

The Role of Islamic Social Media Etiquette in Shaping Students' Online Behavior: A Case Study of Eighth-Grade MTs Students

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ABSTRACT

The widespread use of social media in Indonesia has significantly influenced student behavior, making it necessary to examine how religious-based social media etiquette can foster positive character development. This study explores the implementation of Islamic teachings on social media manners among eighth-grade students at MTS Bustanul Ulum, focusing on how these teachings shape their daily online behavior. Using a qualitative field research approach, the data are collected through observations and structured interviews with students and Islamic education teachers. The findings reveal that although students demonstrate a good understanding of the principles of social media etiquette—including tabayyun (fact-checking), respectful communication, and avoiding offensive content—there remains a gap between their knowledge and actual practice. Instances of cyberbullying and the use of inappropriate language persist across platforms such as Instagram and WhatsApp. These findings suggest that while instructional materials from the Aqidah Akhlaq curriculum are aligned with Islamic values, their internalization among students requires continuous support. The study implies that schools and families must actively guide students to apply Islamic manners consistently in digital interactions. This research contributes to the discourse on digital ethics in Islamic education and offers practical insights into character education in the digital era.

Keywords: social media manners, character education, Islamic values, student behavior, digital ethics.

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INTRODUCTION

In recent years, Indonesia has experienced rapid digital transformation, driven by widespread access to the internet and mobile technologies. According to the Indonesian Internet Service Providers Association (APJII), internet penetration reached 215.63 million users in 2023, an increase of 2.67% from the previous year, representing 78.19% of the total population.¹ This surge has brought a profound shift in how individuals—especially youth—engage with information, social platforms, and digital environments. Social media, in particular, has become an integral part of adolescents' daily routines, influencing their communication styles, social norms, and identity formation.

This digital shift is also reshaping the educational sphere. Learning is no longer confined to traditional classroom walls; students now engage with peers, teachers, and content across virtual platforms such as Google Meet and Zoom.² Social media platforms like WhatsApp, TikTok, and Instagram are not only used for social interaction. However, they are increasingly utilized for educational purposes, enabling students to access diverse learning materials and exchange knowledge beyond formal curricula.³ Teachers now play a dual role as facilitators and digital mentors, guiding students academically and in navigating the ethical and responsible use of digital tools.⁴

Despite the educational potential of social media, its unregulated use has posed challenges, especially in adolescent character development. While platforms offer opportunities for empathy, creativity, and collaborative learning, they expose users to misinformation, cyberbullying, online harassment, and moral degradation.⁵ Like their global counterparts, Indonesian students often struggle to distinguish between ethical and unethical digital behavior. They are susceptible to spreading hoaxes, engaging in online insults, and participating in behaviors contradicting societal and religious values.⁶

From an Islamic perspective, such behavior contradicts the principles of *adab* (etiquette) and *akhlak* (morality), which emphasize truthfulness, politeness, and

¹ Robert A Hanneman, "Survei Penetrasi Dan Perilaku Internet 2023," vol. 4 (Indonesia: Asosiasi Penyelenggara Jasa Internet Indonesia, 2023), 7–15; Fitri Aulia Rahman et al., "Pendidikan Karakter Dalam Era Digital: Bagaimana Teknologi Mempengaruhi Pembentukan Moral Dan Etika Metode Penelitian Yang Relevan Dengan Penelitian Yang Berjudul "Pendidikan Karakter Dalam Era Digital : Bagaimana Teknologi Mempengaruhi Pembentukan Mora" 1, no. 6 (2023); Syifa Fauzia Tahir and Castaka Agus Sugianto, "Optimasi Naive Bayes Menggunakan Algoritma Genetika Pada Klasifikasi Komentar Cyberbullying Pada Media Sosial X," *Jurnal Informatika Dan Teknik Elektro Terapan* 12, no. 3 (2024): 3350–56, <https://doi.org/10.23960/jitet.v12i3.4834>.

² Muhammad Fadhil Al Hakim, "Tantangan Dan Solusi Pembelajaran Online Berbasis Digital Pada Masa Pandemic Covid-19," *Tarikhuna: Journal of History and History Education* 4, no. 1 (2022): 44–56, <https://doi.org/10.15548/thje.v4i1.4249>.

³ Eka Lestari et al., "Pengaruh Manajemen Waktu Dan Intensitas Penggunaan Media Sosial Terhadap Prokrastinasi Akademik Pada Mahasiswa Pendidikan Ekonomi Universitas Muhammadiyah Purworejo," no. 1 (2024).

⁴ Novita Nur Inayha Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0," *Journal of Education and Learning Sciences* 3, no. 1 (2023): 73–93, <https://doi.org/10.56404/jels.v3i1.45>.

⁵ Luluk Muthoharoh and Dewi Hasanah, "Upaya Guru Akidah Akhlak Dalam Mengatasi Dampak Negatif Penggunaan Gadget Pada Siswa," *Jurnal Islamic Education Studies: An Indonesian Journal E-ISSN* 6, no. 1 (2023): 47–60; Erga Yuhandra et al., "Penyuluhan Hukum Tentang Dampak Positif Dan Negatif Penggunaan Gadget Dan Media Sosial" 04 (2021): 78–84.

⁶ Ari Asmawati, Adinda Firdhiya Pramesty, and Tasya Restiatul Afiah, "Pengaruh Media Sosial Terhadap Gaya Hidup Remaja," *Cices* 8, no. 2 (2022): 138–48, <https://doi.org/10.33050/cices.v8i2.2105>; Hanneman, "Survei Penetrasi Dan Perilaku Internet 2023."

responsibility in all forms of interaction, including digital communication.⁷ Islamic teachings offer clear guidance on digital ethics, rooted in the Qur'an and Hadith. These include the principles of *tabayyun* (fact-checking), avoiding slander and hate speech, and using one's words for good and beneficial purposes. Educators are therefore called to instill these values in character education and religious instruction. Teachers, particularly in Islamic schools, are expected to be role models in creating a morally sound environment for their students.⁸

One key area where Islamic values are integrated into education is *Aqidah Akhlak* (Islamic Creed and Morals). At the eighth-grade level in Madrasah Tsanawiyah (Islamic junior high schools), a dedicated chapter—"Adab Bersosial Media dalam Pandangan Islam" (Social Media Etiquette from an Islamic Perspective)—introduces students to the ethical use of social media.⁹ This lesson covers essential values such as fact verification, responsible speech, and respectful online behavior. It encourages students to engage in *amar ma'ruf nahi munkar* (promoting good and preventing wrong) through their digital activities, and explicitly warns against slander, verbal abuse, and spreading falsehoods. These curricular efforts are commendable and necessary, especially as social media continues to shape the worldview and behavior of young users.

However, a notable gap remains between students' conceptual understanding of digital manners and their real-life behavior online. While students may be aware of the values embedded in religious instruction, they often fail to apply them consistently in their digital interactions.¹⁰ Observations and interviews with eighth-grade students at MTS Bustanul Ulum indicate that although they can articulate ethical principles, they still engage in cyberbullying, share inappropriate content, or use offensive language on platforms such as WhatsApp and Instagram. This discrepancy suggests a disconnect between instruction and internalization, between knowing and doing what is right.

This gap is particularly concerning given the developmental stage of adolescents, who are forming their identity and moral compass in a highly connected yet morally ambiguous digital world. Left unaddressed, the failure to apply Islamic digital manners can lead to deeper issues, such as decreased empathy, desensitization to harm, and moral relativism. As students increasingly rely on social media to express themselves and relate to others, there is an urgent need to reinforce ethical standards through curriculum and mentorship.

This study explores the role of Islamic teachings on social media etiquette—specifically as delivered through *Aqidah Akhlak* instruction—in shaping students' online behavior. It focuses on the perceptions and practices of eighth-grade students at MTS Bustanul Ulum regarding the application of *adab* in their social media interactions. The study aims to identify

⁷ Nur Sofwa Binti Indra et al., "Adab Berinteraksi Di Media Sosial Menurut Al-Quran Dan Sunnah," *Jurnal Penyelidikan Islam Dan Kontemporari* 6, no. 11 (2023): 1–12, <https://doi.org/10.55573/JOIRC.061101>.

⁸ Yenti Arsini, Lesma Yoana, and Yulia Prastami, "Peranan Guru Sebagai Model Dalam Pembentukan Karakter Peserta Didik," *Jurnal Mudabbir (Journal Research and Education Studies)* 3, no. 2 (2023): 27–35.

⁹ Yusuf Hasyim, *Aqidah Akhlak MTs Kelas VII*, ed. Fahmi Hidayatullah, Muhammad, *Aqidah Akhlak*, 1st ed. (Jakarta: Direktorat KSKK Madrasah, Direktorat Jenderal Pendidikan Islam, Kementerian Agama RI, 2020).

¹⁰ Juminem Juminem, "Adab Bermedia Sosial Dalam Pandangan Islam," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 6, no. 1 (2019): 23, <https://doi.org/10.32678/geneologipai.v6i1.1799>.

the extent to which students internalize and embody Islamic digital ethics in their daily lives and to uncover the challenges that hinder the practical implementation of these values.

Ultimately, this research contributes to the broader discourse on character education in the digital age, particularly within Indonesia's Islamic education context. It highlights the importance of integrating moral instruction with digital literacy and provides insights into how schools and families can nurture ethical digital citizens collaboratively. By addressing the gap between knowledge and practice, this study aspires to inform more effective strategies for building a generation that is not only tech-savvy but also morally grounded and socially responsible in their online conduct.

METHOD

This study adopts a qualitative field research design to understand better how students perceive and practice Islamic etiquette in their use of social media. The research focuses on eighth-grade students at MTS Bustanul Ulum, a junior Islamic secondary school in East Java, Indonesia. The study is guided by the principle that behavior is best understood in its natural context, where students engage daily with digital tools and religious education.

Primary data were collected directly from the research site through observations and structured interviews. The participants included ten students from class VIII and one Islamic education teacher who delivers the Aqidah Akhlak subject. The selection of participants was purposive, targeting individuals who were actively engaged in social media and had recently studied the relevant curriculum on digital etiquette. Observations were conducted during and after Islamic character education lessons, focusing on student behavior in online communication, particularly on platforms such as WhatsApp and Instagram.

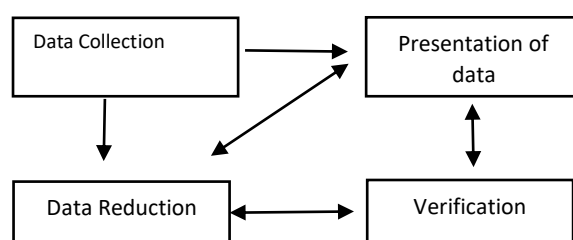


Figure 1. The data analysis procedure of Miles and Huberman (Miles, Huberman and Saldana, 2014).¹¹

The interview process used a semi-structured format, allowing focused questions and open-ended responses. Questions centered on students' understanding of Islamic values such as tabayyun (fact-checking), respectful language, and the prohibition of slander or hate speech. Students were also asked to reflect on their online behavior and how religious teachings influenced—or failed to influence—their digital interactions. The teacher was interviewed to understand how students delivered, reinforced, and received the curriculum. In addition to primary data, secondary sources such as textbooks, Islamic character education

¹¹ Matthew B Miles, A Michael Huberman, and Johny Saldana, *Qualitative Data Analysis - Matthew B. Miles, A. Michael Huberman, Johnny Saldaña - Google Books, Sage Publications, 2018.*

modules, and official school documents were reviewed to support the interpretation of findings.

The data analysis followed the Miles and Huberman framework, which includes three key steps: data reduction, data display, and conclusion drawing. Triangulation was used to ensure the validity of the findings by cross-verifying data from observations, interviews, and documentation—the analysis aimed to identify recurring themes and contradictions between students' knowledge and behavior. By employing a grounded and empathetic approach, this methodology allowed the researchers to capture what students say about ethics and how they live those values in their digital lives.

DISCUSSION

Social media etiquette (*adab bermedia sosial*) is a set of moral guidelines that every social media user must uphold to maintain ethical and constructive interaction. In education, particularly for adolescents, practicing digital ethics is essential for developing positive character and good morals.¹² Islamic educational institutions such as madrasah teach these values systematically through subjects like *Aqidah Akhlak*. The curriculum in this subject outlines fundamental aspects of proper conduct in the digital sphere. Specifically, the eighth-grade textbook includes teachings on *tabayyun* (fact-checking), communicating truthfully, using social media as a platform for *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong), respecting freedom of expression without abusing it, and refraining from mocking others, spreading hatred, or disseminating false information and hoaxes.¹³

In addition to Islamic ethical principles, the concept of Netiquette—or network etiquette—is equally emphasized in moral education. Islamic *adab* and digital Netiquette serve as critical behavioral codes that social media users must understand, obey, and practice consistently.¹⁴ Netiquette encompasses speaking gently, using respectful language, and maintaining civility in digital communication, which should become the foundation of student conduct on social media platforms.¹⁵ These principles resonate strongly in Islamic teachings, reflecting the synergy between religious values and global digital citizenship standards.

This study's results show that eighth-grade students' most frequently used social media platforms include WhatsApp, Instagram, TikTok, and Twitter. These platforms serve as their primary tools for communication and expression. Therefore, students must understand and apply digital manners responsibly, always considering the consequences of their actions. *Adab* in social media is not only a guide for polite and wise behavior online but also a moral compass that ensures digital interactions remain positive and respectful. Observations and

¹² Safuan, "Communication, Social Media, & Islam," *Safuan, Mhd* 16 (2020): 279–96; Fajar Adi Prakoso and Zulfikar Ramadhan, "Sosialisasi Etika Bermedia Sosial Pada Siswa SMK Muhammadiyah Parung, Kabupaten Bogor," *Altruis: Journal of Community Services* 3, no. 2 (2022): 26–29, <https://doi.org/10.22219/altruis.v3i2.20862>.

¹³ Hasyim, *Aqidah Akhlak MTs Kelas VII*.

¹⁴ Ainil Khuryati et al., "Penguatan Etika Bermedia Sosial Dalam Kalangan Pelajar Di Era Society 5.0," *Altifani: Jurnal Pengabdian Masyarakat Ushuluddin, Adab, Dan Dakwah* 3, no. 2 (2024): 165–81, <https://doi.org/10.32939/altifani.v3i2.3135>.

¹⁵ Dwi Larasaty, "Analisis Freedom of Speech Di Media Sosial Twitter Dengan Kaitannya Terhadap Adab Generasi Muda Islam Dalam Berinteraksi Di Media Sosial," *Al-I'lam: Jurnal Komunikasi Dan Penyiaran Islam* 6, no. 1 (2022): 27, <https://doi.org/10.31764/jail.v6i1.11141>.

interview data show that students are increasingly aware of the impact their words and actions can have on others in digital spaces, and many of them recognize that ethical behavior online is as important as in real-life interactions.

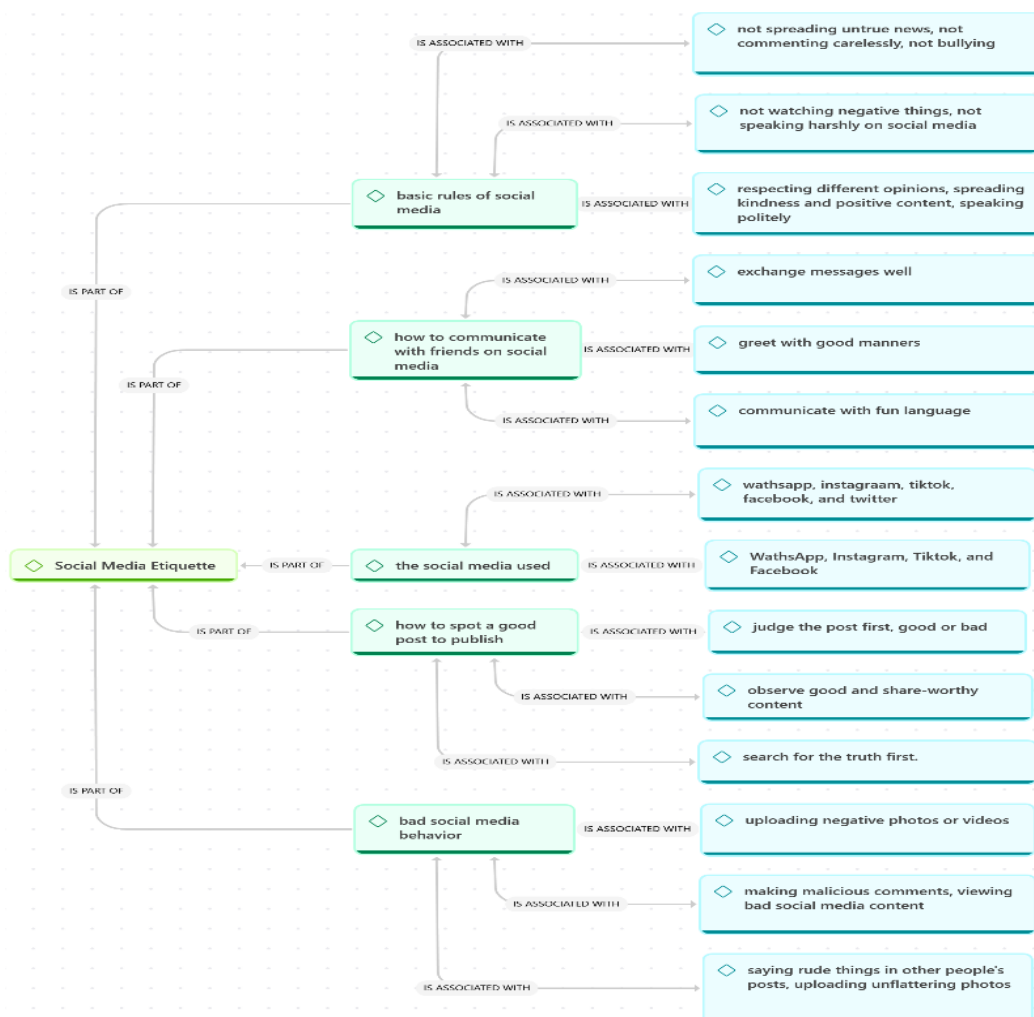


Figure 2. Interview Results Analysis

Figure 3 ('Etiquette in Social Media Use') below illustrates that the *Aqidah Akhlak* curriculum outlines several specific behaviors aligned with Islamic teachings. Firstly, students are taught to practice *tabayyun*, meaning to verify the truth of any information before sharing it online. Islam explicitly forbids manipulating facts or spreading falsehoods. This was confirmed during interviews with students, who stated that information should be shared only after confirming its accuracy and appropriateness. One student noted, “*Before sharing any post, we should check if it is suitable and true. Ensuring the facts helps us avoid spreading hoaxes or misleading content.*” This reflects a strong awareness among students about the risks of misinformation and the moral obligation to share information responsibly.¹⁶

¹⁶ Hasyim, *Aqidah Akhlak MTs Kelas VII*.

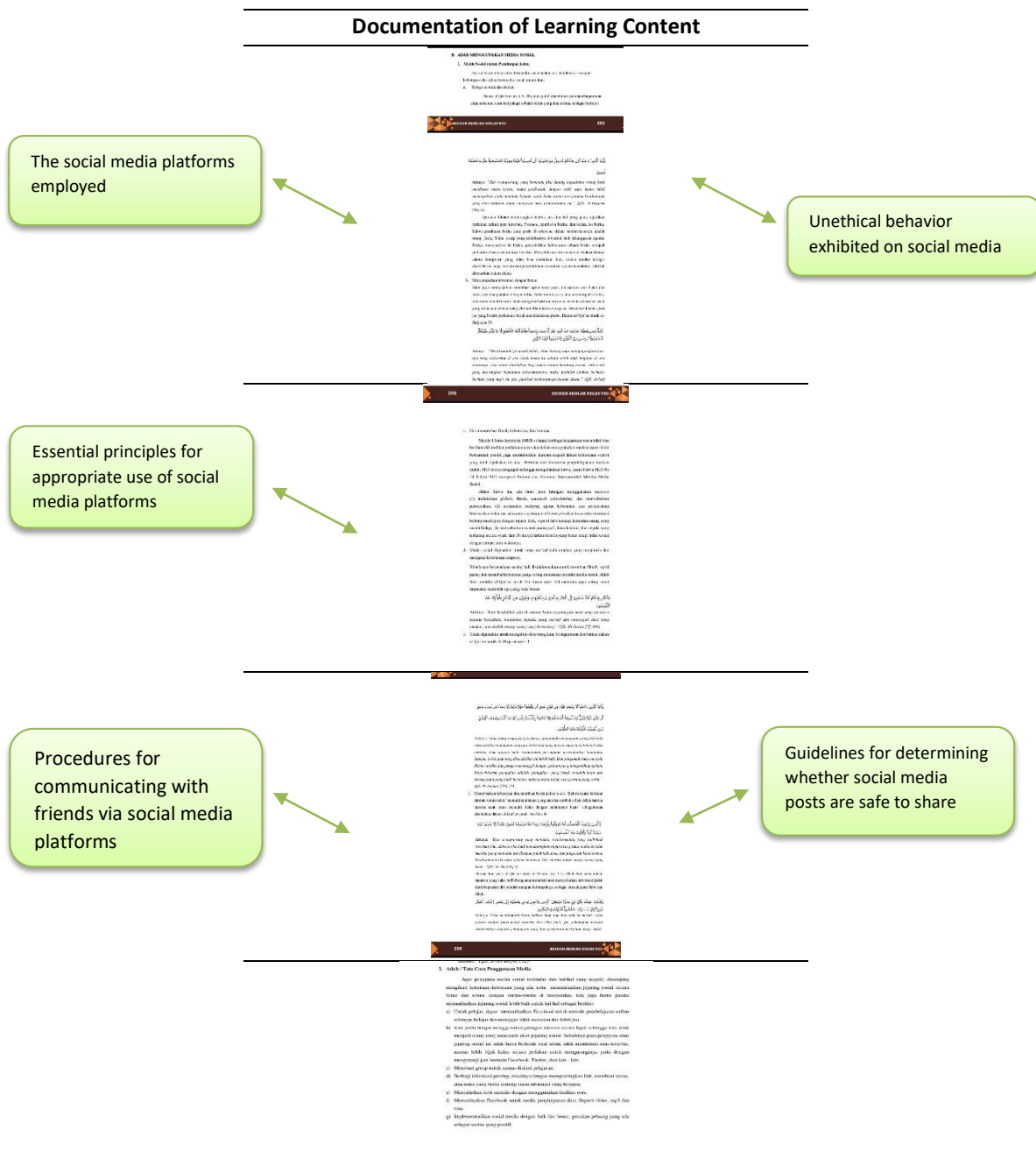


Figure 3. Documentation of the Learning Material: 'Etiquette in Social Media Use'

Secondly, students understand that social media should be used to promote *amar ma'ruf nahi munkar*, not as a tool for spreading slander or false accusations. In interviews about inappropriate digital behaviors, students cited examples such as uploading offensive photos or videos, using harsh language, making cruel comments, or mocking others online. One student explained that freedom of expression is often misused to post falsehoods or incite hostility. This misuse can seriously damage social relationships and create toxic online environments.¹⁷

¹⁷ Hasyim.

Thirdly, students acknowledge that mocking others, spreading hate, and publishing fake news are unethical practices that violate both religious and social norms. They believe users must respect differences, share positive content, and speak kindly to each other. On the contrary, actions like spreading hoaxes, commenting recklessly, or bullying others are unacceptable. By adhering to these rules, students believe that social media can be a safer and more harmonious space for everyone.¹⁸ The interviews revealed a notable degree of maturity among students regarding the ethical dimensions of online engagement.

Another valuable insight emerged from students' responses regarding how they communicate with peers through social media. When asked how they initiate and maintain conversations, students emphasized the importance of using respectful and friendly language. One student shared that he preferred sending positive and polite messages to make others comfortable. This reflects a strong personal effort to embody Islamic manners in digital conversations and foster a positive peer environment.¹⁹

Based on the analysis of interview data (Figure 2), most eighth-grade students at MTS Bustanul Ulum actively use social media platforms such as WhatsApp, Instagram, TikTok, and Facebook. They show considerable awareness of ethical standards in digital communication. Many students mentioned behaviors they try to avoid, such as spreading false information, posting rude comments, or engaging in online bullying. These responses demonstrate a basic understanding of the harmful consequences of irresponsible social media use. However, differences in content preferences remain: some students are drawn to educational or motivational content, while others prefer humorous or entertainment-focused posts, including those that may be ethically questionable. This variance indicates that, although students are aware of ethical expectations, their behavior is often shaped by personal taste and peer influence, which sometimes conflicts with religious teachings.²⁰

Overall, the findings suggest that eighth-grade students possess a relatively strong understanding of Islamic ethics in social media use and have tried to practice them. Nevertheless, their use of digital platforms still reveals both positive and negative tendencies. On the positive side, social media serves as a valuable educational tool, a means of communication, and a way to maintain social connections. On the negative side, however, social media can become a medium for cyberbullying, the spread of false information, and even psychological harm, such as anxiety, stress, or low self-esteem.²¹

Students' difficulty in filtering inappropriate content often stems from peer pressure, a lack of real-time guidance, and insufficient reinforcement of ethical behavior outside the classroom. In some cases, students understand the correct principles but fail to implement them due to the influence of viral trends or online popularity. This creates a gap between

¹⁸ Larasaty, "Analisis Freedom of Speech Di Media Sosial Twitter Dengan Kaitannya Terhadap Adab Generasi Muda Islam Dalam Berinteraksi Di Media Sosial"; Prakoso and Ramadhan, "Sosialisasi Etika Bermedia Sosial Pada Siswa SMK Muhammadiyah Parung, Kabupaten Bogor."

¹⁹ Khuryati et al., "Penguatan Etika Bermedia Sosial Dalam Kalangan Pelajar Di Era Society 5.0."

²⁰ Asmawati, Pramesty, and Afiah, "Pengaruh Media Sosial Terhadap Gaya Hidup Remaja"; Yuhandra et al., "Penyuluhan Hukum Tentang Dampak Positif Dan Negatif Penggunaan Gadget Dan Media Sosial."

²¹ Hanneman, "Survei Penetrasi Dan Perilaku Internet 2023."

knowledge and practice—between what students know and what they do in digital environments.²² If left unaddressed, this behavioral inconsistency may lead to moral degradation, as repeated exposure to unethical content can desensitize students and normalize harmful behavior.²³

Hence, Islamic education prevents such degradation by reinforcing ethical awareness and behavior. Including digital etiquette in religious instruction represents a timely and strategic response to contemporary challenges. Still, more than curriculum alone is needed. Students need continued support from teachers, parents, and peers to help them internalize and consistently practice what they have learned. Ethical behavior must be modeled, discussed, and rewarded to create a culture of accountability and empathy in digital interactions.

The results of this study reaffirm that the *Aqidah Akhlak* curriculum, particularly its module on social media etiquette, has a strong foundation in the Qur'an and Hadith and is aligned with the values necessary for ethical digital citizenship. Islamic teachings emphasize *tabayyun*, honesty, self-restraint, and mutual respect—highly relevant values in today's digital age.²⁴ These teachings can transform students into morally responsible digital users when taught and applied effectively. Nevertheless, to bridge the gap between theory and behavior, schools and families must work together to provide consistent moral guidance that adapts to the realities of the digital world.

Student Behavior in Using Social Media in Daily Life

Social media has become an inseparable part of students' everyday lives across the globe. With various platforms such as Instagram, Facebook, Twitter, and TikTok, students engage in digital interactions for various purposes, including communication, information seeking, entertainment, and academic collaboration. Integrating social media into students' routines brings constructive and harmful consequences that shape their behavior and social dynamics.

The observational data presented in Figure 4 reveal that the eighth-grade students at MTS Bustanul Ulum demonstrate significantly contrasting behaviors on different platforms. On Instagram, for instance, two dominant negative behaviors were observed: cyberbullying and the frequent use of inappropriate language. Cyberbullying has become increasingly prevalent among adolescents, particularly on visual and interaction-heavy platforms like Instagram. In most cases, cyberbullying manifests as verbal attacks through derogatory comments, name-calling, harsh insults, and degrading language directed at peers who may have made a perceived mistake or become a target.²⁵ These acts of digital aggression

²² Novita, "Penguatan Etika Digital Melalui Materi 'Adab Menggunakan Media Sosial' Pada Mata Pelajaran Pendidikan Agama Islam Dalam Membentuk Karakter Peserta Didik Menghadapi Era Society 5.0."

²³ Muthoharoh and Hasanah, "Upaya Guru Akidah Akhlak Dalam Mengatasi Dampak Negatif Penggunaan Gadget Pada Siswa."

²⁴ Juminem, "Adab Bermedia Sosial Dalam Pandangan Islam."

²⁵ Runni Teguh Meunasah Tampubolon and Padian Adi Salamat Siregar, "Pentingnya Etika Dalam Bermedia Sosial," *Jurnal Hukum Indonesia* 1, no. 1 (2022): 30–33, <https://doi.org/10.58344/jhi.v1i1.3>.

further reflects a broader issue of declining communication standards, which can foster a toxic environment among peers. Regular exposure to vulgar or disrespectful language reduces students' sensitivity to civility and contributes to the erosion of respectful dialogue in digital and physical spaces.²⁸

Despite these negative tendencies, positive behavior on social media was also evident. Students often use their accounts on Instagram to share motivational quotes or content that inspires academic focus. Meanwhile, on WhatsApp, students exchange personal learning experiences, such as participating in school competitions or Olympiads. They ask questions, seek opportunities, and share information about educational programs, displaying a genuine interest in self-development and academic success.²⁹ This constructive use of social media promotes knowledge-sharing, helps expand peer networks, and fosters collaborative learning. When students engage with platforms productively, they can access relevant information, enhance their awareness of school events, and stay updated on academic responsibilities. Furthermore, students often utilize social media to document and reflect on their daily experiences, enhancing their digital storytelling and communication skills.³⁰

The observational findings, however, emphasize that harmful digital behaviors such as cyberbullying and offensive communication remain widespread among students. This persists despite the inclusion of digital etiquette in the *Aqidah Akhlak* curriculum, which provides clear Islamic guidance on responsible online conduct. These findings reveal a persistent gap between students' ethical knowledge and their actual practices in the digital environment. This disconnect highlights the need for continuous moral reinforcement both in and outside the classroom to help students internalize and apply the principles of Islamic social media etiquette in their daily interactions.

CONCLUSION

The findings of this study indicate that most eighth-grade students have developed a fundamental understanding of ethical principles and Islamic social media etiquette, particularly after receiving instruction through the *Aqidah Akhlak* subject. Students recognize that spreading misinformation, engaging in cyberbullying, and using offensive language are unacceptable behaviors. This awareness reflects the effectiveness of classroom instruction in raising consciousness about positive digital conduct. However, their daily social media practices have not consistently reflected this understanding. Negative behaviors such as cyberbullying and inappropriate language remain prevalent, especially on widely used platforms like Instagram and WhatsApp. This inconsistency between knowledge and actual behavior highlights a significant gap in students' ability to translate moral values into real-life digital interactions.

²⁸ Vivian Puspita et al., "Implementasi Media Pembelajaran Video Tutorial (Instagram Reels) Pada Pemangkasan Solid Terhadap Hasil Belajar Siswa Smkn 1 Sooko Mojokerto" 13 (2024): 221–27.

²⁹ Aryananda Rizky Bustomi and Nina Yuliana, "Peran Aplikasi Whatsapp Dalam Dinamika Ilmu Komunikasi," *Triwikrama: Jurnal Multidisiplin Ilmu Sosial* 2, no. 4 (2023): 2023–54.

³⁰ L Abuk and D Iswahydi, "Dampak Penggunaan Media Sosial Facebook Terhadap Interaksi Sosial Remaja," *Prosiding Seminar Nasional Fakultas Ilmu Pendidikan* 3 (2019): 311–18.

To address this gap, sustained character education efforts are essential within and beyond the classroom. Teachers and parents are crucial in supervising and mentoring students to apply ethical standards in their online behavior. Continuous guidance, reflective discussions, and real-world examples can help students internalize values more deeply. Nevertheless, this study is limited in scope, focusing on a single school and a relatively small sample, which may not fully capture the diversity of student experiences across different regions or educational backgrounds. Future research should involve broader participant groups and explore more diverse school contexts to understand better how Islamic digital ethics can be fostered across varying environments.

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