selecting, focusing, and simplifying the raw data that has been collected to suit the research focus. At this stage, the researcher selected data from observations and interviews that were relevant to Islamic education teachers' strategies, the application of character values, and students' digital behavior; (2) Data presentation was carried out in the form of descriptive narratives that described the findings in the field. The data presentation is organized based on emerging themes, such as teaching methods, classroom interactions, value instillation, and students' views on Islamic education; (3) Drawing conclusions and verification, which is done by interpreting the meaning of the data presented. This process is ongoing until consistent conclusions are reached. Verification is carried out to ensure that the conclusions drawn have a strong and reliable basis.

To ensure data validity, this study used several credibility testing techniques.

First, source triangulation, which is comparing data from various sources (teachers, students, and documents) to obtain consistency of information. Second, technique triangulation, which is using more than one data collection technique for the same phenomenon, such as observation and interviews. Third, member check, which is reconfirming the interview results and researcher interpretations to informants in order to validate the accuracy of the data. In addition, the researcher also extended their participation in the field to deepen their understanding of the social context of the school.

The entire research process was carried out with due regard for research ethics, including obtaining permission from the school, maintaining the confidentiality of respondents' identities, and ensuring that the data obtained was used only for scientific purposes. The researcher ensured that the interviews were conducted with courtesy and respect for the privacy of the sources.

With this methodological design, the research is expected to produce an accurate and in-depth description of the strategies used by Islamic Education teachers in instilling digital ethics-based character values in students at SMK Negeri 4 Tanjungbalai City, as well as providing theoretical and practical contributions to the development of Islamic education learning models in the digital era.

RESULTS AND DISCUSSION

Strategies of Islamic Education Teachers in Instilling Character Values

Character education is a fundamental aspect in shaping students' personalities so that

they have strong moral, spiritual, and social values. In the context of Islamic Religious Education, character education is not only interpreted as a process of instilling Islamic values, but also as a comprehensive effort to shape Muslims with good character who are able to face the challenges of the times wisely. Therefore, teacher strategies are a determining factor in the successful internalization of character values in students. At SMK Negeri 4 Tanjungbalai City, Islamic education teachers apply various learning strategies that are integrated with digital ethics so that Islamic values remain relevant amid the development of information technology. These strategies include role modeling, habituation, active learning methods, and collaboration with parents.

Role modeling is the main strategy applied by Islamic education teachers in the character education process. Teachers are not only tasked with imparting religious knowledge theoretically, but also with being role models for their students. This role modeling is demonstrated through concrete behaviors such as discipline in carrying out tasks, speaking politely, and demonstrating honesty and responsibility (Lubis et al., 2022). In the context of the digital world, Islamic religious education teachers at SMK Negeri 4 Tanjungbalai City strive to set an example in the ethical use of social media, such as not spreading unverified information, avoiding hate speech, and promoting positive content that contains Islamic values. This practice is in line with the command in the Qur'an Surah Al-Hujurat verse 6, which emphasizes the importance of tabayyun or clarification of every news before it is disseminated. By being

good role models in the real world and in the virtual world, teachers show that Islamic teachings are universal and contextual, applicable in all aspects of life.

Cultivating good behavior is the next strategy used by Islamic education teachers. Character values cannot be instilled through theory alone, but need to be practiced continuously in order to become a habit. At school, Islamic education teachers instill a positive culture such as praying before and after learning, reading verses from the Qur'an, and discussing exemplary stories from the prophets and companions. This habit helps students understand that moral values are inseparable from everyday life. In the digital context, habits are also directed at ethical behavior in using technology, such as using polite language when commenting on social media, avoiding cyberbullying, and not spreading content that violates religious norms (Salsabila et al., 2024). Teachers remind students that their behavior in the virtual world is also monitored by Allah, as stated in Surah Al-Mujadilah verse 7 of the Qur'an, "There is no secret conversation between three people, but Allah is the fourth among them." With this spiritual awareness, the habit of ethical behavior becomes part of worship.

Active learning methods are also an effective strategy for instilling character values. Islamic education teachers strive to create a participatory and reflective learning process, rather than a one-way one. Through discussion methods, case studies, simulations, and project-based learning, students are encouraged to think critically about moral and digital ethics issues. For example, teachers invite students to analyze cases of social media

abuse, then discuss relevant Islamic values such as trustworthiness, modesty, and responsibility. Activities like this help students understand that digital ethics are not just social rules, but a manifestation of Islamic values in a modern context. In addition, teachers also use digital learning media such as educational videos, Islamic podcasts, and online platforms that facilitate positive interaction. With this approach, students not only understand Islamic teachings conceptually, but are also able to apply them in their daily digital behavior (Ali, 2022; Rahman et al., 2024).

The next strategy is collaboration with parents. Character building cannot be successful without the support of the family environment. Islamic education teachers at SMK Negeri 4 Tanjungbalai City strive to establish intensive communication with parents through regular meetings, digital communication groups, or joint religious activities. The goal is to reinforce the values instilled at school at home. Parents are encouraged to monitor their children's digital activities and set an example of ethical behavior in the use of technology. This collaboration creates continuity between formal education and family education, so that the character and digital ethics values taught by teachers can develop consistently. In Islam, the family is indeed the first madrasah for children, as the Prophet said, "Every child is born in a state of fitrah, then it is their parents who make them Jewish, Christian, or Magian" (Hadith Bukhari and Muslim). This hadith shows the importance of the family's role in shaping character.

In addition to these four main strategies, Islamic religious education teachers

also instill character values through spiritual reflection and self-evaluation. At the end of the learning process, teachers often invite students to reflect on their actions, both in the real world and in the digital world. This reflection helps students develop moral awareness and personal responsibility. Students are guided to assess for themselves whether their behavior reflects Islamic values, especially in terms of honesty, politeness, and responsibility in online communication. This process of reflection strengthens character building that comes from inner awareness, not just obedience to external rules.

Thus, the strategy of Islamic education teachers at SMK Negeri 4 Tanjungbalai City in instilling character values based on digital ethics is carried out through a combination of role modeling, habituation, active learning, collaboration with parents, and spiritual reflection. This holistic strategy positions teachers not only as educators but also as moral guides and role models for students in navigating life in the digital age. This effort is expected to produce a young generation that is not only intellectually intelligent and digitally skilled but also has good character and is responsible in utilizing technology in accordance with Islamic values.

Digital Ethics in Islamic Religious Education

In the context of modern education, the application of digital ethics in Islamic Religious Education learning has become an urgent need to address moral challenges in the information technology era. The digital world is not just a space for communication, but also an arena for character building and moral values that greatly determine the personality of

the younger generation. Islamic Religious Education teachers at SMK Negeri 4 Tanjungbalai City understand that religious education should not stop at the ritual and cognitive aspects, but must also touch on the ethical realm related to student behavior in the use of digital technology. This is where the role of teachers becomes central, not only as educators but also as moral guides in the digital space (Kusumastuti et al., 2024; Salsabila et al., 2024).

Digital ethics in Islamic Religious Education learning reflects the basic principles of Islamic teachings that emphasize responsibility, honesty, and caution in communication. In the Qur'an, there is a stern warning against spreading unverified news, as stated in Surah Al-Hujurat verse 6. This verse serves as a moral foundation for teachers and students in building ethical awareness in the virtual world, that every piece of information disseminated has social and spiritual consequences. Through this approach, Islamic Education teachers do not merely teach theory about morals, but directly relate it to the digital reality that students face every day. For example, when discussing the topic of honesty, teachers relate it to the practice of digital honesty, such as avoiding plagiarism, not manipulating data, or not taking other people's work without permission (Adnyana et al., 2025).

The application of digital ethics in Islamic Religious Education also requires critical awareness of the negative impacts of social media. Islamic Religious Education teachers at SMK Negeri 4 Tanjungbalai City actively encourage students to analyze various cases of hoaxes, hate speech, cyberbullying,

and privacy violations that often occur on the internet. This analysis is not only carried out rationally but also reviewed from an Islamic ethical perspective. Thus, students are encouraged to understand that every action in the virtual world will be accounted for, as stated by Allah in Surah Qaf verse 18 of the Qur'an, which states that every human utterance will be recorded by guardian angels. This reflective approach helps students internalize that the digital world is not a value-free space, but rather an area that remains subject to moral and spiritual norms.

In addition, Islamic Religious Education teachers strive to instill a sense of responsibility and empathy in the use of technology. Students are encouraged to understand that every comment, post, or message they share can have an impact on other people's feelings and self-esteem. Therefore, learning is directed so that students are able to assess the impact of their digital actions through the lens of Islamic morals. In this case, digital ethics becomes a concrete form of applying the value of *ihsan*—doing good in every action, both visible and hidden. Islamic Education teachers emphasize that maintaining ethics in the virtual world is part of worship, because it reflects the morals of a responsible Muslim (Lubis et al., 2024; Yuniarto & Yudha, 2021).

The strengthening of digital ethics in Islamic Religious Education learning is also realized through a participatory approach that actively involves students. Teachers do not only give lectures but also use discussion methods, case studies, and group reflections to encourage students' emotional and intellectual involvement. For example, in learning about

amar ma'ruf nahi munkar, students are asked to analyze how this principle can be applied in the context of social media—such as reprimanding friends who spread negative content or providing support for educational and inspirational content. Through this method, students not only understand moral concepts theoretically but also practice them in the real digital world.

Furthermore, the application of digital ethics in Islamic Religious Education contributes to the formation of a digital character with integrity. Students who have digital ethics awareness are not only careful in their interactions, but also have the ability to think critically about the information they receive. They are taught to perform tabayyun, which is clarification before spreading news or opinions. This process fosters a culture of digital literacy that is integrated with Islamic values. Islamic Education teachers emphasize that true digital intelligence is not only the ability to operate technology, but also the ability to use technology morally and responsibly in accordance with religious guidance.

In a broader social context, the digital ethics taught through Islamic Religious Education learning are also expected to become a moral fortress for the younger generation amid the rapid flow of cultural globalization. The digital world often presents content that contradicts Islamic values, such as hedonism, unlimited freedom, and extreme individualism. Through digital ethics education, teachers strive to strengthen students' spiritual filters so that they are able to sort and select beneficial content and stay away from things that can damage their morals

and faith. Thus, Islamic Religious Education learning not only produces students who are religious in terms of rituals, but also have moral sensitivity and social awareness in interacting in the digital space.

Conceptually, the application of digital ethics in Islamic Religious Education at SMK Negeri 4 Tanjungbalai City shows a paradigm shift from conventional religious education to religious education that is adaptive to technological developments. Teachers are no longer the sole source of knowledge but function as facilitators who help students interpret Islamic values in a modern context. This approach emphasizes that digital ethics is not merely a complement to learning, but an integral part of efforts to shape a generation of Muslims who are intelligent, wise, and noble in character in the digital age. The integration of Islamic values with digital literacy ultimately creates synergy between faith and technology, so that students are not only able to master the digital world, but also able to spread goodness in it.

School and Family Collaboration in Character Building

Collaboration between schools and families is key to the success of shaping students' digital character, especially in the midst of an increasingly complex technological era. At SMK Negeri 4 Tanjungbalai City, Islamic Education teachers realize that character education cannot be effective without synergy between the school and home environments. Schools have a responsibility as formal institutions to transfer religious and moral values, while families play a primary role in shaping

personalities. Therefore, communicative and collaborative relationships between teachers and parents are very important to ensure that the Islamic values taught at school are also applied in students' daily lives, including in the use of digital media (Mufti et al., 2024).

Islamic education teachers at SMK Negeri 4 Tanjungbalai City implement a routine communication model with parents through face-to-face meetings, online groups, and student progress reports. This communication focuses on two important aspects: students' religious behavior and digital ethics in their online activities. In each meeting, teachers discuss the extent to which students are able to apply Islamic moral values in using social media, such as maintaining manners when commenting, avoiding inappropriate content, and being careful in disseminating information. Parents are given practical guidance on social media etiquette based on Islamic principles, such as the importance of *tabayyun*, maintaining self-respect and respect for others, and refraining from behavior that could potentially cause slander and sin. In this way, digital ethics education is not only the responsibility of teachers, but also part of the family's responsibility.

The collaboration between schools and families also serves as a means of early detection of deviant digital behavior. Teachers and parents work together to identify and deal with cases of digital ethics violations committed by students, such as involvement in online gambling, consumption of negative content, or dissemination of false information that can harm others. In dealing with such cases,

teachers not only impose disciplinary sanctions but also take an educational approach by linking such behavior to Islamic values and moral responsibility before Allah. Parents are then involved in the guidance process at home by supervising the use of gadgets, giving wise advice, and setting a good example in the use of social media. This collaborative approach helps create continuity between learning at school and supervision at home, so that the moral values taught are not interrupted between the two environments (Abrianto et al., 2018; Lubis et al., 2022).

However, in practice, this collaboration is not without challenges. One of the main obstacles is the low level of digital literacy among some parents. Many of them still find it difficult to understand the dynamics of social media and the various forms of digital interaction experienced by their children. As a result, supervision of students' digital behavior at home is often limited or even non-existent. Recognizing this, Islamic education teachers at SMK Negeri 4 Tanjungbalai City took strategic steps to increase parents' understanding through socialization and digital literacy training based on Islamic values. In this activity, parents are invited to understand how technology can be used positively for education, as well as how they can be role models for their children in interacting in the virtual world. This program not only increases technical knowledge but also strengthens moral awareness that educating children in the digital space is part of religious responsibility.

In addition to formal activities, school and family collaboration is also carried out through a weekly reflection program that connects students' learning activities at school with their behavior at home. Islamic education teachers ask parents to observe their children's habits for a week, especially in the use of social media and digital communication. The results of these observations are then discussed together in a discussion forum between teachers and parents to find solutions to the problems that arise. This approach helps create a sustainable monitoring system and provides space for parents to be directly involved in the process of shaping their children's digital character. This collaboration also fosters a sense of shared responsibility, where the success of character education is no longer seen as the sole burden of the school, but as the result of cooperation between two parties that share the same moral vision.

From a pedagogical perspective, the synergy between schools and families in shaping digital character also has important implications for the effectiveness of moral education. Islamic values taught in schools, such as honesty, responsibility, and trustworthiness, will be more easily internalized by students if they are supported by consistent role models in the family environment. For example, when teachers instill the value of digital responsibility in the classroom, parents must also demonstrate similar behavior at home by not sharing fake news, not defaming others on social media, and instilling the awareness that every online activity is monitored by Allah. The integration of values taught at school and

practices carried out at home will create strong moral continuity, making digital character education more meaningful and sustainable (Elihami & Syahid, 2018; Kusumastuti et al., 2024).

Ultimately, collaboration between schools and families in shaping digital character is not just about monitoring technology use, but about instilling spiritual values that guide students' behavior in the digital world. This synergy shows that Islamic education has the flexibility to adapt to changing times without losing its essence. Through close cooperation, teachers and parents are able to shape a young generation that is not only technologically literate but also has a high sense of moral awareness and social responsibility. Thus, the formation of Islamic-based digital character at SMK Negeri 4 Tanjungbalai City not only produces students who are digitally savvy, but also have good character—able to spread kindness, respect others, and maintain self-respect amid the increasingly complex challenges of the virtual world.

CONCLUSIONS

In shaping students' character, the strategies employed by Islamic Education teachers at SMK Negeri 4 Tanjungbalai City play a very important role. Through a holistic approach, which involves exemplary behavior, habit formation, active learning, and collaboration with parents, teachers have succeeded in instilling character values that are not only limited to the real world, but also applied in the digital world. Role modeling is the main strategy, where teachers not only teach religious knowledge

but also demonstrate Islamic behavior through social media, such as maintaining communication ethics and spreading positive content in accordance with Islamic principles. Habituation of good behavior, both in the school environment and in the digital world, also ensures that character values are continuously applied in daily life. Active learning methods encourage students to think critically and reflectively about digital ethics issues, using various techniques such as discussions and case studies related to online behavior. In addition, collaboration between teachers and parents is essential to ensure the consistent application of values, both at school and at home. Through intensive communication and guidance for parents on social media etiquette, a synergy is formed that supports the character development of students in the digital age. All of these strategies aim to shape a young generation that is not only intellectually and digitally intelligent, but also has good character, is responsible in using technology, and has a high moral awareness, both in the real and virtual worlds.

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