

Social Ethical Values in *Blended Learning* for Students

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Abstract

The rapid development of science and technology brings a new atmosphere to learning activities on campus. Indirectly, it turns out to erode the social ethical values of students participating in blended learning activities, so improvements are needed in every aspect of the activities as a form of normalizing a new style of contemporary learning while still paying attention to social ethical values in education. This research aims to explain the importance of internalizing social ethics values in blended learning for Department of Aqidah and Islamic Philosophy, State Islamic University Salatiga students. This research uses qualitative methods with a field study approach through interviews and observations. The object of this research is Islamic Philosophy Aqidah Department of Aqidah and Islamic Philosophy, State Islamic University Salatiga students from the 2020-2022 cohort. Research results show that first, in the category of general knowledge about social ethics, students can master general knowledge about social ethics well; second, in the category of IT proficiency, students can master and operate IT well; third, in the category of implementing or practicing social ethics in learning, students have not been able to consistently carry it out, thus consistent efforts are needed to integrate knowledge and the practice of social ethics so that synergy is well established. These efforts can be carried out through discussions and workshops on social ethics in blended learning activities, and can also be achieved by creating a community that encourages the implementation of social ethics in blended learning.

Keywords: *Values, Social Ethics, Blended Learning, Students*

Abstrak

Perkembangan IPTEK yang begitu cepat memberikan nuansa baru dalam kegiatan pembelajaran di kampus. Secara tidak langsung ternyata menggerogoti nilai-nilai etika sosial pada mahasiswa yang mengikuti kegiatan pembelajaran model blended learning, sehingga perlu adanya perbaikan disetiap aspek kegiatan sebagai bentuk normalisasi gaya baru dalam pembelajaran yang kekinian namun tetap memperhatikan nilai-nilai etika sosial dalam pembelajaran. Tujuan penelitian ini yaitu untuk menjelaskan pentingnya internalisasi nilai-nilai etika sosial pada pembelajaran blended learning pada mahasiswa Jurusan Aqidah dan Filsafat Islam Universitas Islam Negeri Salatiga. Riset ini memakai metode penelitian kualitatif dengan pendekatan studi lapangan (*field research*) dengan cara wawancara dan observasi. Adapun obyek penelitian ini yaitu mahasiswa Jurusan Aqidah dan Filsafat Islam Universitas Islam Negeri Salatiga Angkatan tahun 2020-2022. Hasil riset menunjukkan bahwa pertama, pada kategori pengetahuan umum tentang etika sosial, mahasiswa mampu menguasai dengan baik pengetahuan umum tentang etika sosial; kedua, pada kategori penguasaan IT, mahasiswa mampu menguasai dengan baik dan mampu mengoperasikan

dengan baik; ketiga; pada kategori menjalankan atau mempraktekkan etika sosial dalam pembelajaran, mahasiswa belum mampu secara konsisten untuk melaksanakannya, sehingga perlu adanya upaya-upaya yang konsisten untuk mengintegrasikan antara pengetahuan dan pelaksanaan etika sosial sehingga sinergitas terbangun dengan baik. Upaya tersebut dapat dilakukan dengan cara diskusi dan lokakarya tentang etika sosial pada kegiatan pembelajaran blended learning, juga dapat ditempuh dengan cara membuat komunitas yang dapat mendorong pelaksanaan etika sosial dalam pembelajaran blended learning dapat dicapai dengan baik.

Kata kunci: Nilai, Etika Sosial, Blended Learning, Mahasiswa

Introduction

The rapid development of science and technology has provided convenience for mankind. This development provides a new nuance to the sustainability of human needs. Riski Tri Sandi said that the development of science and technology began in the Society 1.0 era which was interpreted as a group of people who hunted and gathered, lived in harmony with nature, then entered the Society 2.0 era which was interpreted as an era based on agriculture, groups based on organizational improvement and national development. Entering the Society 3.0 era which is the era of industrialization gave birth to the industrial revolution, namely the large-scale mobilization of industry. In the current Society 4.0 era, the application of modern technology such as an integrated network system, and in the Society 5.0 era is an era where we must form a group of people to achieve equality and prosperity in the world (Sandi, 2020).

This development led to the creation of a new technology called the Internet, which then became the mainstay of the use of information technology today. The Internet is a network of millions of computers that can communicate with each other using the same computer network communication rules (protocols) (Raharja, 2002) The presence of the Internet in daily activities has facilitated various aspects of life, such as communication, access and dissemination of various information. In addition, the ease of accessing the Internet anytime and anywhere is also an attraction for people to continue using the Internet. Therefore, the emergence of the Internet is the beginning of the opening of a new world space called *cyberspace* (Efendi et al., 2021). *Cyberspace* is a virtual world that has been formatted from the results of uniting humans and technology, which is from the development of information and communication technology (Sitompul, 2012). With this *cyberspace*, humans can interact without limitations of space and time, especially limitations of social status, education, economy and so on.

The impact of the rapid development of technology and information has given birth to dynamic changes in the social structure of world society, more specifically in the field of education. The development of technology and information has made it easier for humans to interact remotely and obtain various kinds of information. The intensity of adaptation has become stronger since the Covid-19 pandemic outbreak occurred a few years ago. This has created a tense situation and condition which has had a tremendous influence on the world of education on this earth.

Indonesia as one of the affected countries also immediately acted to overcome this after President Joko Widodo officially declared the Covid-19 pandemic, through the Ministry of Education and Culture issued several policies in learning, namely Regulation 719 / P / 2020 concerning Guidelines for Implementing the Curriculum in Educational Units in special conditions. In addition, there is a Circular Letter of the Minister of Education and Culture No. 4 of 2020 concerning the Implementation of Education Policies during the Emergency Period of the Spread of Covid-19 and Circular Letter of the Minister of Education and Culture No. 15 of 2020 concerning Guidelines for Implementing Learning from Home during the Emergency Period of the Spread of Covid-19 (Alika Mahira Hasna, 2023). The impact of this policy is the emergence of various learning platforms that can support the learning process to be carried out even remotely. Through platforms such as Zoom, Google meet or others, distance learning is carried out such as providing material via powerpoint or collecting assignments.

Nowadays, after the end of the Covid-19 pandemic was officially announced by President Joko Widodo, the world of education has gained a new world in learning that has been modified in such a way, namely *blended learning* which is a learning model that is predicted to be in accordance with the development of the times and provides results that are in accordance with expectations and are more effective and efficient.

Blended learning is a learning model that combines face-to-face learning with *e-learning*, meaning that the delivery of material is done in class and *online* or more familiarly referred to as offline learning (offline) and online (online). The advantage of *blended learning* is that learning activities can be carried out both in class and outside the classroom. Technology allows the addition of learning materials and questions, and students can communicate with their teachers both in class and outside the classroom (online), and teachers can manage and supervise online activities effectively (Deklara Nanindya W., Anselmus JE Toenlio, 2018).

With the availability of technology that is easy to use in learning, it turns out that it can make students ignore their social ethics. As a result, students often do not pay attention to ethics in learning. For example, not wearing polite clothes when participating in online learning, turning off videos so they can do whatever they want during the learning process and so on. The findings of previous research conducted by Thomson Siallagan stated that educators who should be respected and appreciated are now being opposed and no longer respected, this is done because they feel distant from verbally and are not directly supervised (Siallagan, 2021). Other studies reveal that there is deviant behavior among students such as being absent or skipping online learning and not feeling guilty, this is related to their obligations as students, resulting in a crisis of social ethics in education (Alika Mahira Hasna, 2023).

The above phenomenon provides a view that technology that is quickly available and easily accessible makes students ignorant of current social ethics. Because education is not only about instilling good values through learning, but also about implementing social ethics in learning, the education process must be carried out correctly and ethically. This shows that the current condition of society is experiencing a moral crisis.

Ethics is a science that discusses the norms that regulate human behavior (Darmaputra, 1995). Pasha said that ethics is a philosophical reflection on the values and morals that are held and practiced diligently throughout life, which are the basis for acting and behaving. Ronda said that ethics not only looks at external actions, but also sees something that is in them, namely the reasons behind the action (Hamambira & Widyawati, 2021), so that it not only explains the meaning of a phenomenon, but also provides an assessment of right and wrong, good and evil. Social ethics is a collection of rules about what is good and bad to do when interacting with others. The goal is for everyone to feel comfortable, live in peace, and not be hostile to each other. Social ethics is a branch of "applied ethics" social ethics includes the application of ethical reasoning to social problems (Sahiron, 2021). Social ethics is related to attitudes and obligations, as well as the behavior of a person as a human being.

According to research conducted by Jatayu Jiwanda DL, social ethics in both offline and online learning must meet the requirements set out in the lecture contract. Discipline in filling in attendance is an example of discipline that shows seriousness in participating in learning. In addition, there are various rules that govern education. These include rules on dress, tolerance of lateness, permission requests (for things like asking questions, leaving class, and so on), respect for student rights, arrangements that inhibit assignment collection and plagiarism, and use of mobile phones (especially in online learning) (Jiwanda, 2022).

When viewed in the context of Islamic education, ethics have a very important influence on the achievement of obtaining useful knowledge. As in the research results of Hayatun Sabariah, et.al. which provides an explanation that learning ethics according to Imam Al-Ghazali emphasizes the sincerity of a student's intention in seeking knowledge, so that cleansing the soul in learning becomes a goal that leads only to Allah SWT (Sabariah et al., 2022) In line with this research, the research results of Syahrul Ramadhan, et.al. also agree with this statement, that in learning one must have good ethics, such as having intentions when studying, praying, facing the Qibla, being wara' in learning, tawakal, being patient, loving, deliberating and so on (Ramadhan et al., 2023).

In the scope of communication ethics which is part of the form of social ethics, Rila Setyaningsih, provides an overview of the results of her research on communication ethics based on Islamic values providing seven standards, namely the principle of content production, information distribution ethics, guarantee of accuracy and anti-hoax commitment, the spirit of amar ma'ruf nahi munkar, the principle of wisdom in preaching, the principle of digital interaction, and the principle of freedom. These seven standards provide a strategy in instilling communication ethics through the use of *e-learning*, which can be used as a consideration and example as a basis for interacting on digital platforms used for the *blended learning model* (Setyaningsih et al., 2020). The results of research conducted by Jaroslav and Ilona show that the *blended learning model* changes the roles of teachers and students, such as increasing the clarity of instructions and integrity in learning, individualizing the learning process, being more dominant in the interactive learning process, but also leaving pain because it results in simplification and shallowness in the quality of learning. In addition, teachers and students feel a lack of personal contact in communicating as whole and fundamental human beings (Kacetl & Semradova, 2020), In line with

this research, the research of Janny Adriani D. and M. Sapta Heriyawan concluded that this digitalization era is indicated by the emergence of various platforms such as social media and online learning models that have an impact on the ethics and behavior of Level 1 cadets at the Semarang Maritime Polytechnic (Djari & Heriyawan, 2022), as well as research conducted by Tien Yulianti and Ari Sulistiyawati which states that with this *blended learning model*, it can build student character, form patterns of attitudes and behavior in the daily lives of students who take the Personality Development course at the University of Teknokrat Indonesia (Yulianti & Sulistiyawati, 2020).

Based on the results of research in several previous studies, there are pros and cons in the implementation of the *blended learning model* on student ethics, so it is interesting to study further. As researchers who have conducted research on students who experience and implement the *blended learning model*, one of which is students of the Department of Aqidah and Islamic Philosophy, State Islamic University Salatiga Class of 2020 to 2022. It is hoped that this research can answer the purpose of this study, namely to explain the importance of internalizing social ethical values in *blended learning* for Department of Philosophical Aqidah State Islamic University Salatiga students.

Research Methods

This study aims to describe the values of social ethics in *blended learning* in Department of Aqidah and Islamic Philosophy, State Islamic University Salatiga students, so the research method uses field research, namely research used to study intensively the background of current conditions and interactions that are built from a social unit, be it from individuals, groups, institutions or certain communities (Suryabrata, 2018), while the approach uses qualitative. Data collection is carried out by observation and interviews. Interview techniques are activities carried out to obtain information directly by asking questions to respondents (Subagyo, 2006). Observation is an observation that is carried out intentionally, systematically recognizing social phenomena with psychic symptoms to then be recorded (Nasution, 2007). The subjects of this study were students of the Department of Aqidah and Islamic Philosophy, State Islamic University Salatiga study program, especially in the 2020 to 2022 batches who experienced a learning transition. Furthermore, data analysis was also carried out, which is the process of searching for and compiling data obtained from field notes, observations, interviews, and documentation. This is done by organizing data into categories, describing them into units, synthesizing them, compiling them into patterns, choosing what is important and what will be studied, and drawing conclusions to make oneself and others easier to understand (Sugiyono, 2016).

Research Results and Discussion

A. The importance of student social ethics in the *blended learning model*

Social ethics are ethics related to how humans communicate with each other in society. Specifically, social ethics regulates society through normative values that regulate human relations with each other to ensure that the order of life together functions properly and correctly. Therefore, social ethics is the same as ethics as a branch of philosophy (Chandra,

2016). A. Qodri A. Azizy describes social ethics as a philosophy or rational critical thinking about the obligations and responsibilities of humans as members of humanity. According to Qodri, social ethics discusses human obligations that are consciously based on the conscience, where the obligation to do good is not only for one's own interests but also for the interests of others (Muhammad, 2014).

Ethics are the basis of a student's character; a student with character also has good ethics. Students must behave well in terms of communicating and respecting their lecturers and campus staff. Every community has a certain value system. This applies to the smallest community unit, family, educational community, and the general public. Community members must understand and follow the appropriate value system. It is expected that everyone on campus, including lecturers, staff, and students, contribute to the campus value system. As a student, behaving ethically means not only respecting lecturers but also following academic standards. Campus life is based on basic principles. Every university has a code of ethics that must be adhered to. If someone does this, they will be reprehensible as an academic community (Rachman et al., 2022). Therefore, some of the enormous benefits of ethics are the ability to think critically, rationally, and systematically about moral issues; help in examining accepted morality; increase moral awareness because they know what is good and right in human behavior; teach responsibility because they have a deep understanding of what is meant by human action; and train themselves to be more responsible for their own actions (Novie, 2024).

The concept of ethics in learning is not something new because there is already a concept of learning ethics for students and teaching ethics and the profession for teachers. In this digital era, learning via the internet is interesting to learn. because of the use of information technology and virtual learning spaces as a substitute for face-to-face classes. So, ethical things are still important when creating a good learning atmosphere. So, some attitudes that need to be considered as the basis for social ethical values in learning both online and offline (*blended learning*), namely a) an attitude of respect and respect for each other; a) an honest attitude; b) fostering a sense of responsibility and commitment; c) awareness of rules and oneself; d) tolerance; e) discipline; f) politeness; g) caring; h) positive character; i) anti-corruption; j) educators must be role models; k) foster affective; l) consistency (Jiwanda, 2022).

The application of social ethics is important in *blended learning* in universities in general, and in State Islamic University Salatiga in particular, considering that students as learners will use information technology that is very open and free. Therefore, it is necessary to instill strong social ethical values so that students can recognize and understand the importance of ethics in social, national and state life (Ali Akbar et al., 2023). This is in line with what was conveyed by Rasimin et al., that one of the important factors in realizing the goals of character-based education reform is the application of ethical social values or social ethics in the blended learning process, such as honesty, responsibility, discipline, and politeness can be instilled in students through the blended learning model (Rasimin et al., 2021).

The importance of instilling these social ethical values has been explained in several studies. Research has shown that integrating character education into the content of subjects or courses is an effective way for educators to instill moral and character values in students. Another study also emphasized the role of educators not only in conveying knowledge and skills, but also in building the morals and character of students (Prihandoko et al., 2017). The conclusion is that in addition to understanding social ethics in the scope of learning, students (students) must implement it in learning that is manifested by the implementation of social ethics both during offline and online learning, so that there will be a balance between understanding and implementing social ethics in *blended learning model learning*. The results that will be achieved in instilling social ethical values in learning will also be optimal.

B. Social ethical values of Department of Aqidah and Islamic Philosophy State Islamic University Salatiga students in *blended learning*

A. Qodri A. Azizy describes social ethics as a philosophy or rational critical thinking about the obligations and responsibilities of humans as members of humanity (Muhammad, 2014). This description shows that obligations and responsibilities as humans must be carried out in accordance with applicable ethical and moral values. This provides an explanation regarding the various actions that must be implemented by humans as a form of their obligations and responsibilities.

Talking about social ethics applied to learning is one form of internalization of social ethics in humanity - in this case students - which will strengthen a person's ethical values. One of the latest learning models is the *blended learning model*, where this learning combines or combines face-to-face learning and *online learning* (Burhanuddin, 2021). This model has many advantages, especially in terms of time efficiency, because students can learn from anywhere with an internet connection, which allows them to access various information about the topic being studied. In addition, time management becomes easier, and the use of text-based and video-based websites makes learning more effective. However, this *blended learning model* also has weaknesses such as a lack of commitment to the learning process which requires students to learn independently and a lack of focus on the lessons or assignments received (Setiadi, 2015). Based on this evidence, it is important that social ethical values must be applied in this *blended learning model* in order to minimize the actions or attitudes of students who have not been able to implement them.

The research conducted by the researcher on Department of Aqidah and Islamic Philosophy State Islamic University Salatiga Salatiga students of Class 2020-2022 by interviewing and distributing questionnaires while observing the behavior of respondents showed that based on general knowledge about ethical values, the majority of students know the ethical values and moral values that apply both in the real world and in cyberspace, this is evident from the respondents' answers when interviewed and when given a questionnaire about knowledge about social ethics, so it can be said that Department of Aqidah and Islamic Philosophy State Islamic University Salatiga students of Class 2020-2022 have good

knowledge in terms of ethical and moral values. As for knowledge about operating IT and learning applications, many Department of Aqidah and Islamic Philosophy State Islamic University Salatiga students of Class 2020-2022 said that they could operate and run applications according to the equipment available in the application. The researcher did this as a form of in-depth research because it could be that respondents did not practice social ethical values during learning because they were not yet able to operate and run applications or devices in the learning process. However, from the results of interviews and questionnaire distribution, it was found that respondents could operate and run IT applications or devices, so it can be concluded that Department of Aqidah and Islamic Philosophy State Islamic University Salatiga students of the 2020-2022 intake are classified as good at operating and running IT and learning applications.

The results of interviews related to the theme of implementing social ethical values in the online and offline learning process or *blended learning*, many Department of Aqidah and Islamic Philosophy State Islamic University Salatiga students, Class of 2020-2022, do not carry out the applicable ethical values, for example, not turning on the camera (*on camera*). during online learning, doing other activities outside of online learning activities, etc. There are also those who feel uncomfortable and even feel that their social attitudes have decreased with online learning and want to return to the offline/face-to-face learning system.

Based on the results of the researcher's research, this finding shows a misalignment between the understanding of social ethical values and their practical application in a *blended learning environment*. To overcome this problem, it is very important to integrate discussion and workshop activities that focus on the importance of social ethics in organizing learning both online and offline. In addition, involving students in collaborative activities will certainly help strengthen social ethical values. Another thing that can be done is to build a community that can encourage and support the value of compliance in implementing social ethical values. Because building awareness of the impact of ethical behavior in learning is not easy. Therefore, regular feedback and reflection in practicing social ethical values can encourage a deeper understanding and encouragement to uphold social ethical values.

Conclusion

In life in society, social ethics are the key to carrying out interactions to produce good relationships in society. Social ethics play an important role in regulating the course of individual attitudes and behavior towards other individuals, so there needs to be seriousness in carrying it out. This also includes carrying out social ethics in learning on campus.

The results of research by Department of Aqidah and Islamic Philosophy State Islamic University Salatiga students from the 2020-2022 batch on social ethics values in *blended learning* show that at the level of social ethics knowledge and IT mastery, Department of Aqidah and Islamic Philosophy State Islamic University Salatiga students are included in the good category in terms of knowledge and mastery, but at the level of implementing or practicing social ethics, it turns out that there is no strong synergy with their knowledge of social ethics, so researchers recommend discussion activities and workshops that focus on the importance of social ethics in

organizing learning both online and offline. In addition, it is necessary to form a community that can encourage the creation and implementation of social ethics among students so that the application of social ethics in *blended learning is stronger and more solid*.

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