



# The Role of Islamic Education Teachers in Instilling Ethical Values of Islamic Social Interaction and Communication in Junior High Schools

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## Abstract

The development of information technology and digital media has influenced students' communication and social interactions, leading them to increasingly deviate from Islamic ethical values. This situation emphasizes the importance of Islamic Religious Education teachers in fostering students' morals at school, particularly in maintaining good communication and social interaction. This study aims to describe the role of Islamic Education teachers in instilling Islamic ethical values in social interactions and communication at Junior High School 1 Ulakan Tapakis, Indonesia and analyze the supporting and inhibiting factors. The method used is descriptive qualitative with data collection techniques such as observation, interviews, and documentation. The results show that Islamic Education teachers carry out their role through role models, habituation, and integration of Islamic values in learning. The strategies implemented include lectures, discussions, communication etiquette simulations, and the wise use of technology. This guidance has an impact on improving politeness, the ability to maintain good language, and reducing negative social behavior among students. Therefore, the role of Islamic Education teachers is very significant in strengthening character education for the younger generation in the digital era.

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## INTRODUCTION

The development of information technology in the digital age has changed the way students interact in their daily lives. Junior high school students now spend a lot of time using smartphones, playing on social media, watching digital content, and communicating virtually without the constraints of space and time (Miyazaki et al., 2024; Puspita et al., 2024; Isro'Hidayatullah et al., 2024). This major change has led them to develop faster and more instant communication habits, but often without considering the ethics of their words. The developing digital culture emphasizes free expression rather than politeness, thereby influencing the way students behave in social interactions.

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The phenomenon of information globalization makes it easy for teenagers to adopt communication styles from various sources, including internet celebrities or online communities that are not always in line with Islamic values (Bashori & Hidayat, 2023; Maharani et al., 2025). Foul language, sarcastic expressions, and derogatory jokes are considered normal and part of entertainment trends. As a result, civilized communication is increasingly being pushed out of students' social habits. This change is not only visible in the virtual world, but also carries over into the school environment, which should be a place for behavioral guidance.

Junior high school students are in a transitional period toward adulthood, where the need to be accepted by their peer group becomes very strong and influential. They often imitate their friends' way of speaking and follow social trends so that they are not considered different or left behind (Fadilah & Kamal, 2025). If these trends are positive, they will strengthen character, but if they contain negative influences, students may deviate from moral norms. In this context, their high curiosity and weak self-control make them prone to engaging in rude communication behaviors.

Psychologically, students often show excessive emotional responses when interacting. When there are minor differences of opinion, social conflicts can easily arise because they are not yet able to manage their emotions and choose words that do not hurt the other person (Ayuningtiyas, 2020). This is exacerbated by the emergence of cyberbullying, which uses social media as an arena to attack friends anonymously or openly. This situation shows that students' communication skills still need to be guided in a better direction.

Within the national education structure, Islamic Religious Education plays a key role in fostering the morals and character of students in schools. Islamic Religious Education teachers are responsible for providing a comprehensive understanding of religion while also setting an example in real life (Yulaika et al., 2022). It is not enough to simply teach the theories of the Quran and hadith; teachers must guide students to practice these teachings in all social activities, including communication. Islamic Religious Education teachers are figures who serve as role models for students in their actions and speech.

The Islamic Religious Education learning process must be able to integrate knowledge about moral values with real-life practices in students' lives. Thus, Islamic Religious Education teachers are not only conveyors of material, but also mentors who continuously improve student behavior, both through direct guidance and supervision in daily activities (Athallah et al., 2025; Dewi et al., 2025). The success of moral education is not only seen in academic ability, but also through consistent changes in social behavior.

From an Islamic perspective, social ethics play an important role in shaping perfect believers. Islam emphasizes the principles of mutual respect, maintaining self-esteem, doing good deeds, and fostering harmonious ukhuwah (brotherhood) in social relationships (Masripah et al., 2025; Triasnyah et al., 2024). These values serve as guidelines in human interactions to create a peaceful and mutually supportive environment. When social interactions are conducted with proper manners, noble character traits as a Muslim are reflected.

In addition, Islam pays great attention to good and proper communication ethics. A Muslim's speech must be free from lies, foul language, hurtful words, and all forms of negative communication that can damage social relationships (Triansyah et al., 2024; Hidayatulloh & Marzuki, 2025). Good speech reflects a person's faith, because communication is a mirror of one's character and knowledge. Therefore, Islamic Education teachers must instill good manners in speaking from an early age.

The normative basis in Islam emphasizes that every word must have a beneficial purpose and not cause harm. The Prophet taught that speaking beneficially

is a characteristic of believers, while idle talk indicates weak faith (Marzuki et al., 2023). This teaching is very relevant in guiding students not to say anything that causes others to feel belittled or hurt.

However, the reality in schools shows that students' understanding of communication etiquette is not in line with their practice. Many students are still unable to respect teachers during dialogues and often speak rudely to their friends (Mukhlis et al., 2024; Amiruddin et al., 2024). This condition shows that there are challenges in implementing religious values in social life. Thus, character education programs need to be strengthened in learning.

Ulakan Tapakis Junior High School 1 is a school with a strong religious background, but there are still instances of student behavior that do not fully reflect Islamic values. The influence of digital media and social interactions outside of school have played a major role in changing their attitudes and speech (Putra, 2023). The school needs to take strategic action to improve this situation through targeted guidance efforts.

Islamic Education teachers at Ulakan Tapakis Junior High School 1 have implemented a number of guidance activities such as role-model-based learning, providing advice in religious forums, and a personal approach for students who have problems with communication (Shapitri, 2024; Sheleysha, 2024). However, the results have not been entirely optimal, so an in-depth evaluation of the strategies used is still needed to ensure they are in line with the developmental needs of the students.

Character building by Islamic Religious Education teachers faces many obstacles, such as limited interaction time, the influence of an unsupportive family environment, and social circles that are difficult for schools to control (Supriyanti, 2024; Latifah, 2023). These three factors mean that the internalization of ethical values is not always successful. Therefore, multi-party collaboration is needed to create a harmonious educational climate between home, school, and society.

Some students tend to understand ethical values only as theories that must be memorized, not as behaviors that need to be practiced consistently. They do not yet have a strong internal intention to maintain polite speech and behavior when they are not under supervision. In this case, Islamic Education teachers need to take a continuous approach to moral cultivation so that Islamic values are embedded as character traits.

In addition, the learning strategies of Islamic Education teachers must be in line with the times. Teachers can no longer just give lectures as the main method, but must understand the digital space of students and provide ethical education in the context of social media (Nurhabibi et al., 2025). Strengthening ethical digital literacy is an important part of character building today.

To ensure the effectiveness of the guidance provided, research on the role of Islamic Education teachers in instilling communication ethics is urgently needed. The results of this research can be used as a basis for finding the best approach to addressing student behavior dynamics in the digital age (Arbi & Amrullah, 2024). Continuous evaluation will help schools design more effective and contextual character building programs.

Based on this description, the important question that is the focus of this study is: the role of Islamic Education teachers in instilling Islamic social and communication ethics values in students at Ulakan Tapakis Junior High School 1, covering aspects of strategy, implementation, and changes in attitude resulting from Islamic Education guidance. This is important in order to find a real picture of the implementation of character building in schools.

The purpose of this study is to reveal in depth the role of Islamic Education teachers in fostering Islamic communication, identify the factors that hinder and

support this fostering, and evaluate the success of the strategies implemented at Ulakan Tapakis Junior High School 1. This study is expected to make a real contribution to the development of a better character education model in the future.

## METHODS

This study uses a descriptive qualitative field approach, as it seeks to gain an in-depth understanding of the role of Islamic Education teachers in instilling Islamic social and communication values in students in the school environment (Engkizar et al., 2022; 2023; Oktavia et al., 2025; Sugiyono, 2019). The research location was set at Ulakan Tapakis Junior High School 1, with the main subjects being Islamic Education teachers and several students selected purposively according to field data requirements (Baroud et al., 2025; Engkizar et al., 2024; 2025; Htay et al., 2025; Mutiaramses et al., 2025; Moleong, 2021). Data were collected through direct observation of interactions and learning activities, in-depth interviews with Islamic Education teachers and students to explore their perceptions and experiences, and documentation studies of relevant learning tools and school records (Creswell, 2018). The data analysis process was carried out through the stages of data reduction, data presentation, and continuous conclusion drawing to ensure that the data obtained was valid and academically accountable (Miles & Huberman, 2014). Data validity was strengthened through triangulation of sources and techniques, so that the interpretation of the research results reflected the actual conditions and did not contain researcher bias (Busral et al., 2025; Nasution, 2020).

## RESULT AND DISCUSSION

### The Role of Islamic Education Teachers in Instilling Islamic Social and Communication Ethics

Islamic Education teachers at Ulakan Tapakis Junior High School 1 play a very strategic role in guiding student behavior, especially in relation to the formation of social and communication ethics in accordance with Islamic teachings. This role is realized through good examples (*uswah hasanah*) in speech, respectful attitudes, and social awareness in daily interactions in the school environment. Students are more receptive to moral messages when they see consistent examples in their teachers' behavior (Rahma et al., 2025; Palunga & Marzuki, 2017). By presenting positive role models, teachers not only teach goodness verbally, but also demonstrate it in real actions so that students are encouraged to imitate them as part of the formation of Islamic character (Abidin, 2024).

In addition to being role models, Islamic Education teachers consistently instill habitual values such as greeting others, smiling, asking permission before speaking, and maintaining clean speech by refraining from using bad language in every learning interaction and school activity. This pattern of habit formation is an important concept in moral education because morals are formed through repeated actions until they become habits (Nareswari, 2024). Teachers also actively reprimand and provide guidance when students are found to have violated Islamic communication norms so that they understand the boundaries of proper behavior (Aisah & Usman, 2023).

The integration of Islamic values in learning is another form of role that is evident through the delivery of material that links the arguments of the Quran and hadith with concrete examples in real life. Islamic Religious Education teachers strive to make every learning topic, whether about morals, worship, or Islamic history, a means of emphasizing the importance of speaking politely and establishing good relationships with others. Through this contextual approach, students are able to internalize Islamic values more effectively because they are directly connected to their experiences in social life (Fahriyah, 2024). Thus, Islamic Education teachers play a comprehensive role, namely as educators, mentors, motivators, and controllers

of students' moral development.

### **Teaching Strategies of Islamic Education Teachers in Developing Communication Ethics**

In strengthening Islamic communication behavior, Islamic Education teachers apply various adaptive teaching strategies that are appropriate for the development of students. Lectures are still used to provide basic knowledge about the etiquette of speaking and the prohibitions of negative communication according to Islam. However, teachers do not only focus on lectures, but combine them with discussion and simulation (role-play) methods to train students to practice polite dialogue and respect their conversation partners (Annisa et al., 2025). This strategy has been proven to increase students' courage and ability to communicate politely in real contexts (Al'Iffah & Subando, 2025).

Islamic Education teachers also apply a collaborative approach through group work as a means of building empathy, tolerance, and acceptance of differences of opinion among students. In this process, teachers play a role in supervising and directing students to communicate with each other in a manner that is in accordance with the principles of *ukhuwah Islamiyah* (Hidayat, 2022). In addition, teachers strengthen character through motivation, moral guidance, and rewards for students who demonstrate positive communication behavior. This reinforcement mechanism accelerates the internalization of values and increases self-awareness in behavior (Nugraheni et al., 2025).

The use of learning technology is also an important part of Islamic Education teachers' strategies. However, the use of digital media is guided by Islamic principles, for example by introducing religious content, educational videos about morals, and campaigns on polite communication on social media (Fitri & Ridwan, 2024). Teachers also provide information about digital literacy so that students are more prudent and able to avoid destructive behaviors such as cyberbullying, hoaxes, or hate speech content that is rampant in virtual spaces (Aziz & Habibah, 2025). This combination of conventional and digital strategies serves to ensure that moral education is relevant to the challenges of the modern era.

### **The Impact of Guidance on Student Social Behavior**

The guidance provided by Islamic Education teachers has had a positive impact on changes in student behavior at Ulakan Tapakis Junior High School 1. Students have become more accustomed to behaving politely when interacting, are more confident in greeting others, and are more sensitive to the feelings of others when communicating (Octaviasari et al., 2025). These changes are evident both in the classroom and in social activities outside of school hours, indicating an increase in awareness of Islamic social ethics, which had previously been neglected (Sakinah, 2018).

In addition to an increase in mutual respect, students also show progress in their ability to choose polite words when speaking, especially to teachers and peers. They began to apply the principles of *qaulan ma'rufan* (good words), *qaulan kariman* (noble words), and *qaulan layyinah* (gentle words) in their daily interactions, as recommended in the Quran. This change indicates that Islamic communication values can be implemented well through a consistent and continuous coaching process.

A further impact is an increase in social cohesion, which can reduce negative behaviors such as mockery, minor conflicts between friends, and even bullying, both in person and through digital media (Putri et al., 2024). Islamic Education teachers also noted a decrease in reports of verbal disputes in the school environment. This condition shows that moral guidance not only has an impact on personal communication, but also creates a more harmonious, safe, and Islamic school social climate.

## Supporting and Hindering Factors in the Role of Islamic Education Teachers in Instilling Ethical Values in Islamic Social Interaction and Communication

The process of instilling ethical values is supported by the school environment, which places religious-based character education as a top priority in the school culture. The school provides space for Islamic Education teachers to develop religious activities and routine moral practices such as group recitation of the Quran, religious lectures, and religious activities that strengthen students' moral education (Ma'rifataini, 2017). In addition to school support, the active role of families in supervising and guiding morals at home increases the effectiveness of teachers' efforts because students receive role models and double control from the two main environments of their education.

However, there are also inhibiting factors that pose serious challenges, one of which is the high influence of social environments outside of school and uncontrolled consumption of social media. Students often imitate the rude and impulsive communication styles of digital content or internet celebrities, thereby weakening the internalization of Islamic communication values (Sumarni et al., 2025). On the other hand, the limited time for Islamic Religious Education and the large number of students in one class mean that moral guidance cannot be carried out individually and intensively (Hariyadi et al., 2023). These obstacles require teachers to work harder to balance the ideal demands of moral education with the reality of the digital social development of today's teenagers.

## CONCLUSION

Based on the results of the research that has been conducted, it can be concluded that Islamic Education teachers have a very important role in the process of fostering Islamic social and communication ethics at Ulakan Tapakis Junior High School 1. This role is manifested through exemplary attitudes and speech, instilling polite behavior in daily interactions, and integrating Islamic values into learning. Islamic Education teachers not only act as conveyors of religious material, but also as moral guides who direct students to practice good morals in social life. Various learning strategies that are applied, such as discussions, simulations, and the positive use of technological media, have been proven to help students understand and apply good and proper manners in speaking in accordance with Islamic teachings.

These findings confirm that the development of communication ethics by Islamic Education teachers has a significant impact on changes in student behavior in interactions with both peers and teachers. Improvements in the ability to maintain proper speech, respect others, and avoid negative behaviors such as ridicule or bullying are indications of the success of character education when implemented consistently and purposefully. Therefore, these efforts need to be continuously strengthened with the support of the school and family environment, as well as supervision of the negative influences of social media. The implications of this study indicate the need for the development of a more systematic character education program in schools, especially in facing the challenges of the digital age, which has the potential to weaken Islamic communication values in students.

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