


## **The Role of Islamic Religious Education Teachers in Guiding Students' Islamic Communication Ethics in the Digital Era**

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ARTICLE INFO	ABSTRACT
<b>Article History:</b> Recieved : 30-12-2025 Revised : 04-02-2026 Accepted : 08-02-2026  <b>Keyword:</b> PAI Teacher; Islamic Communication; Digital Ethics; Islamic Digital Literacy.	The development of technology has a very significant influence on the way students communicate which really requires the active role of teachers in directing interactions in accordance with Islamic values. PAI teachers have an important role in managing Islamic communication ethics in the digital world. This study aims to look at the role of PAI teachers in managing students' Islamic communication in the digital era as well as the strategies used by PAI teachers in shaping Islamic communication ethics. This research uses a qualitative approach with data collection techniques through interviews, observations, and documentation carried out at SMA Muhammadiyah 18 Jakarta. The results of the study show that PAI teachers function as good role models, spiritual guides, and facilitators in Islamic digital literacy learning. Teachers also apply learning strategies in the form of projects and religious reflections that are integrated with digital media to instill the values of politeness, responsibility, and civilized ways of communicating on social media. The main factor that supports the success of this program is the cooperation between teachers, principals, and parents in building a digital environment based on religion and education and showing that students are positive about the teacher's efforts, which can be seen from the increased awareness of ethics and polite communication in the digital world. This research concludes that PAI learning combined with digital literacy has an important role in building Islamic communication ethics.
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### **INTRODUCTION**

The use of technology in the education sector makes a significant contribution to improving the quality of the teaching and learning process in schools. Technology provides

students with the opportunity to improve their knowledge through access to a variety of engaging, interactive, and flexible digital learning resources, which support more independent and student-focused learning. On the other hand, teachers are given the convenience of finding, developing, and changing creative learning materials according to the needs and characteristics of students through various digital platforms and online resources (Scherer et al., 2021).

Islamic Religious Education (PAI) teachers who are able to use technology in innovative ways are able to develop a more interactive learning atmosphere, where students are not only recipients of information, but also knowledge creators. Recent research shows that the use of internet-based learning resources supports teachers in expanding teaching materials and improving the quality of learning interactions, both in and out of the classroom (Zaenul Akfal et al., n.d.). In addition, in the learning process at school, the role of PAI teachers in increasing learning participation and character development of students is also determined. PAI teachers not only play the role of disseminators of knowledge, but also as directors of learning, mentors, and examples in social and moral values. The positive relationship that occurs between PAI teachers and students has been proven to have a great impact on learning motivation, active engagement, and the development of students' attitudes and behaviors at school (Darling-Hammond et al., 2020).

In the context of PAI, the position of teachers is becoming increasingly important because it not only takes care of students' cognitive achievements, but also plays a role in character formation and the cultivation of Islamic ethical values. PAI teachers play the role of moral educators who are role models in instilling moral values, spirituality, and social responsibility through a continuous learning process (Khairina, 2026). Meanwhile, PAI itself has a strategic position in the education system because it is oriented towards the formation of students' personalities as a whole, including cognitive, affective, and moral-spiritual dimensions. PAI not only aims to increase religious understanding normatively, but also emphasizes the internalization of Islamic values in students' daily attitudes and behaviors. Various international studies show that PAI learning contributes significantly to the strengthening of character, such as honesty, responsibility, discipline, and social concern, which is reflected in students' social interactions and moral decision-making in the school environment (Nur Awaliyah et al., 2025). Furthermore, PAI is interpreted as an ethical education medium that fosters moral and spiritual awareness through value experiences, not just memorizing religious concepts. The PAI learning approach that focuses on the meaning of values and ethical reflection has proven to be effective in building religious awareness and strengthening students' Islamic character in a sustainable manner. Recent research shows that the achievement of PAI can be seen from changes in students' attitudes and behaviors in accordance with Islamic moral values, so that PAI plays an important role as an important basis for character and ethics development in formal education (Chozin et al., n.d.).

The PAI learning finds new challenges and opportunities in line with the advancement of digital technology that affects the way students learn, interact, and behave. Technology has presented a new space to internalize Islamic values through various digital learning methods, online religious discussions, and virtual communication practices full of ethical aspects (Hulkin & Santosa, 2023). Furthermore, the integration of Islamic values in

the digital environment requires PAI to address issues such as the ethics of communicating on the internet, digital religious literacy skills, and reliable filtering of religious information. Recent studies show that PAI learning that focuses on values and ethical reflection can strengthen students' Islamic character in the wise use of digital media, so that technology is not the cause of moral decline, but as a tool for actualizing Islamic moral values in contemporary life (Ismail et al., 2025).

In its implementation, PAI in the digital age cannot be separated from the contribution of PAI teachers in building students' Islamic communication patterns. PAI teachers play an important role in guiding students to implement Islamic moral values—such as politeness of language, honesty, responsibility, and respect for others—in all types of interactions, including communication in the digital world. International studies indicate that the development of Islamic communication ethics is not only successful through the delivery of normative material, but also through continuous pedagogical habits, examples, and interactions in the context of learning (Setiawan et al., 2025a).

In the framework of PAI, Islamic communication is one of the important dimensions that reflects the internalization of moral values in social interaction, including in the digital space. Islamic communication emphasizes ethical principles such as honesty, politeness, responsibility, and avoidance of speech that harms others. Along with the development of digital media as the dominant communication space for students, PAI plays a role in providing a normative and ethical foundation so that communication practices do not conflict with Islamic values. International research shows that a weak understanding of Islamic communication ethics contributes to an increase in negative communication behaviors, such as hate speech, the use of profanity, and online conflicts among students (Artis & Erni, n.d.). Furthermore, recent research emphasizes that the application of Islamic communication values in PAI teaching plays a role as a tool for strengthening character and self-control when interacting in the digital space. The principle of ta'dib in Islamic education is considered relevant as an ethical method to develop the moral awareness of students in interacting, so that technology does not function as a tool to reduce ethics, but as a medium for the actualization of Islamic moral values. International research shows that Islamic education that highlights communication ethics can increase students' awareness of moral boundaries in expressing views, sharing information, and interacting online (Santuso et al., 2026).

However, research on the role of PAI teachers in building students' Islamic communication in the digital era still shows a number of limitations, especially in identifying concrete strategies and pedagogical challenges faced in the field. Therefore, this study is important to examine more deeply how the role of PAI teachers is carried out in guiding students' Islamic communication ethics, so that the values of Islamic teachings can be internalized contextually and in accordance with today's digital reality.

This research specifically aims to analyze the role of PAI teachers in shaping students' Islamic communication ethics in the digital era, as well as identifying strategies, challenges, and supporting factors that arise in digital learning and interaction practices in the secondary school environment. This study aims to analyze how exemplary (*uswah hasanah*), instilling Islamic values, and empathic communication carried out by PAI teachers play a role in developing students' digital ethical awareness according to an Islamic perspective.

The contribution of this research has theoretical and practical dimensions. Theoretically, this research contributes to the development of Islamic Religious Education studies by providing an empirical understanding of Islamic digital communication ethics that is not only normative, but also rooted in teachers' teaching practices in the field. Practically, the results of this research can be a reference for PAI teachers, schools, and Islamic educational institutions in designing teaching and character development strategies that are in accordance with technological advances, based on Islamic moral and spiritual values, and relevant to the digital communication challenges faced by the current young generation.

## LITERATURE REVIEW

### 1. Islamic Education and Communication Transformation in the Digital Era

The development of digital technology has significantly changed the way people interact, get information, and build social relationships, including in the field of Islamic education. Several studies have shown that digital space not only plays a role as a means of learning, but also as a place for the formation of students' values, ethics, and religious identity (Dalimunthe et al., 2023). In Islamic education, this change calls for a reinterpretation of pedagogical communication, especially in conveying Islamic moral values and ethics in online interactions that tend to be open, fast, and low with social supervision.

Abubakari emphasized that Islamic education literature in the digital age is still dominated by macro approaches that discuss technological opportunities and challenges, but has not studied in depth how changes in digital communication patterns affect the internalization of Islamic values in the interaction between teachers and students. Much research still views digital communication change as a separate social context, without directly linking it to ethical impacts in PAI learning practices (Abubakari, 2024).

### 2. Islamic Communication Ethics in the Context of Education

Islamic communication ethics are rooted in the principles of honesty, politeness, responsibility, and respect for others. In the context of education, these principles are the foundation for the formation of students' character (Munajat et al., 2024). Islamic communication ethics are rooted in the principles of honesty (*sidq*), politeness (*adab*), responsibility (*amanah*), and respect for others. In the context of education, these principles are the foundation for the formation of students' character.

However, existing research is more normative in nature by emphasizing the ethical values of Islamic communication, without investigating how these values are implemented in students' daily digital communication practices. Fakhruddin noted that the study of digital ethics in Islamic education is still limited to the aspect of moral concepts and recommendations, while the pedagogical dimension and communication practice in the digital space have not been extensively researched empirically (Huda et al., 2024).

### 3. The Role of PAI Teachers in the Formation of Digital Communication Ethics

PAI teachers play an important role as educators and moral role models (*uswah hasanah*) in efforts to internalize Islamic values. Various studies confirm that the role of teacher role is the main factor in shaping students' ethical attitudes and behaviors. In the digital era, this function is not only carried out in real classrooms, but also through online

interactions, social networks, and digital education platforms (Rochim & Amal Khayati, 2023).

However, studies show that the relationship between the application of technology and the position of teachers as moral role models has not been thoroughly researched. Several studies have reviewed teachers' digital skills technically, while Islamic ethics and communication aspects in the digital practice of PAI teachers are still rarely discussed (Juhairiah et al., 2024). As a result, the role of PAI teachers is often understood as a material presenter, not as the main actor in the formation of Islamic communication ethics in the digital space.

Based on the analysis of the literature, there are three main gaps. First, there is a conceptual gap, namely the lack of integration between digital communication theory and Islamic ethical values in the pedagogical context of PAI. Second, there is a methodological gap, because many studies are still in the form of descriptive-literature and few field studies related to the real practices of PAI teachers. Third, empirical distance, especially related to specific strategies, obstacles, and reactions of students to the efforts of PAI educators in directing Islamic communication ethics in the digital age.

## **METHOD**

This study applies a qualitative descriptive approach through a case study design. The selection of case studies was carried out in accordance with the purpose of the research which aims to explore the role of PAI teachers in regulating and guiding students' Islamic interactions in the era of Islamic education. This research seeks to gain an in-depth understanding of the strategies, challenges, and religious values applied by PAI teachers in guiding students to face the progress of the digital era.

This research was carried out at SMA Muhammadiyah 18 Jakarta in the odd semester of 2025/2026, with a research duration of four months from September to December. The implementation of research is carried out gradually and continuously. The initial step begins with initial observation to understand the context of students' digital communication and the role of PAI teachers in the school environment. The next step is the collection of primary data through in-depth interviews with PAI teachers and students, as well as observation of digital-based communication and learning practices. The final stage includes recording and checking of data, which is carried out simultaneously during the study. The research participants consisted of PAI teachers and students who participated in digital communication activities in schools. The focus of the research includes all types of communication, namely verbal and non-verbal, including the use of digital media in the education process. The purpose of this study is to describe how PAI teachers regulate, direct, and instill Islamic communication ethical values to students in the midst of increasing advances in digital technology.

Data collection in this study was carried out through three main techniques, namely interviews, observations, and documentation, which were carried out systematically and mutually supported. In-depth interviews were conducted with two PAI teachers who play an active role in teaching and developing students' Islamic communication in the digital age, as well as five students from grades X and XII who were selected for specific purposes. The interviews were directed at teachers' experiences in teaching digital



communication ethics, the methods applied, the challenges faced, and students' views on teachers' initiatives in instilling the value of Islamic communication in the digital world.

Furthermore, observations are carried out directly and non-participatively on PAI learning activities and digital communication interactions between teachers and students, both through school e-learning platforms, classroom WhatsApp groups, and other digital media to support learning. This observation aims to see the real practice of applying Islamic communication ethics, online interaction patterns, and students' attitudes and reactions in communicating in the digital world. The documentation analyzed included PAI learning documents, including Learning Implementation Plans (RPP) and digital-based teaching materials. Meanwhile, data validation to ensure the authenticity and accuracy of the data in this study uses triangulation. In this study, the researcher used source triangulation by comparing the results of information from PAI teachers and students to see the suitability between respondents and using triangulation techniques by comparing the results of interviews, observations, and documentation to mutually reinforce each finding. In addition to using source triangulation and techniques, the data analysis process in this study is carried out in three main stages, namely data reduction, data presentation, and conclusion drawn, as explained by Miles and Huberman. According to Miles and Huberman, the data analysis of this interactive model has 3 components, namely (1) data reduction, (2) data presentation, and (3) conclusion drawn/verification. The three main components contained in qualitative data analysis must be used in qualitative data analysis. Because the relationship of attachment between the three must continue to be compared to determine direction.

At the data reduction stage, the researcher selects and focuses on information that is relevant to the research objectives, especially regarding the strategies of PAI teachers in shaping the value of Islamic communication in a digital environment. The data presentation stage is carried out by collecting the results of interviews, observations, and documentation in the form of narratives and tables to facilitate thematic analysis. Furthermore, conclusions are drawn by understanding the meaning of the findings in the field and connecting them with Islamic communication theory and the concept of Islamic digital literacy.

This research was carried out at SMA Muhammadiyah 18 Jakarta which is located in the city of South Jakarta, this school level is a high school with institutional characteristics related to the focus of research, namely actively using digital platforms in the learning and communication process of schools, such as the use of online learning media and classroom communication groups. The research subjects consisted of 2 PAI teachers who played an important role in fostering students' Islamic communication in the digital era and 5 students who were involved as participants in the research on the Role of PAI Teachers in Managing Students' Islamic Communication in the Digital Era consisting of 2 students in class X.1, 2 students in class X.2 and 1 student in class XII.2. Five students were selected purposively because they were considered to be able to represent a variety of digital communication experiences, both from different grade levels (grades X and XII) and the intensity of interaction with PAI teachers in the context of digital learning and communication.

## FINDINGS

### THE ROLE OF PAI TEACHERS AND THE IMPLEMENTATION OF ISLAMIC COMMUNICATION FORMATION

The results of interviews with PAI teachers show that the role of teachers is not only to deliver material, but also includes the development of Islamic communication ethics in the digital world. PAI teachers deliberately make themselves an example of communication (*uswah hasanah*) in online interactions with students. One of the teachers said that they try to use polite language when communicating in online class groups, such as WhatsApp. Because teachers are role models for their students.

The statement shows that teachers not only teach communication ethics in theory, but also apply them directly in daily digital interactions. The observational findings also support this, where the researcher notes that PAI teachers always start conversations in class with greetings and close the discussion with reflective messages with religious nuances. This practice functions as a medium for internalizing Islamic communication values that take place indirectly but continuously.

In addition, the research revealed that the implementation of Islamic communication formation was carried out through digital habituation and guidance strategies. From observations of the online learning process, PAI teachers proactively guide students to form communication ethics when expressing opinions or asking questions through e-learning platforms. One of the teachers explained that if the student spoke impolitely, he was immediately reprimanded subtly. These findings show that the implementation of PAI teachers' strategies is not only instructive, but also based on example, persuasive correction, and habituation, so that the value of Islamic communication can be implemented in real life in students' digital lives

### CHALLENGES OF PAI TEACHERS AND INHIBITING FACTORS IN SHAPING ISLAMIC COMMUNICATION IN THE DIGITAL ERA

One of the challenges and inhibiting factors for teachers in shaping student communication is the existence of internal and external factors. The internal factor is the limited supervision of students' communication behavior outside of school hours. PAI teachers stated that although Islamic communication ethics have been taught, students' behavior on social media often cannot be supervised by teachers at all times. One teacher said they could control in the class group but could not control on their social media. While the external factor is the influence of the external environment, the teacher stated that sometimes they are influenced by friends and the negative influence of the content they see.

On the student side, they say that they often use disrespectful language, excessive jokes, or disrespectful comments that are considered common on social media platforms. Students also said that on social media they often use harsh language, so they are unconsciously carried away in daily communication. In addition, the results of observations indicate that differences in students' digital literacy abilities also play a role as a barrier factor. Not all students have a comparable level of understanding of the limits of communication ethics in the digital world. The researcher noted that in online

conversations through e-learning platforms, a number of students still use excessive abbreviations or disrespectful sentences when expressing their opinions.

### **PAI TEACHERS' STRATEGIES AND SUPPORTING FACTORS IN OVERCOMING DIGITAL COMMUNICATION CHALLENGES**

The main strategy used by PAI teachers to overcome digital communication challenges is to show direct examples (*uswah hasanah*) in digital learning spaces. Teachers consistently use polite, clear, and non-offensive language in every online interaction with students. The 2 PAI teachers said that they set an example when communicating in a class group started with greetings and greetings in good language and gave advice on saying good or better to be silent than saying bad. Another strategy is to integrate Islamic communication ethical values in learning activities based on digital projects. One teacher said that they told students to make short da'wah using polite language and not cornering.

The main supporting factor in the success of the strategy is the collaboration between PAI teachers, homeroom teachers, and BK teachers. Based on interviews and documentation, PAI teachers often work with homeroom teachers when they find students who have difficulty communicating politely in digital media. In some situations, BK teachers are involved to provide follow-up support. This collaboration allows the development of Islamic communication not only to occur in the PAI classroom, but also to become part of the overall school coaching system. In addition, education policy support and parental participation are also crucial elements in overcoming digital communication challenges.

### **STUDENTS' RESPONSE TO THE FORMATION OF ISLAMIC COMMUNICATION**

Most students responded well to the efforts of PAI teachers in creating Islamic communication in cyberspace. Students revealed that the guidance and examples from teachers helped them become more aware of the importance of maintaining ethics in communicating online.

Although most of the students gave positive responses, the results of interviews with PAI teachers showed that there were still few students who were passive or less responsive to the development of Islamic communication. The teacher explained that the student was generally influenced by the peer environment outside of school and digital content that was not educational

**Table 1. Students' Response to PAI Teachers' Efforts in Instilling the Value of Islamic Communication**

No.	Category Dependency	Number of Students (n=32)	Perscentage (%)	Response Characteristics
1	Positive	22	68,8	Accepting the value of Islamic communication, applying digital manners consistently
2	Neutral	7	21,9	Understanding the value, but the application is still situational



3	Negative	3	9,3	Demonstrate the resistance or strong influence of the external digital environment
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The percentages in the table were obtained through a qualitative coding process (thematic coding) of observation data involving 32 students. Each student's response was categorized into three types of responses (positive, neutral, negative) based on digital communication behavior indicators, such as the use of polite language, awareness of Islamic manners, and consistency of practice on the school's digital platform. Students in this category demonstrate an active acceptance of the development of Islamic communication. This group understands the value of Islamic communication conceptually, but the practice has not been consistent.

## DISCUSSION

### THE ROLE OF PAI TEACHERS AND THE IMPLEMENTATION OF ISLAMIC COMMUNICATION COACHING

PAI teachers have a strategic role in developing and implementing Islamic communication in the field of education, especially in the midst of changes in the digital era. The task of PAI teachers is not only to convey religious material, but also serves as a good example in showing Islamic communication ethics based on the values of honesty, politeness, responsibility, and respect for others (Setiawan et al., 2025b). The implementation of the development of Islamic communication is carried out by getting used to polite communication in learning activities, providing examples of good language use in the classroom and in school digital media, and integrating the ethical values of Islamic communication into PAI subject matter. The formation of Muslim personality is basically an attempt to change attitudes towards a tendency towards Islamic values. Because the characteristic of Muslim personality is the realization of noble behavior in accordance with the guidance of Allah SWT (Gussevi & Muhfi, 2021).

In addition to being a role model, PAI teachers also carry out spiritual development tasks by organizing and accompanying religious activities such as congregational prayers, cults, Rohis activities, and inviting to apply religious values in daily life. In this case, religious activities led by PAI teachers have a crucial role in building students' self-control and spiritual awareness (Naila Hanin Naswa & Muthoifin, 2025). This awareness further serves as a moral filter when using social media, encouraging students to be more selective in choosing the attitudes and content they share. This religious-based character development approach is in line with the idea of tarbiyah in Islamic education, which is an educational system that includes faith, morals, and behavior as elements of spiritual development and character formation (Wahidin et al., 2025).

On an international scale, this research is relevant to a number of other studies in the Islamic world that emphasize the contribution of religious teachers in facing the challenges of the digital age. For example, a study by (Nelson & Yang, 2023), shows that religious educators play a crucial role as a link between Islamic values in overcoming the negative impact of social media on young people.

## **CHALLENGES OF PAI TEACHERS AND INHIBITING FACTORS IN MANAGING ISLAMIC COMMUNICATION IN THE DIGITAL ERA**

PAI teachers have several obstacles and challenges in regulating and implementing Islamic communication in the digital era which is characterized by very rapid advances in information and communication technology. One of the main obstacles is the lack of digital literacy skills among some teachers and students, which results in the use of digital media not being fully implemented for the development of Islamic communication ethics (Musbaing, 2024). The inherent characteristics of students with social media make the flow of information they access difficult to control, so Islamic communication principles such as language ethics, honesty, and a sense of responsibility are often ignored (Putri Oktavia, 2023). Therefore, teachers need to monitor the use of digital media when they are at school.

In terms of institutions, the lack of technological facilities, uneven school policies on digital ethics, and administrative pressure on teachers also hinder the optimization of PAI teachers in facilitating Islamic communication. The researcher indicated that this situation requires PAI teachers to have two abilities, namely pedagogic-religious skills and digital skills, so that they can guide students in facing online communication challenges wisely and in accordance with Islamic principles (Syabaniah et al., 2025). The management of Islamic communication in the digital era does not only depend on the individual abilities of teachers, but also requires the support of the education system, family environment, and school policies that are adaptive to digital dynamics (Pratama Abnisa, 2022).

## **PAI TEACHERS' STRATEGIES AND SUPPORTING FACTORS IN OVERCOMING DIGITAL COMMUNICATION CHALLENGES**

In the face of increasingly complicated digital communication difficulties, PAI teachers must apply various flexible teaching and communication methods based on Islamic principles. One of the important approaches that is often used by PAI teachers is to incorporate Islamic communication ethics in technology-based learning, both through the use of educational social media, online learning platforms, and classroom discussions that emphasize manners in communicating in accordance with Islamic teachings (Pratama Abnisa, 2022).

In addition, PAI teachers apply a preventive and educational approach through strengthening digital literacy based on Islam, namely by guiding students to recognize the positive and negative effects of communication in the digital world and relate it to the values contained in the Qur'an and Hadith. Examples are the encouragement to speak well, avoid hoax news, and respect others. The success of this method is greatly influenced by supporting factors, including the existence of school policies that are sensitive to ethical education in the digital world, the availability of technology facilities for learning, and cooperation between teachers, parents, and students' social communities (Wahyu Susanto et al., 2023).

Leadership in schools and collaboration between teachers creates opportunities for PAI teachers to exchange best practices, increase innovation in digital learning, and gain moral support and resources. Studies show that effective leadership in schools and support of educational organizational structures can improve PAI teacher performance, especially

in the face of digital changes in learning (Wahid Zaini et al., 2023). The use of technology also provides an opportunity to apply problem-focused learning in the context of PAI. Teachers can create assignments or case studies that relate to students' daily lives or the modern challenges experienced by the Muslim community. This method not only enhances theoretical understanding, but also teaches students to apply religious principles in real solutions to the problems they face (Rahmadani Sekolah Tinggi Agama Islam Negeri Bengkalis Alamat et al., 2024)

An approach that adapts to personal learning is also crucial in the framework of PAI in the digital age. With technology, teachers can take information about each student's learning needs and organize the learning experience according to their learning style, interests, and level of understanding. This contributes to ensuring that every student derives the greatest benefit from Islamic religious education tailored to their specific needs (Nurul Hafidzah et al., 2025). In addition, an approach that focuses on problem solving can also be applied in PAI teaching in this digital era. Teachers can provide situations or challenges that require students to use critical thinking and values in Islam to find answers to the challenges that arise. This method contributes to the development of students' critical thinking skills, as well as connecting their understanding of Islam with practical situations in daily life (D. Ismail et al., 2025).

## **STUDENTS' RESPONSE TO ISLAMIC COMMUNICATION MANAGEMENT**

Students' responses to the Islamic communication method carried out by PAI teachers showed different responses, depending on the way of communication, consistency in the application of values, and methods applied by teachers. Students will feel more comfortable and cared for when PAI teachers use polite, non-judgmental language, and can explain Islamic communication ethics by paying attention to the context of their lives, including digital interactions. However, students' reactions can also be passive or negative if the delivery of Islamic communication management is done normatively without being accompanied by real practices and mutually beneficial discussions (Siti Muaripah, 2019).

In terms of behavior, students who receive intensive help from PAI teachers tend to show noticeable changes in the way they communicate. Munajat emphasized that communication ethics developed through habits and examples can form more polite and responsible communication behavior. The positive response of students in this context shows that Islamic communication is not just an ethical idea, but has become a social routine in daily digital interactions (Munajat et al., 2024) Therefore, students' responses to Islamic communication management not only reflect how well they understand Islamic teachings, but also serve as a benchmark for the success of PAI teachers' teaching in managing communication that is educational, convincing, and in accordance with the needs of student development in the digital age (Pratama, 2023).

## **CONCLUSION**

This research shows that PAI teachers at SMA Muhammadiyah 18 Jakarta have an important role in regulating Islamic communication for students in the digital era. They are not only in charge of teaching theoretical content, but also serve as role models in terms of digital literacy. With an approach that combines moral education and the use of technology

such as the use of project-based learning methods (PBL) for the creation of da'wah content and spiritual reflection based on the Qur'an and Sunnah. Teachers are able to instill the values of politeness and responsibility in the use of social media. As a result, most students gave positive feedback (68.8%), which is reflected in increased ethical awareness when interacting in cyberspace. From a theoretical point of view, the results of this study affirm the importance of Islamic education that is responsive to technological advances without neglecting its spiritual principles, while practically becoming a reference for institutions in designing character development programs that are in accordance with the challenges of this era.

Logically, the formation of this digital ethics relies heavily on the collaboration of teachers, schools, and parents in creating a supportive environment. Therefore, PAI teachers must continue to improve their digital skills to stay relevant to students' communication styles. It is expected that educational institutions, especially school principals, help through periodic technology training to reduce the digital skills gap between educators and students. Parents are also very important to supervise students' digital activities outside of the classroom so that the values taught in the classroom can be internalized in their daily behavior. This research emphasizes that PAI education in this digital era must continue to adapt to technological developments while maintaining Islamic values as a moral and spiritual foundation. Thus, PAI education not only forms academically intelligent students, but also has Islamic character and good digital ethics, so that they are able to become a generation of Muslims who use technology responsibly.

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