

Internalizing Islamic religious education values in developing students' moderate attitudes on social media

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Submission: 20 August 2026

Revision: 10 September 2026

Accepted: 14 September 2026

Abstract

Social media has become an important space for student interaction, presenting challenges such as hoaxes, hate speech, and intolerance that highlight the importance of internalizing Islamic Religious Education values in developing moderate attitudes. This study aims to analyze the process of internalizing Islamic Religious Education values in developing students' moderate attitudes toward social media use. The study employed a qualitative case study involving eight students at a university in Makassar, with data collected through in-depth interviews, observation, and documentation and analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings show that students understood the values of *tasāmuḥ*, *tawassuṭ*, *ukhūwah*, and *tabayun* and manifested them through information verification, respect for differences, avoidance of hate speech, emotional self-control, and polite communication. The contribution of this study lies in explaining the relationship between the internalization of Islamic Religious Education values and students' moderate behavior when addressing diversity in digital spaces.

Keywords: Islamic Religious Education values; *Tasāmuḥ*; *Tawassuṭ*; *Tabayun*; Moderate social media use.

Abstrak

Media sosial menjadi ruang interaksi mahasiswa yang menghadirkan tantangan berupa hoaks, ujaran kebencian, dan intoleransi sehingga internalisasi nilai Pendidikan Agama Islam penting dalam membentuk sikap moderat. Penelitian ini bertujuan menganalisis proses internalisasi nilai-nilai Pendidikan Agama Islam dalam membentuk sikap moderat mahasiswa dalam bermedia sosial. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus yang melibatkan 8 mahasiswa pada salah satu perguruan tinggi di Kota Makassar, dengan data dikumpulkan melalui wawancara mendalam, observasi, dan dokumentasi serta dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa mahasiswa memahami nilai *tasāmuḥ*, *tawassuṭ*, *ukhūwah*, dan *tabayun* serta mewujudkannya melalui verifikasi informasi, penghormatan terhadap perbedaan, penghindaran ujaran kebencian, pengendalian emosi, dan penggunaan bahasa yang santun. Kontribusi penelitian terletak pada penjelasan keterkaitan proses internalisasi nilai PAI dengan pembentukan perilaku moderat mahasiswa dalam menghadapi keberagaman di ruang digital.

Kata Kunci: Internalisasi nilai PAI; *Tasāmuḥ*; *Tawassuṭ*; *Tabayun*; Moderasi bermedia sosial.

Introduction

The development of digital technology has brought significant changes to the ways people communicate, obtain information, and interact in their daily lives (Nur et al., 2024). Social media is no longer used merely as a means of communication but has evolved into a public space that influences users' ways of thinking, opinion formation, and behavior. The Indonesian Internet Service Providers Association (Asosiasi Penyelenggara Jasa Internet Indonesia [APJII]) reported that the number of internet users in Indonesia reached 229.4 million in 2025, with an internet penetration rate of 80.66%, increasing from 221.5 million users in 2024 (Sari, 2025; Wafa, 2025). This increase was dominated by the productive-age population, including university students who are part of Generation Z. Various social media platforms, such as TikTok, YouTube, Instagram, and Facebook, are among the platforms most frequently used to communicate, obtain information, discuss issues, and express views on various social and religious matters (Isra' Ahmad & Supriadi, 2026). This condition indicates that social media has become an inseparable part of university students' lives, including in shaping their perspectives on diversity.

The rapid growth of social media use also presents various challenges that cannot be overlooked. The ease of accessing and disseminating information is often exploited to spread hoaxes, hate speech, intolerance, and provocative religious narratives (Parhan & Jais, 2026). Various studies have shown that digital spaces are vulnerable to reinforcing social polarization through the dissemination of unverified information (Prasetyo et al., 2024; Isra' Ahmad et al., 2025). Meanwhile, Indonesia's Religious Harmony Index in 2025 stood at 77.89, indicating that efforts to strengthen tolerance and religious moderation still need to be continuously pursued (Kementerian Agama Republik Indonesia, 2025). This condition indicates that university students, particularly those belonging to Generation Z, need critical thinking skills, digital literacy, and a foundation of religious values to respond wisely to diverse information and differences.

Islamic Religious Education plays an important role in shaping students' character so that they are able to face various challenges in the digital era. Islamic Religious Education learning is not only intended to provide an understanding of Islamic teachings but also to internalize Islamic values that serve as guidelines for attitudes and behavior (Dahirin & Rusmin, 2024). Value internalization is a process of instilling values that occurs through the stages of value transformation, value transaction, and value trans-internalization (Mashluchah et al., 2023). This process is expected to shape students' personalities so that Islamic values are not merely understood at the level of knowledge but also become a basis for making decisions and taking action, including when interacting on social media.

One of the values that needs to be internalized through Islamic Religious Education learning is religious moderation (Sulistiyowati et al., 2024). Religious moderation refers to a religious perspective, attitude, and practice that emphasizes balance, justice, tolerance, and respect for diversity (Nurlaili et al., 2024). These values are particularly important because social media often becomes a space for debates, the dissemination of unverified information, and the emergence of hate speech that may threaten social cohesion. Students who possess moderate attitudes are expected to respect differences of opinion, verify information before sharing it, avoid disseminating provocative content, and communicate politely in accordance with Islamic values.

Several studies have examined the relationship between Islamic Religious Education, religious moderation, and social media. For example, Isra' Ahmad et al. (2026) showed that Islamic Religious Education learning can increase students' sensitivity to hate speech through the reinforcement of tolerance values. Other studies have also emphasized the importance of internalizing religious moderation values through learning for students in the digital era (Rosyadi et al., 2024). Mukaromah and Kholidah (2025) found that Islamic Religious Education can contribute to the development of students' moderate character, while Putra and Fauzi (2024) examined the integration of religious moderation values into Islamic Religious Education learning. Furthermore, Rahmat (2022) showed that religious moderation can be internalized through the learning process. Nevertheless, these studies have largely focused on learning implementation or the strengthening of religious moderation in general, whereas studies specifically explaining the process of internalizing Islamic Religious Education values in developing students' moderate attitudes when using social media remain relatively limited.

Based on this research gap, this study seeks to integrate the concept of Islamic Religious Education value internalization with the development of students' moderate attitudes in the context of social media use. This study not only examines students' understanding of religious moderation but also explains how the internalization of Islamic Religious Education values is manifested in students' attitudes and behavior when encountering various issues of diversity in digital spaces. This is important because social media has become an inseparable part of students' lives, while the spread of hoaxes, hate speech, and intolerance remains a challenge that needs to be addressed through education (Mundzir, 2024). Therefore, this study aims to analyze the process of internalizing Islamic Religious Education values in developing students' moderate attitudes on social media and to explain how these values are manifested in students' responses to various issues of diversity on social media.

Method

This study employed a qualitative approach to gain an in-depth understanding of students' experiences, interpretations, and behaviors in the process of internalizing

Islamic Religious Education values. The qualitative approach was selected because the study focuses on understanding the experiences and meanings constructed by the informants within the context of their lives (Creswell & Poth, 2018). A case study design was employed because the study sought to examine in depth the phenomenon of internalizing Islamic Religious Education values in the context of social media use within a single higher education setting (Yin, 2018). The study was conducted at a university in Makassar and involved eight students who had completed an Islamic Religious Education course and were active social media users as research informants. The informants were selected using *purposive sampling* based on the suitability of their characteristics with the research focus (Isra' Ahmad, 2026).

Data were collected through in-depth interviews, observation, and documentation to obtain information regarding students' understanding of values, the internalization process, the development of moderate attitudes, and their implementation in responding to various issues of diversity on social media. Data validity was established through technical triangulation by comparing information obtained from interviews, observations, and documentation. The data were subsequently analyzed using the interactive analysis model of Miles, Huberman, and Saldaña (2014), which comprises data condensation, data display, and conclusion drawing and verification. The analysis was conducted interactively to identify patterns of students' understanding, interpretations, and behaviors, thereby providing a comprehensive account of the process of internalizing Islamic Religious Education values in developing students' moderate attitudes on social media.

Results and Discussion

Students' understanding of Islamic Religious Education values

Islamic Religious Education (IRE) is not only oriented toward the acquisition of religious knowledge but also toward the development of students' character and behavior (Herhan and Khaerudin, 2026). Salisah et al. (2024) explain that in the digital era, IRE plays a strategic role in instilling moral and ethical values while helping students respond to changes in patterns of interaction resulting from technological developments. In the context of this study, understanding IRE values is important because social media constitutes an interactive space that brings individuals into contact with diverse opinions, backgrounds, and religious information.

In this study, understanding is demonstrated not only through students' ability to state the meaning of a particular value but also through their ability to relate that value to issues they encounter in everyday life, particularly when using social media. This is evident in all informants' ability to explain the values of *tasāmuḥ*, *tawassuṭ*, *ukhūwah*, and *tabayun* and relate them to ways of responding to differences and information on social media. These findings indicate that IRE values acquired through course

materials, discussions, case studies, and reflection have become knowledge that students can use to interpret the social situations they encounter.

Regarding *tasāmuḥ* and *tawassuṭ*, students understood that differences are part of social life and therefore do not necessarily have to be met with rejection or insult. One informant stated, *“During Islamic Religious Education classes, I came to understand better that differences are normal. Not everyone has to have the same opinion. What matters is how we continue to respect one another and avoid insulting each other on social media.”* This statement indicates that understanding values does not stop at the definition of tolerance but has been connected to ways of regulating responses to differences of opinion in digital spaces. Thus, students understood *tasāmuḥ* and *tawassuṭ* as foundations for maintaining a proportionate attitude when encountering differences.

A more operational understanding is evident in the value of *tabayun*. One informant explained, *“Now, when I see news or posts related to religion, I do not immediately believe them. I try to look for information from other sources first because we were taught in class about the importance of tabayun before drawing conclusions.”* This statement demonstrates a clearer connection between knowledge acquired through IRE learning and how students process information. *Tabayun* is not merely understood as a religious concept but is translated into careful consideration when receiving and drawing conclusions from information circulating on social media.

Meanwhile, the value of *ukhūwah* is understood more broadly in students’ social relationships. *Ukhūwah* is not limited to relationships among Muslims but is also associated with respecting friends who differ in religion, culture, or perspectives. This understanding is relevant to the nature of social media as a public space that brings together users from diverse backgrounds. Thus, students interpret IRE values not as concepts separate from digital life but as guidelines for building social relationships amid diversity.

These findings can be understood through Zuchdi’s (1995) view that attitudes consist of cognitive, affective, and conative components, with the cognitive component relating to perceptions and beliefs. In this study, students’ understanding of *tasāmuḥ*, *tawassuṭ*, *ukhūwah*, and *tabayun* indicates a cognitive foundation used to understand differences and assess information before determining a response. In other words, IRE knowledge serves as an initial basis that helps students formulate considerations when encountering issues on social media.

These findings can also be situated within the framework of value internalization. Mashluchah et al. (2023) demonstrate that internalization occurs through value transformation, value transaction, and trans-internalization. Misnan et al. (2025) likewise identify similar stages in the internalization of Islamic educational values through learning, religious activities, and habituation. In this study, the findings at the stage of understanding primarily reveal the initial dimension of internalization,

namely when IRE values have been understood and have begun to be used by students as a basis for interpreting social situations. Therefore, this understanding provides a foundation for examining how these values are subsequently applied in social media behavior in the following discussion.

Implementation of Islamic Religious Education values in moderate social media behavior

Value implementation can be understood as the stage at which values that have been understood and internalized through the learning process are manifested in actual attitudes and behavior. In the context of Islamic Religious Education (IRE), value implementation is reflected not only in the performance of formal religious practices but also in how students think, interact, and make decisions in their daily lives (Jamil, 2020). The development of social media as a space for digital communication makes the implementation of IRE values increasingly important (Hasan et al., 2025), as students interact not only with their peers but also with the wider community, whose members have diverse religious, cultural, and ideological backgrounds. Therefore, students' behavior on social media can serve as an indicator of the successful internalization of Islamic values taught through IRE.

The connection between IRE learning and social media behavior can be observed in students' experiences when confronting concrete digital issues. The values learned during lectures do not remain limited to an understanding of *tasāmuḥ*, *tawassuṭ*, *ukhūwah*, and *tabayun*, but re-emerge when students have to determine how to respond to information, differences of opinion, or provocative comments. According to the informants, the application of these values is reflected in the habit of checking information before sharing it, respecting different perspectives, avoiding hate speech, controlling emotions during debates, and maintaining polite language. This pattern indicates that IRE learning serves as a reference for students when translating religious values into digital communication contexts.

When dealing with information, *tabayun* represents the most concrete value applied by students. The informants reported that they were more cautious when encountering news or posts related to religion, politics, and issues of diversity. Information was not immediately believed or shared; instead, students first sought comparisons from other sources. One informant explained that when encountering religious information, they did not immediately believe it because IRE learning had taught them the importance of practicing *tabayun* before drawing conclusions. This finding demonstrates a change in how students approach information: *tabayun* is not merely understood as a teaching about verifying truth but is used as a practical step before making decisions on social media. Thus, IRE values are present in students' thought processes when they encounter information that may lead to misunderstanding or provocation.

Unlike issues involving information, the application of *tasāmuḥ* and *tawassuṭ* is more evident when students encounter differences of opinion. The informants viewed differences as a natural part of interaction on social media and chose to respect others' opinions without imposing their own views. One informant stated that as long as there was no insult toward religion, differences of opinion should be respected, while debates that could worsen the situation should be avoided. This attitude demonstrates that the tolerance understood by students has been translated into choices in interaction: not imposing opinions, not belittling others, and recognizing when a debate should be discontinued. Nuraya (2024) explains the importance of integrating tolerance values into IRE learning to develop the ability to respect differences and foster attitudes appropriate to a diverse society. This study demonstrates the application of these values in digital spaces, where students directly encounter diverse perspectives.

When differences develop into provocative comments or hate speech, value implementation is reflected in students' ability to regulate their emotional responses. Most informants reported choosing not to respond to comments emotionally. They tended either to respond politely or to ignore conversations they considered unproductive. This choice indicates that moderate attitudes are determined not only by the ability to accept differences but also by the ability to manage responses when facing situations that may trigger conflict. In this context, students do not merely recognize hate speech as behavior that should be avoided but also attempt to practice self-control as part of how they use social media.

Another aspect emerging from the informants' accounts is an awareness that the language used on social media remains connected to *akhlāq*. The informants explained that lecturers often reminded them that writing on social media is part of behavior that reflects *akhlāq*, leading them to use appropriate words even when expressing criticism or disagreement. This finding indicates that value implementation occurs through simple communication decisions, such as choosing words, determining the tone of a response, and expressing criticism without belittling others. Jamil (2020) places respect, empathy, and responsibility among the character traits that can be developed through IRE. In this study, these values are reflected in students' communication practices as they seek to maintain politeness even when encountering differences or disagreement.

When these findings are considered together, it becomes evident that IRE values are applied according to the types of issues students encounter on social media. *Tabayun* is used when students encounter unverified information; *tasāmuḥ* and *tawassuṭ* when dealing with differences of opinion; while emotional self-control, avoidance of hate speech, and polite language are applied when interactions have the potential to develop into conflict. This pattern indicates that IRE values are beginning to function

as a basis for determining actions rather than merely as knowledge remembered by students. At the same time, the use of social media as a space for learning and interaction, as discussed by Hasan et al. (2025), is relevant to these findings because digital spaces allow values acquired through IRE learning to encounter diverse social situations directly.

These findings can further be understood within the framework of trans-internalization discussed by Isra' Ahmad and Ningsih (2026), which refers to the stage at which learned values begin to be reflected in behavior. In this study, this indication is evident in the relationship reported by informants between IRE course materials and their decisions when using social media. The values of *tabayun*, *tasāmuḥ*, *tawassuṭ*, and *ukhūwah* are not merely mentioned as concepts that students understand but are manifested in actions such as checking information, respecting differences, regulating responses, and maintaining communication. Thus, value implementation in this study demonstrates that IRE learning provides a foundation for students to carry religious values from the learning environment into digital spaces, enabling moderate attitudes to be understood not merely as principles but to be manifested in social media practices.

Process of internalizing Islamic Religious Education values in developing moderate attitudes on social media

Islamic Religious Education values should not remain merely as knowledge acquired by students, as values gain meaning when they are used to guide attitudes. Social media provides a space where this issue becomes evident through information flows, differences in viewpoints, provocative comments, and the potential for hate speech. In such situations, an understanding of *tasāmuḥ*, *tawassuṭ*, *ukhūwah*, and *tabayun* must move from concepts into behavior (Ningrum et al., 2026). Students in this study demonstrated this tendency through the habit of checking information before sharing it, respecting differences of opinion, avoiding hate speech, controlling their emotions, and using polite language. This pattern indicates that internalization transforms values into behavioral guidelines when students encounter digital situations. It also positions students as active agents in the process of developing moderate attitudes.

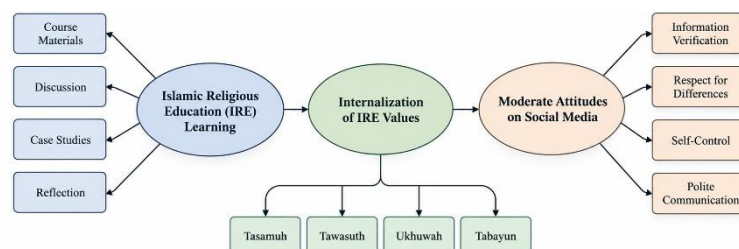


Figure 1. Model of the Internalization of Islamic Religious Education Values in Developing a Moderate Attitude on Social Media

Source: Author's elaboration based on the research findings (2026).

Figure 1 summarizes this process through three interconnected components: *Islamic Religious Education Learning*, *Internalization of IRE Values*, and *Moderate Attitudes on Social Media*. The first component comprises *course materials*, *discussion*, *case studies*, and *reflection* as learning experiences. The second places *tasāmuḥ*, *tawassuṭ*, *ukhūwah*, and *tabayun* as the values that connect the two stages. The third presents *information verification*, *respect for differences*, *self-control*, and *polite communication* as forms of digital behavior. This structure is not intended as a causal model but as a conceptual map summarizing the relationships among the findings. The position of values in the middle indicates that learning does not directly produce behavior but operates through a process of meaning-making. Thus, the figure clarifies how learning experiences can provide a foundation for applying values when addressing digital communication issues. The framework also emphasizes behavior as an observable outcome.

The application of *tabayun* represents the clearest form of internalization because students do not immediately believe religious information, news, or viral issues. They attempt to seek other sources before accepting or sharing such information. Agusta (2024) shows that among students at MTsN 28 Jakarta, the abilities to search for and select information, think critically, communicate through technology, and participate in digital spaces occur alongside very good levels of religious moderation. This finding is consistent with the present study in terms of information screening, but this study demonstrates a more specific value-based foundation. Verification is not conducted merely because students possess digital literacy skills but because *tabayun* is understood as a principle of caution in receiving information. Thus, this study clarifies that digital literacy provides the ability to examine information, whereas *tabayun* provides an ethical direction for using that ability responsibly.

The need for *tabayun* becomes more pronounced when students receive religious messages from various digital sources. Amirudin et al. (2025) show that religious literature accessed through tafsir applications, YouTube, and Instagram contributes to how Indonesian students access and interpret religious messages, including the message of QS Al-Hujurat 49:13 concerning diversity. This finding demonstrates that digital media is not merely a channel for information but also an environment in which religious understanding is formed. This study adds an important dimension by showing that the diversity of these sources requires control in the process of receiving information. *Tabayun* prevents students from stopping at the stage of accessing messages and encourages them to consider the reliability of information before believing or sharing it. Thus, this study complements Amirudin et al. (2025) by demonstrating that digital religious literacy needs to be accompanied by an ethical mechanism that helps students filter messages before using them as a basis for action.

The internalization of *tasāmuḥ* becomes evident when students encounter differences of opinion on social media. They understand differences as part of the social environment and choose to respect others' views without imposing their own beliefs. One informant even considered that differences should be respected as long as they are not accompanied by insults toward religion, whereas debates that merely worsen the situation should be avoided. Rohmawati and Izza (2022) show at SMA Plus Al-Fatihah, Sukorejo, Bojonegoro, that *tasāmuḥ*, *tawassuṭ*, *tawāzun*, and *i'tidāl* are important values in developing students' moderate character. The similarity lies in the position of *tasāmuḥ* as a foundation for responding to differences. However, this study demonstrates its application in a more open and dynamic digital space. *Tasāmuḥ* ultimately does not mean accepting every opinion but maintaining respect for others despite disagreement. This attitude is important because differences on social media can easily develop into personal confrontation.

Tawassuṭ takes a more concrete form when students encounter provocative comments and hate speech. Most informants were not easily provoked and chose either to respond politely or to ignore discussions they considered unproductive. Husna and Thohir (2020) position *tawassuṭ*, *ta'ādul*, and *tawāzun* as important principles in moderation-based IRE learning at SMA Negeri 1 Krembung, East Java, to develop non-extreme religious attitudes. This framework helps explain the students' behavior, but this study provides greater specificity in the context of digital communication. *Tawassuṭ* is not merely a position between two opposing views but also the ability to regulate the intensity of one's response so that differences do not develop into conflict. This study translates the principle of the middle way into actions such as restraining responses, choosing proportionate language, and ending unproductive interactions. This pattern reflects maturity in digital communication. Thus, *tawassuṭ* functions as a regulating principle that prevents students from reacting excessively to provocation.

Emotional self-control demonstrates that moderate attitudes operate at the level of seemingly simple but important decisions. Students do not respond to provocative comments with anger or follow patterns of communication containing hatred. Andrian and Padli (2024) found that sixth-semester students from the 2021 cohort of the Islamic Religious Education Department at UIN Mataram demonstrated high levels of religious moderation, indicated by tolerance, anti-violence, national commitment, and accommodation of local culture. This finding helps explain that moderation is associated with the ability to avoid violence and accept differences. This study extends this meaning to digital communication spaces, where violence can emerge through insults and verbal attacks. Therefore, refraining from responding to hate speech with hate speech constitutes a form of self-control that demonstrates how moderation values are applied when students face interactional pressure. This pattern shows that moderation is not only manifested through an accepting attitude but also through the ability to regulate responses when facing situations that may provoke conflict.

Ukhūwah provides a relational dimension to students' communication behavior. They recognize that writing on social media reflects *akhlāq* and therefore try to choose appropriate words when expressing criticism or disagreement. Lecturers' reminders that writing on social media is part of *akhlāq* further reinforce this awareness. Ashoumi et al. (2022) show that the internalization of moderation values through *Akhlak Tasawuf* learning at Universitas KH. A. Wahab Hasbullah has implications for students' social interaction ethics. This relationship demonstrates that religious values gain meaning when they influence the quality of social relationships. This study extends this meaning to the digital space by showing that *ukhūwah* also regulates how students communicate messages to others. Criticism can still be expressed, but not through insults. Thus, *ukhūwah* functions as an ethical boundary that maintains respect for others' dignity in digital communication. This value makes politeness not merely a matter of language choice but part of students' moral responsibility.

The relationship between learning and behavior becomes evident when students connect IRE course materials with current phenomena in digital spaces. Moderate attitudes are not understood as something that emerges spontaneously but develop through a learning process that provides context for the values being studied. Fasyiransyah et al. (2025) show at SMA Negeri 1 Rejang Lebong that moderation-based IRE learning through an inclusive and interactive approach is directed toward building tolerance and social harmony. This finding is consistent with the present study in positioning learning as an important space for connecting values with real-life experiences. The difference is that this study demonstrates how this context is subsequently carried by students into social media. This means that the meaningfulness of learning is determined not only by the materials delivered but also by students' ability to connect values with current issues encountered in digital communication. Learning becomes more meaningful when values are not presented abstractly but situated within social experiences that are genuinely close to students' lives.

Value internalization is also reinforced through reminders, habits, and the learning environment, which do not always take the form of formal instructional content. Lecturers' reminders that writing on social media is part of *akhlāq* provide an example of how values can be reactivated when students encounter particular situations. Amin et al. (2024) show that the internalization of moderation values through the *hidden curriculum* at Pondok Pesantren Modern Al-Fahd Jakabaring Palembang takes place through educational norms, habits, and culture. This finding helps explain the experiences of students in the present study. Lecturers' reminders can reinforce the connection between religious values and digital behavior. Therefore, internalization does not always require the introduction of new concepts. Previously learned values can be strengthened through repeated messages and habituation, enabling students to become increasingly accustomed to considering the ethical dimension when writing,

commenting, or responding to differences on social media. Thus, the learning environment plays a role in maintaining the presence of values after students leave the classroom and encounter the dynamics of digital communication.

Social media occupies a dual position in the internalization process because it serves both as a space for disseminating religious messages and as a space where moderation-related issues emerge. Afsinatun et al. (2025) found among 108 students at UIN Mataram that the intensity of exposure to digital preaching through TikTok and YouTube had a positive and significant relationship with understanding religious moderation, with $r = 0.499$ and $p < 0.001$. This finding indicates that digital exposure can be associated with the development of moderate understanding. This study complements that finding from a behavioral perspective by demonstrating how students use values when facing the dynamics of digital communication. The distinction is important because understanding does not automatically indicate the use of values. Students in this study verify information, respect differences, regulate their responses, and maintain appropriate language. Thus, social media is not only a source of religious knowledge but also a testing ground that reveals whether understood values are actually used as behavioral guidelines. This position demonstrates that the digital environment can function both as a learning medium and as an arena for value actualization.

The position of students as active agents is important for understanding the internalization of IRE values. Mustakim et al. (2021) show among eight students and two lecturers at a state Islamic higher education institution in Central Java that students can be empowered as agents of moderation through the strengthening of tolerance, inclusivity, flexibility, and objectivity in understanding religious texts. These efforts are also directed toward addressing hoaxes and hate speech through learning resources from journals, websites, and social media. This finding reinforces the position of students as subjects who use values rather than merely recipients of values. This study demonstrates a more specific behavioral mechanism through four IRE values. *Tabayun* directs information verification, *tasāmuḥ* regulates respect for differences, *tawassuṭ* helps control responses, while *ukhūwah* maintains communication ethics. These four values complement one another when students encounter digital issues. Thus, students are not merely objects of moderation development but actors who translate values into decisions and behavior in their everyday interactions.

The overall pattern shows that the internalization of IRE values in this study moves from understanding toward using values as a basis for behavioral considerations. Learning provides a space for recognizing and discussing values, while digital experiences provide a context for applying them. *Tabayun* is manifested in information verification, *tasāmuḥ* in respect for differences, *tawassuṭ* in response regulation, and

ukhūwah in polite communication. This pattern indicates that the values do not stand as separate concepts but work together in addressing digital issues. Because this study focuses on eight students at a single university in Makassar, the pattern should not be interpreted as evidence that IRE learning automatically causes moderate attitudes. The strength of the findings lies in the connection between values and students' behavior. Internalization becomes evident when IRE values guide decisions about receiving information, responding to differences, controlling emotions, and maintaining communication ethics.

Conclusion

This study shows that the internalization of Islamic Religious Education values among students does not stop at conceptual understanding but develops into a basis for determining attitudes when interacting on social media. The value of *tabayun* encourages students to verify information before believing or sharing it, *tasāmuḥ* develops the ability to respect differences of opinion, *tawassuṭ* helps regulate responses to provocation and hate speech, while *ukhūwah* guides students in maintaining politeness in communication. This pattern develops because IRE learning connects religious values with the phenomena and experiences encountered by students in digital spaces. Thus, internalization occurs when learned values are not only understood but also interpreted and used as considerations when choosing responses to information, differences, conflicts, and communication on social media.

This study contributes a conceptual understanding that IRE learning–value internalization–moderate attitudes in social media use constitutes a sequence that can be used to understand the development of students' behavior in digital spaces. The contribution lies particularly in linking four IRE values to concrete forms of behavior, namely information verification, respect for differences, self-control, and polite communication. However, this study is limited by its involvement of only eight students at a single university in Makassar; therefore, the findings cannot be generalized to all students or other higher education contexts. In addition, the behaviors identified were primarily understood through the informants' experiences and accounts and therefore do not capture long-term changes in behavior. Future research is recommended to develop IRE learning models that are more contextualized to the dynamics of social media and to examine their application among students, across different higher education institutions, and in more diverse digital environments.

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