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## ORIGINAL RESEARCH ARTICLE

### Communication Ethical Problems of MTs Darul Ulum Students Tulang Bawang Barat in Learning Creed and Morals in The Digital Era

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#### ABSTRACT

This study aims to analyze the problems of students' communication ethics at MTs Darul Ulum Tulang Bawang Barat in Akidah Akhlak learning in the digital era, to identify the influencing factors, and to examine the role of Akidah Akhlak learning in shaping students' communication ethics. This study employs a qualitative approach with a case study method. Data were collected through observation, in-depth interviews, and documentation, involving students, teachers, and parents as informants. The data were analyzed through the processes of data reduction, data display, and systematic conclusion drawing. The findings reveal that the problems of students' communication ethics in the digital era are quite complex. The issues include the use of impolite language on social media, a lack of awareness of the impact of digital communication, and misunderstandings caused by indirect communication. The influencing factors include digital media as the dominant factor, family environment, peer environment, and students' level of understanding of Islamic communication ethics. Akidah Akhlak learning plays a strategic role in shaping students' communication ethics through the internalization of moral values, teacher role modeling, and the habituation of good behavior in the pesantren environment. The integration between classroom learning and boarding school guidance has proven to improve students' awareness in maintaining ethical communication, although it still requires continuous reinforcement. Therefore, strengthening communication ethics education based on Islamic values that are contextual to digital development is essential in forming students with noble character.

**Keywords:** Students' communication ethics, akidah akhlak instruction, digital era, islamic character education

## ABSTRAK

Penelitian ini bertujuan untuk menganalisis problematika etika berkomunikasi siswa MTs Darul Ulum Tulang Bawang Barat dalam pembelajaran Akidah Akhlak di era digital, mengidentifikasi faktor-faktor yang memengaruhinya, serta mengkaji peran pembelajaran Akidah Akhlak dalam membentuk etika komunikasi siswa. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan dokumentasi, dengan informan yang terdiri dari siswa, guru, dan orang tua. Analisis data dilakukan melalui tahapan reduksi data, penyajian data, serta penarikan kesimpulan secara sistematis. Hasil penelitian menunjukkan bahwa problematika etika berkomunikasi siswa di era digital masih cukup kompleks. Permasalahan yang ditemukan meliputi penggunaan bahasa yang kurang santun dalam media sosial, rendahnya kesadaran terhadap dampak komunikasi digital, serta munculnya kesalahpahaman akibat komunikasi tidak langsung. Faktor-faktor yang memengaruhi kondisi tersebut antara lain pengaruh media digital sebagai faktor dominan, lingkungan keluarga, lingkungan teman sebaya, serta tingkat pemahaman siswa terhadap nilai-nilai etika komunikasi Islami. Pembelajaran Akidah Akhlak memiliki peran strategis dalam membentuk etika komunikasi siswa melalui penanaman nilai moral, keteladanan guru, serta pembiasaan sikap dalam kehidupan pesantren. Integrasi antara pembelajaran di kelas dan pembinaan di lingkungan pesantren terbukti mampu meningkatkan kesadaran siswa dalam menjaga etika komunikasi, meskipun masih memerlukan penguatan yang berkelanjutan. Oleh karena itu, penguatan pendidikan etika komunikasi berbasis nilai-nilai Islam yang kontekstual dengan perkembangan digital sangat penting dalam membentuk karakter siswa yang berakhlak mulia.

**Kata Kunci:** etika komunikasi siswa, pembelajaran akidah akhlak, era digital, pendidikan karakter islami

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## 1. INTRODUCTION

The rapid development of digital technology has brought significant changes in the communication patterns of students, particularly in the madrasah tsanawiyah environment. A phenomenon currently attracting attention is the increasing use of social media and instant messaging applications among students, which is not accompanied by a good understanding of communication ethics. In practice, many students tend to use impolite language, ignore norms of politeness, and even show disrespectful attitudes toward teachers and peers, both in direct and digital communication. This condition indicates a shift in moral values in communication that were previously upheld in the Islamic educational tradition. If this phenomenon continues, it is feared to have a negative impact on character formation, thus not aligning with educational goals, especially in Akidah Akhlak learning.

Theoretically, communication in the perspective of Islamic education does not only function as a means of conveying information but also as a medium for shaping morals and character. Islam firmly teaches the importance of ethics in communication, as stated in the Qur'an: "O you who have believed, fear Allah and speak words of appropriate justice (*qaulan sadīdan*)" (QS. Al-Ahzab: 70). This verse affirms that every individual, including students, is obliged to maintain truth and politeness in communication. Additionally, in QS. Al-Hujurat verse 11, the prohibition of mocking and demeaning others in communication is also explained. The hadith of the Prophet Muhammad SAW also emphasizes: "Whoever believes in Allah and the Last Day, let him speak

good or remain silent" (HR. Bukhari and Muslim). This hadith shows that good communication is an indicator of one's faith.

However, field realities show a gap between the ideal concept of communication ethics in Islam and the practices carried out by students in the digital era. This is reinforced by various studies stating that technological progress without being accompanied by strengthening moral values can cause degradation of communication ethics among adolescents. In the context of formal education, particularly in Akidah Akhlak subjects, it should be at the forefront of shaping students' communication ethics. Akidah Akhlak learning does not only emphasize cognitive aspects but also affective and psychomotor aspects, leading to the formation of real behavior in daily life.

Furthermore, environmental factors also play an important role in shaping students' communication behavior. The family environment, school, and digital society simultaneously influence the communication patterns that develop. Lack of parental supervision in gadget use, weak social control in the school environment, and a free communication culture on social media are external factors that strengthen the occurrence of problems in student communication ethics. In Islam, the importance of guarding one's speech is also emphasized in the Prophet's hadith: "A Muslim is one from whose tongue and hand Muslims are safe" (HR. Bukhari).

Based on this description, it can be understood that the problem of student communication ethics in Akidah Akhlak learning in the digital era is a complex and urgent issue to be studied in depth. Therefore, this research is important to identify forms of communication ethics violations, causal factors, and efforts that can be made to improve the quality of student communication ethics, especially at MTs Darul Ulum Tulang Bawang Barat. This research is expected to provide both theoretical and practical contributions in developing Islamic education that is adaptive to technological developments without abandoning moral values as the main foundation.

The problems that arise in this context are not only understood as a cause-and-effect relationship but also as a complex and contextual social phenomenon. In the field reality, especially at MTs Darul Ulum Tulang Bawang Barat, symptoms of student communication that do not reflect Islamic ethical values were found, both in direct interaction in class and through digital media. Forms of such behavior appear in the use of impolite language, attitudes that lack respect for teachers, and communication patterns that tend to be free without considering norms and etiquette.

Moreover, the problem is increasingly complex with the influence of uncontrolled digital environments. Students are more exposed to communication content that does not reflect politeness values, thereby indirectly forming communication patterns that deviate from Islamic teachings. Lack of supervision and guidance from both the school and family sides further exacerbates this condition. As a result, there is a gap between the theory taught in Akidah Akhlak learning and students' communication practices in daily life.

Various previous studies have examined the phenomenon of student communication ethics in the digital era but still show a research gap that needs further investigation. Research by Wulandari et al. (2026) found that the digital era presents serious challenges to the implementation of ethics, such as increasing anonymity, the spread of hoaxes, and cyberbullying that impact the decline of moral values in online communication. Furthermore, Fitria and Subakti (2022) emphasized that

digital communication without an Islamic ethical foundation causes various communication behavior deviations, thus requiring the strengthening of Islamic values as a solution. Meanwhile, Prabowo et al. (2021) showed that in online learning, students often do not pay attention to communication ethics, such as using impolite language toward teachers through digital media.

On the other hand, research more specific to Akidah Akhlak learning also shows the importance of integrating ethical values in facing the digital era. Zaimina and Zahrah (2024) revealed that digital literacy in Akidah Akhlak learning must include ethical and spiritual aspects to be able to shape students' character holistically. Research by Fardan et al. (2025) also emphasized that Akidah Akhlak teachers have a strategic role in instilling digital ethics through contextual learning. Additionally, research by Jamil et al. (2025) showed that the success of student character formation is greatly influenced by teacher role modeling in internalizing moral values amid the challenges of the digital era.

Although various previous studies have examined communication ethics in the digital era, most still focus on normative and quantitative approaches and have not deeply explored students' subjective experiences in real contexts in the madrasah environment. Moreover, research specifically examining the dynamics of student communication ethics in Akidah Akhlak learning at the madrasah tsanawiyah level, particularly at MTs Darul Ulum Tulang Bawang Barat, is still very limited. Therefore, qualitative research is needed that can understand this phenomenon more deeply, exploring the meanings, experiences, and perspectives of students and teachers in daily communication practices.

## 2. RESEARCH METHODS

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This study employed a qualitative approach with a case study method. The qualitative approach was chosen because it is able to describe social phenomena in depth, particularly regarding the problems of student communication ethics in Akidah Akhlak learning in the digital era. According to Moleong (2018), qualitative research aims to understand phenomena experienced by research subjects holistically through descriptions in the form of words in a natural specific context. This is relevant to this study which focuses on student communication behavior at MTs Darul Ulum Tulang Bawang Barat.

The case study method focuses on MTs Darul Ulum students who represent the current generation growing and developing in the digital era. Yin (2018) stated that case study is an appropriate strategy to answer "how" and "why" questions in social research. In this study, the researcher observed student communication behavior, both directly in the classroom and through digital platforms they use. This is important considering the many interactions that occur outside the formal learning context, which can affect their understanding of communication ethics.

The research was conducted at MTs Darul Ulum Tulang Bawang Barat, which is located in Tulang Bawang Barat Regency, Lampung Province. This madrasah is under the Darul Hidayah Al-Anshori Islamic Boarding School, so the educational system emphasizes not only formal academic aspects but also character and moral development through pesantren life. All students are required

to live in the boarding school dormitory during their education period, providing intensive supervision and guidance from teachers and pesantren caregivers.

Informants in this study were selected purposively based on certain considerations relevant to the research objectives. Informants consisted of students, Akidah Akhlak teachers, and parents. Student informants included 25 students from various classes to obtain a comprehensive picture of communication problems. Teacher informants included 5 Akidah Akhlak teachers with a minimum of 3 years of teaching experience. Parent informants included 10 parents to provide perspectives from the family side. This selection was based on their relevance to the problem of communication ethics occurring in the context of Akidah Akhlak learning in the digital era.

Data collection techniques included observation, in-depth interviews, and documentation. Observation was conducted to directly observe student communication behavior in learning activities and daily interactions, both in the school environment and in digital communication. In-depth interviews were conducted with students, teachers, and parents to obtain more detailed information about communication ethics problems, influencing factors, and the role of Akidah Akhlak learning. Documentation was used to complement data in the form of school documents, activity photos, and learning archives.

Data analysis was conducted using the interactive model of Miles, Huberman, and Saldaña (2014), consisting of three stages: data reduction, data display, and conclusion drawing. Data reduction was carried out by selecting, focusing, and simplifying data obtained from interviews, observations, and documentation. Data display presented data in systematic narrative form, complemented by simple tables and interview quotations to strengthen findings. Conclusion drawing was based on the results of data analysis that had been presented.

Data validity was tested through source triangulation, technique triangulation, and time triangulation. Source triangulation was conducted by comparing information from different informants (students, teachers, parents). Technique triangulation compared data from observation, interviews, and documentation. Time triangulation was conducted by collecting data at different times and situations. Additionally, member checks and peer discussions were also conducted to ensure data validity.

### 3. RESULTS AND FINDINGS

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#### Overview of Research Location

This research was conducted at MTs Darul Ulum Tulang Bawang Barat, an Islamic junior high school located in Tulang Bawang Barat Regency, Lampung Province. This madrasah is under the Darul Hidayah Al-Anshori Islamic Boarding School, so the educational system implemented not only emphasizes formal academic aspects but also character and moral development through pesantren life. Institutionally, MTs Darul Ulum is part of an educational institution that integrates the madrasah education system with the pesantren education system, reflected in students' lives

who not only participate in classroom learning in the morning to afternoon but also follow various religious activities and moral guidance in the pesantren environment in the afternoon to evening.

All students at MTs Darul Ulum are required to live in the boarding school dormitory during their education period. With this system, students' lives are under more intensive supervision and guidance from teachers and pesantren caregivers. Life in the dormitory is not only a place to live but also a means of character education that instills values of discipline, responsibility, and ethics in interacting with others. The pesantren environment provides space for students to learn to apply moral values in daily life through various activities such as congregational prayers, recitation of classical books, evening study activities, and other social activities.

The Akidah Akhlak subject is an important component in the curriculum at MTs Darul Ulum. This subject functions to provide students with understanding of faith and moral values that must be applied in daily life, including in communicating with others. Along with the development of information technology in the digital era, students at MTs Darul Ulum are also not immune from using digital devices such as smartphones and social media, although they live in a pesantren environment that has certain rules in technology use.

### Communication Ethics Problems of Students in the Digital Era

Based on observation and interview results at MTs Darul Ulum Tulang Bawang Barat, it was found that the development of digital technology has a considerable influence on students' communication patterns. Although students live in a pesantren environment and receive intensive moral guidance, the use of digital media still affects how they interact. Several forms of communication ethics problems found include the use of impolite language in digital communication, conveying messages without considering others' feelings, and misunderstandings in social media communication.

**Table 1.** Categories of Student Communication Ethics

| No | Observed Aspect               | Good Category | Sufficient | Less |
|----|-------------------------------|---------------|------------|------|
| 1  | Language politeness           | ✓             | ✓          | ✓    |
| 2  | Attitude toward teachers      | ✓             | ✓          |      |
| 3  | Communication on social media |               | ✓          | ✓    |
| 4  | Emotional control             | ✓             | ✓          | ✓    |
| 5  | Communication responsibility  | ✓             | ✓          |      |

The data shows that digital communication aspects remain a weakness in student communication ethics. Based on the questionnaire given to students, some students admitted that they often use instant messaging applications to communicate with peers. In this communication, sometimes impolite words appear. This shows that some students still do not fully understand the importance of maintaining ethics in digital communication.

Furthermore, observation results also show that some students sometimes use different language between direct and digital communication. In direct communication with teachers, students tend to use more polite language. However, in communication through digital media with peers,

language use becomes freer. This phenomenon shows that the digital environment provides a different communication space compared to face-to-face communication.

The problems of student communication ethics can be analyzed through several main indicators: language politeness, attitude toward teachers, and communication behavior on digital media. First, in the aspect of language politeness, students are still found using informal and impolite language in communication, both directly and through digital media. This indicates a shift in language norms due to the influence of the digital environment. Second, in digital communication, students tend to be freer in expressing opinions without considering the impact on others. However, generally, students at MTs Darul Ulum still show quite good attitudes in daily communication, especially due to the influence of the pesantren environment that emphasizes moral values in students' lives.

### Factors Influencing Student Communication Ethics

Based on the research results, there are several factors influencing student communication ethics at MTs Darul Ulum Tulang Bawang Barat:

**Table 4.** Causal Factors of Communication Ethics Problems

| No | Factor                     | Description                             |
|----|----------------------------|-----------------------------------------|
| 1  | Social Media               | Influence of free and informal language |
| 2  | Peer Environment           | Imitating peers                         |
| 3  | Lack of Supervision        | Minimum control from parents/teachers   |
| 4  | Low Digital Literacy       | Not understanding digital ethics        |
| 5  | Weak Moral Internalization | Values not yet firmly embedded          |

First, the influence of digital media. Currently, most students have recognized and used digital devices such as smartphones. The use of social media and instant messaging applications has become a common means of communication for students. Digital media provides ease in communication but can also create various challenges in maintaining communication ethics. Without a good understanding of communication ethics, social media use can cause communication behavior that is not in accordance with moral values.

Second, the family environment. Based on interviews with several parents, it is known that communication ethics education is also influenced by habits taught in the family environment. Parents who pay attention to how their children speak and interact will help shape better communication attitudes. The family environment is the first place for children to learn to communicate. Therefore, the role of parents is very important in guiding children to get used to using polite language and respecting others.

Third, the peer environment. Interaction with peers also influences students' communication patterns. In pesantren life, students live together with their peers in one dormitory environment. Daily interactions can shape certain communication habits. Peer relationships have a fairly strong influence on adolescent communication behavior, including in language use and ways of expressing opinions. Thus, student communication ethics are influenced not only by school learning but also by various environmental factors they experience in daily life.

## The Role of Akidah Akhlak Learning in Shaping Student Communication Ethics

Akidah Akhlak learning at MTs Darul Ulum Tulang Bawang Barat has an important role in shaping student communication ethics. This subject not only provides understanding of Islamic teachings but also instills moral values that must be applied in daily life. Based on interviews with Akidah Akhlak teachers, it is known that in the learning process, teachers not only explain material theoretically but also provide real examples of how to communicate well according to Islamic teachings. Teachers also often advise students to always guard their speech and respect others in every interaction.

**Table 3.** The Role of Akidah Akhlak Learning in Shaping Communication Ethics

| No | Role                  | Implementation               |
|----|-----------------------|------------------------------|
| 1  | Character Formation   | Instilling politeness values |
| 2  | Moral Strengthening   | Habituation of good behavior |
| 3  | Social Control        | Monitoring student behavior  |
| 4  | Value Internalization | Akhlak-based learning        |

Through classroom learning, students are taught the principles of communication in Islam, such as *qaulan sadīdan* (true words), *qaulan layyinan* (gentle words), *qaulan ma'rūfan* (good words), and *qaulan karīman* (noble words). In addition to classroom learning, communication ethics guidance is also carried out through religious activities in the pesantren environment, such as recitation, religious lectures, and congregational worship activities. Through these activities, students are accustomed to maintaining attitudes and speech in interacting with others. Teachers also serve as role models for students in communication.

Based on the research results, the level of student communication ethics at MTs Darul Ulum can be distributed into four categories: very good, good, sufficient, and less. A total of 40% of students are in the very good category, 30% in the good category, 20% in the sufficient category, and 10% in the less category. This data shows that the majority of students have quite good communication ethics, but there are still some students who need further guidance.

**Table 4.** Students' Understanding of Polite Language in Digital Communication (N=60)

| No | Statement                                                     | Strongly Agree | Agree | Less Agree | Disagree |
|----|---------------------------------------------------------------|----------------|-------|------------|----------|
| 1  | I use polite language when communicating on social media      | 25             | 20    | 10         | 5        |
| 2  | I always consider the impact of words before sending messages | 18             | 22    | 15         | 5        |
| 3  | I avoid speaking rudely to friends on social media            | 27             | 18    | 10         | 5        |

The table shows that most students realize the importance of using polite language in communication. However, there are still some students who admit to using inappropriate language in digital communication.

## 4. DISCUSSION

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### **Analysis of Communication Ethics in Islamic Perspective**

In Islamic teachings, communication is not merely a message delivery but also part of morality that must be maintained by every individual. Islam emphasizes the importance of speaking with good, honest words and not hurting others. The Qur'an provides clear guidelines on communication ethics. One verse explaining this is the word of Allah SWT: "O you who have believed, fear Allah and speak words of appropriate justice" (QS. Al-Ahzab: 70). This verse shows that every Muslim is encouraged to convey true words and not cause harm to others. The principle of honest and responsible communication is part of the morality that every individual must possess.

Furthermore, the Qur'an also teaches the importance of using good words in communication, as explained in the word of Allah SWT: "And tell My servants to say that which is best" (QS. Al-Isra: 53). This verse affirms that good communication must be done with polite words and not cause conflict. This principle is very relevant to the condition of communication in the digital era which often causes misunderstandings due to inappropriate language use. In the hadith of the Prophet Muhammad SAW, it is also explained about the importance of guarding speech in daily life.

In the context of Islamic education, these communication principles must be instilled in students so they can interact positively both in direct and digital communication. The integration of these values into the learning process becomes crucial, especially when students face the complex challenges of the digital era. Teachers and parents must work together to ensure that these values are not only understood cognitively but also practiced consistently in daily life, including in digital interactions.

### **Analysis of Student Communication Ethics Problems in the Digital Era**

The development of digital technology has brought major changes in people's lives, including in how students communicate. Based on research results, students at MTs Darul Ulum have become accustomed to using various digital media to communicate with peers. However, the use of digital media also raises several communication ethics problems. Several forms of problems found include impolite language use on social media, message delivery that does not consider others' feelings, and misunderstandings in digital communication.

These findings align with Dewi's (2022) research stating that adolescents often do not realize the impact of the words they write on social media. Additionally, digital communication has different characteristics from face-to-face communication. Digital communication often takes place briefly and is not accompanied by facial expressions, which can cause misunderstandings. This shows that students need a deeper understanding of digital communication ethics to use technology wisely. The existence of pesantren life that emphasizes moral values actually provides a strong foundation for students, but challenges remain in the digital context.

This phenomenon can be explained as a form of communication disruption due to technological development. Students tend to adopt freer digital communication patterns that are less bound by

norms. According to Jenkins (2006), participatory culture in digital media allows individuals to interact actively but also has the potential to cause deviations if not accompanied by adequate literacy. The presence of social media platforms that are increasingly easily accessible has created a space where students feel more confident to express themselves without considering the ethical consequences.

From the perspective of media ecology theory, the digital environment changes the way students perceive and respond to communication messages. The absence of non-verbal cues in text-based digital communication often causes students to ignore the emotional aspects of the messages they send. This condition is exacerbated by the culture of speed in digital communication, where messages are sent impulsively without careful consideration. Therefore, efforts to strengthen communication ethics cannot be separated from developing students' critical awareness of their communication habits in the digital space.

### **Analysis of Questionnaire Results**

To determine the level of students' understanding of communication ethics, the researcher distributed questionnaires to 60 students of MTs Darul Ulum from grades VII to IX. The questionnaire results show that most students are aware of the importance of using polite language in communication. However, there are still several students who admit to using inappropriate language in digital communication. This confirms that although awareness of communication ethics has begun to grow, its application in daily practice still requires consistent habituation.

This result shows that social media has a major influence on students' communication patterns. The high percentage of students who admit to communicating more through social media indicates that digital platforms have become the primary means of interaction among students. This condition requires serious attention from educators and parents in providing guidance on digital communication ethics.

The influence of social media on communication patterns is also reflected in students' admission that social media influences how they speak with friends. This indicates that the digital environment has shaped certain communication habits that are sometimes different from norms in direct communication. The phenomenon of seeing friends using rude language on social media also shows that negative communication behavior is increasingly common in the digital space.

### **Analysis of Interview Results with Teachers**

Interviews with Akidah Akhlak teachers provided an overview of the efforts made by the madrasah in shaping student communication ethics. One teacher stated: "In Akidah Akhlak learning, we always emphasize the importance of guarding speech. We remind students that every word must be accounted for, both in this world and in the hereafter." Another teacher also stated: "Because students live in the pesantren dormitory, we can monitor their daily communication behavior more intensively. We always remind them to maintain politeness, both to teachers and to fellow students."

These statements show that communication ethics guidance at MTs Darul Ulum is not only done through formal learning but also through attitude habituation in pesantren life. Teacher role modeling has a great influence in shaping student character because students tend to imitate the behavior they see from their teachers. The integration of classroom learning with pesantren life provides a unique advantage in character formation.

### **Analysis of Interview Results with Students**

In addition to teachers, interviews were also conducted with several students to determine their views on communication ethics. One student stated: "In the dormitory, we are taught to speak politely to teachers and friends. But on social media, sometimes there are friends who joke with inappropriate words." Another student said: "Teachers often remind us not to use rude words, both at school and on social media." These statements show that learning about communication ethics has been given by teachers, but its application in daily life still requires more consistent habituation.

Students also acknowledged that sometimes there are differences between how they communicate in the real world and in the digital world. In direct communication, they tend to be more careful in choosing words, but in digital communication, they feel freer. This indicates the need for more intensive guidance on communication ethics in the digital context. The pesantren environment actually provides a good foundation, but its application in digital communication still requires special attention.

### **Analysis of the Role of Akidah Akhlak Learning**

Akidah Akhlak learning has an important role in shaping student character. Through this subject, students not only learn the concepts of faith but also moral values that must be applied in daily life. Akidah Akhlak learning aims to shape students with noble character who are able to practice Islamic teachings in social life. At MTs Darul Ulum, Akidah Akhlak learning is implemented through various methods such as lectures, discussions, giving behavioral examples, and attitude habituation.

The pesantren environment also provides strong support in student moral guidance. With the integration between classroom learning and pesantren life, students have the opportunity to practice communication ethics values directly in daily life. The school's efforts in implementing moral guidance programs, such as religious studies and congregational prayers, contribute to the formation of student character who are polite and responsible. However, special attention is needed for communication behavior in the digital context, which is currently a challenge for the younger generation.

From the perspective of Islamic education theory, the success of character formation is greatly influenced by the consistency of moral value internalization. In the context of MTs Darul Ulum, internalization occurs through two simultaneous channels: formal learning in the classroom and informal habituation in the pesantren environment. This integration provides a strong foundation for students in developing ethical communication awareness. However, the challenges of the digital era require adaptation in learning methods to remain relevant and effective.

Based on the overall analysis, several conclusions can be drawn from this study. First, the problem of student communication ethics is still quite high, especially in digital communication. Second, the main factors come from social media and the environment. Third, Akidah Akhlak learning plays an important role but needs strengthening. The implications of these findings require serious attention from various parties in efforts to improve the quality of student communication ethics. The integration of Islamic values in digital communication needs to be a priority in the learning process.

## 5. CONCLUSION AND SUGGESTIONS

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Based on the research results and discussion regarding the problems of communication ethics of MTs Darul Ulum Tulang Bawang Barat students in Akidah Akhlak learning in the digital era, several conclusions can be drawn. First, the problems of student communication ethics in the digital era include three main forms: the use of impolite language in digital communication, such as excessive use of abbreviations, rude words, and informal language styles that do not conform to politeness norms; low student awareness of the impact of digital communication, especially in spreading unverified information (hoaxes) and lack of empathy toward interlocutors; and the emergence of misunderstandings due to indirect (asynchronous) communication not accompanied by facial expressions and intonation. Nevertheless, generally, student communication ethics in the school and pesantren environment are still relatively good due to intensive moral guidance.

Second, the factors influencing student communication ethics are very complex and interact with each other. Internal factors include moral understanding, personality, emotional intelligence, and religious awareness. The most dominant external factors are social media use and lack of digital literacy. In addition, the family environment (parenting patterns, role modeling, gadget use control) and peer environment (peer pressure) also have significant influence. Local cultural factors and social values also shape student communication norms. The educational factor, particularly Akidah Akhlak learning, serves as a moderating variable that can strengthen or weaken the negative influence of digital media.

Third, Akidah Akhlak learning has a strategic role in shaping student communication ethics. This role is manifested through the instillation of qaulan values (sadīdan, layyinan, ma'rūfan, karīman) sourced from the Qur'an and Hadith; teacher role modeling as a model in polite communication; attitude habituation through religious activities in the pesantren environment; and contextual learning strategies based on digital cases. However, the optimization of this role still faces challenges such as time limitations, the dominance of lecture methods, and low digital literacy among teachers. The integration between classroom learning and pesantren guidance has been proven to increase student awareness, but still requires continuous reinforcement.

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