

The Role of Lecturers in Guiding Students' Communication Ethics on Social Media (Islamic Cyber Ethics Perspective)

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Abstract

The development of social media as a digital communication space has changed the communication practices of students, including Islamic Communication and Broadcasting students who use it as a digital da'wah medium. However, the high intensity of social media use is not always accompanied by adequate awareness of communication ethics, so it has the potential to give rise to communication practices that are not in accordance with Islamic communication values. This study aims to analyze the role of lecturers in guiding Islamic Communication and Broadcasting students' communication ethics on social media from the perspective of Islamic cyberethics. This study uses a qualitative approach with a descriptive study design through in-depth interviews with eight lecturers of Islamic Communication and Broadcasting at Islamic Religious Universities in Indonesia who were selected by purposive sampling. Data analysis was carried out using thematic analysis techniques with reference to the principles of Islamic communication ethics, namely *qaulan sadida*, *qaulan baligha*, *qaulan karima*, *qaulan ma'rufa*, and *qaulan layyina*. The results of the study show that lecturers have a strategic role as facilitators of internalizing the ethical values of Islamic communication, supervisors of the use of polite language, directors of information verification, role models in digital communication practices, feedback on digital content, shaping social responsibility awareness, directing ethical digital da'wah practices, controllers of communication behavior in cyberspace, and mediators in online communication conflicts. This study concludes that the integration of Islamic communication ethical values in the digital media-based learning process contributes to forming honest, polite, non-provocative, and responsible student communication practices on social media.

1. Introduction

The development of information and communication technology has given birth to a new interaction space known as cyberspace, which allows individuals to communicate quickly, widely, and without geographical boundaries through various social media platforms. This transformation not only changed the communication patterns of society in general, but also affected communication practices among students, including Islamic Communication and Broadcasting students. Social media is no longer just a means of entertainment, but has functioned as a medium of self-expression, information dissemination, and a digital da'wah space that has great potential for Islamic Communication and Broadcasting students as prospective Islamic communicators in the future (Naufal, 2024).

However, the ease of access and freedom of expression on social media are also followed by the emergence of various communication ethical issues in the digital space. Phenomena such as the spread of hoaxes, hate speech, cyberbullying, and the use of rude language in online interactions show that communication on social media often does not consider ethical and moral values (Basyari, Putri, & Ningsih, 2026). This is problematic, especially for Islamic Communication and Broadcasting students who are academically prepared as da'wah agents and Islamic communicators who should be able to present communication based on Islamic values.

Various reports show that the level of digital literacy among students is still not fully balanced with media ethical literacy. Data from the national digital literacy survey shows that although most students have technical skills in using digital media, the understanding of communication ethics in cyberspace is still in the medium to low category (Haeriani, Hermila, & Nadifa, 2025). This condition indicates a gap between the competence of media use and ethical awareness in communicating, which has the potential to give rise to communication practices that are not in accordance with Islamic communication values.

In the context of Islamic religious higher education, this problem is a challenge for lecturers, especially in the Islamic Communication and Broadcasting Study Program, in guiding students to be not only technically competent in utilizing digital media, but also have ethical awareness in communicating in cyberspace (Sudarto, 2024). Lecturers have a strategic role as academic supervisors as well as role models in internalizing the ethical values of Islamic communication to students, both through formal learning processes and other academic interactions.

A number of previous studies have examined the use of social media as a digital da'wah medium among students, as well as the role of digital literacy in improving the quality of online communication. These studies generally focus on aspects of using digital media as a means of disseminating da'wah messages, the effectiveness of digital communication, and student media literacy competencies (Suliyanti, Tahir, & Fansuri, 2024). However, most of these studies have not specifically examined the ethical dimensions of student communication from the perspective of Islamic communication values in cyberspace.

In addition, other research has also discussed communication ethics from an Islamic perspective, especially related to the principles of communication such as *qaulan sadida*, *qaulan baligha*, *qaulan ma'rufa*, *qaulan karima*, and *qaulan layyina* (Harry, 2022). However, these studies tend to be normative and have not been widely associated with student communication practices on social media as part of cyberculture. This shows that there is a gap between the normative framework of Islamic communication ethics and the actual communication practices carried out by students in the digital space.

Furthermore, the study of cyberethics in the context of higher education is also still dominated by a general approach that does not specifically integrate Islamic communication values as an ethical foundation in communicating on social media. In fact, the integration between Islamic communication ethics and digital communication practices is important to ensure that student communication activities in cyberspace remain in line with the principles of Islamic da'wah that are polite, honest, and responsible (Shodiqoh, 2024).

Thus, there is a research gap between the increasing intensity of social media use by students and the lack of optimal internalization of Islamic communication ethical values in their communication practices in cyberspace (Uriawan et al., 2025). In addition, studies on the role of lecturers as supervisors in directing student communication ethics on social media are also still limited, especially from the perspective of Islamic cyberethics, which combines the principles of Islamic communication with the dynamics of digital communication.

Based on this description, this study aims to analyze the role of lecturers in guiding the communication ethics of Islamic Communication and Broadcasting students on social media using the perspective of Islamic cyberethics. This research is expected to contribute to the development of Islamic communication studies, especially related to the internalization of communication ethical values in students' digital communication practices in the era of cyberculture.

2. Method

This study uses a qualitative approach with a descriptive study design to deeply understand the role of lecturers in guiding the communication ethics of Islamic Communication and Broadcasting students on social media from the perspective of Islamic cyberethics. The qualitative approach was chosen because this research focuses on the experiences, perceptions, and guidance practices carried out by lecturers in the context of student digital communication (Kim, Sefcik, & Bradway, 2017). The descriptive study design allows the researcher to describe the phenomenon of communication ethics guidance contextually based on the empirical reality that occurs in the academic environment of the Islamic Communication and Broadcasting Study Program.

The informants in this study are lecturers of the Islamic Communication and Broadcasting Study Program who have experience in teaching courses based on da'wah media or digital communication and are involved in student academic guidance. The informant selection technique was carried out by purposive sampling taking into account certain criteria (Doyle et al., 2020), namely: (1) permanent lecturers in the Islamic Communication and Broadcasting Study Program at Islamic Universities in Indonesia, (2) having at least two years of teaching experience, (3) actively using or integrating social media in the learning process, and (4) involved in student academic guidance, both in the form of thesis guidance and digital media-based practicum activities. Table 1 presents the informant data.

Data collection was carried out through in-depth interviews (Xu, Wang, & Qian, 2025) to obtain information about the practice of guiding student communication ethics on social media carried out by lecturers. The interview was conducted in a semi-structured manner using interview guidelines that were compiled based on Islamic communication ethics indicators, especially the principles of *qaulan* in the Qur'an. In addition, supporting data was obtained through documentation in the form of Semester Learning Plans, teaching

materials, and digital media-based learning activities that are relevant to student communication practices in cyberspace.

Table 1. Informant Data

No	Initials Name	Old	Gender	Final Education	Academic Department	Working Time
1	UF	44	Male	Doctor (S3)	Head Lector	≥10 years
2	NKA	40	Women	Master (S2)	Expert Assistant	2-5 years
3	KW	49	Male	Doctor (S3)	Head Lector	≥20 years old
4	IYS	49	Women	Doctor (S3)	Lecturer	≥10 years
5	DF	45	Male	Master (S2)	Expert Assistant	5-10 years
6	MID	34	Male	Master (S2)	Expert Assistant	5-10 years
7	MH	41	Male	Master (S2)	Expert Assistant	5-10 years
8	AN	38	Women	Master (S2)	Lecturer	2-5 years

The in-depth interview was conducted in a semi-structured manner using interview guidelines consisting of about 10–12 main questions prepared based on Islamic communication ethics indicators, especially the principles of *qaulan* in the Qur'an. These questions include topics regarding student communication practices on social media, forms of communication ethics violations that are often encountered, and lecturers' strategies in guiding and internalizing Islamic communication ethical values to students. Interviews were conducted in person or online with a duration of about 30–45 minutes for each informant. The entire interview process is recorded with the consent of the informant and then transcribed for data analysis purposes.

The research procedure is carried out in several stages, namely the preparation stage, data collection, and data analysis. The preparation stage includes the preparation of research instruments and the determination of informants who meet the research criteria. The data collection stage was carried out through in-depth interviews with informants during the period from August to September 2024. Furthermore, the data analysis stage was carried out from October to November 2024 by organizing data from interviews and documentation to identify patterns of ethical guidance for student communication on social media.

The data analysis strategy in this study uses thematic analysis techniques by referring to the concept of Islamic communication ethics as an analytical framework (Goyanes, Lopezosa, & Jordá, 2025). The interview data were transcribed and coded to identify themes related to students' communication practices on social media, as well as the role of lecturers in guiding the internalization of Islamic communication ethical values. The analysis process is carried out systematically through the stages of data reduction, data presentation, and conclusion drawing to produce a comprehensive interpretation of the phenomenon being studied.

To improve the validity of the data, this study uses the source triangulation technique by comparing the results of interviews from various informants as well as documentation data relevant to the academic guidance process. In addition, the validity of the data is also strengthened through the member checking process with informants to ensure that the researcher's interpretation is in accordance with the experience and guidance practices carried out by lecturers in guiding the communication ethics of Islamic Communication and Broadcasting students on social media (Polat, 2025).

3. Results and Discussion

Based on the results of interviews and observations conducted, the researcher obtained the following research results:

3.1. Results

3.1.1. Communication Practices of Islamic Communication and Broadcasting Students on Social Media

Students of the Islamic Communication and Broadcasting Study Program show a high level of involvement in the use of social media as part of daily communication activities. Social media is not only used as a means of entertainment or personal interaction, but also as a medium to convey opinions, share religious information, and produce digital da'wah content. This activity shows a shift in student communication practices from conventional communication spaces to cyberspaces that are more open and participatory.

A number of informants stated that Islamic Communication and Broadcasting students have used social media as a space for self-actualization as well as a means of spreading da'wah messages more widely. However, such communication practices are not always accompanied by adequate awareness of communication ethics. As stated by one of the informants:

"Students are now very active in creating da'wah content on social media but often do not pay attention to ethics in conveying messages, especially in responding to comments or online discussions." (UF Informant)

This shows that although students have the technical ability to utilize digital media, their communication practices still do not fully reflect the values of polite and responsible Islamic communication. In addition, the communication practice of Islamic Communication and Broadcasting students on social media is also characterized by a tendency to respond to social and religious issues spontaneously without an adequate information verification process. Another informant revealed that students are often involved in the dissemination of information that is not necessarily valid, either through reposts or comments on social media platforms.

"In some cases, students participate in disseminating religious information without confirming the source first, because they want to quickly participate in discussions on social media." (IYS Informant)

This condition shows that the active participation of students in the digital space has not been fully balanced with a critical awareness of the validity of the information conveyed. Furthermore, student communication practices on social media also show the use of less polite language in online interactions, especially in the context of debates or discussions about sensitive issues. The informant mentioned that students sometimes use dictions that tends to be provocative or emotional when interacting with other users on social media.

"Students often get carried away with emotions when debating on social media, so the language used becomes less polite and has the potential to cause conflict." (MH Informant)

This phenomenon indicates that the dynamics of communication in cyberspace can affect the way students express their opinions online. The communication practice of Islamic Communication and Broadcasting students is also influenced by cyberculture, which emphasizes speed and openness in the exchange of information. College students tend to adapt their communication style to the interactive and responsive characteristics of social media. In some cases, this encourages students to prioritize the appeal of the message over accuracy or conformity with Islamic communication ethical values.

"Sometimes students focus more on how their content attracts attention, rather than considering whether the message conveyed is in accordance with Islamic communication ethics." (KW Informant)

This shows that there is social pressure in the digital space that affects student communication practices. On the other hand, student communication practices on social media also show efforts to convey da'wah messages creatively through various digital content formats such as short videos, infographics, and reflective captions. Students utilize social media features to increase the reach of messages delivered to a wider audience.

However, creativity in delivering the da'wah message has not always been accompanied by a deep understanding of the ethical principles of Islamic communication. The informant stated that students still need guidance in integrating Islamic communication values into their digital communication practices.

"Students are already creative in creating da'wah content, but they still need to be directed so that the message conveyed is not only interesting, but also ethical." (AN Informant)

Thus, the communication practice of Islamic Communication and Broadcasting students on social media reflects the potential as well as the challenges in the application of Islamic communication ethics in cyberspace. Overall, the findings of the study show that the communication practices of Islamic Communication and Broadcasting students on social media are in a transitional stage between technical competence in the use of digital media and ethical awareness in communicating. This emphasizes the importance of the role of lecturers in guiding students to be able to internalize the values of Islamic communication ethics in their communication activities in cyberspace.

3.1.2. The Role of Lecturers in Guiding Student Communication Ethics on Social Media

Lecturers have a strategic role in shaping the awareness of Islamic Communication and Broadcasting students' communication ethics on social media, especially in the context of the increasing intensity of the use of digital platforms as a means of interaction and delivery of da'wah messages. This role is not only limited to

delivering learning materials in the classroom but also includes an ongoing academic mentoring process in directing students to communicate ethically in cyberspace. Based on the findings of the research, the role of lecturers in guiding student communication ethics on social media can be detailed as follows:

3.1.2.1. As a Facilitator of Internalizing the Values of Islamic Communication Ethics

One of the main roles of lecturers in Guiding Islamic Communication and Broadcasting students' communication ethics on social media is as a facilitator in the process of internalizing Islamic communication ethical values. This role is realized through the integration of Islamic communication principles into the learning process, especially in courses related to da'wah media and digital communication. Lecturers not only delivered material related to digital content production techniques but also emphasized the importance of moral responsibility in conveying messages in cyberspace.

Some informants stated that Islamic Communication and Broadcasting students often have good technical skills in utilizing social media as a means of digital *da'wah* but have not fully understood the importance of communication ethics in online communication practices. Therefore, lecturers play a role in facilitating the process of student understanding of Islamic communication values such as honesty, politeness, and responsibility in conveying information on social media.

"Students are used to using social media to convey da'wah messages, but we need to guide them so that every message conveyed remains based on Islamic communication values."
(IYS Informant)

The statement shows that lecturer guidance does not only focus on the technical aspects of digital communication, but also on the formation of students' ethical awareness in communicating in cyberspace. In addition, the process of internalizing the ethical value of Islamic communication is also carried out through the assignment of digital da'wah practice, which requires students to produce content that is not only visually appealing but also in accordance with the principles of Islamic communication. In the process, lecturers provide directions on the importance of honesty in conveying information and avoiding the spread of unverified messages.

"We remind students that the content they upload must be accountable for its truth, because it is part of the ethics of communication in Islam." (UF Informant)

Through this guidance, students are directed to understand that communication activities on social media are not only related to the effectiveness of message delivery, but also to moral responsibility as Islamic communicators in the digital space.

Thus, the role of lecturers as facilitators of internalizing the ethical value of Islamic communication is important in shaping the communication practices of Islamic Communication and Broadcasting students who are not only technically competent but also reflect the principles of Islamic communication in every communication activity on social media. This role is in line with the principle of *qaulan sadida*, which emphasizes the importance of honesty and truth in conveying messages in public spaces, including on social media.

3.1.2.2. Guidance on the Use of Polite Language

The role of lecturers as a guide to the use of polite language is one of the important aspects in shaping Islamic Communication and Broadcasting students' communication ethics on social media. In the practice of digital communication, students are often involved in open discussions or debates on various social media platforms. This condition has the potential to encourage the use of language that is emotional, provocative, or even degrading to other parties if it is not accompanied by ethical awareness in communicating.

Some informants stated that Islamic Communication and Broadcasting students sometimes still use improper diction when expressing opinions on social media, especially in responding to comments or differences of opinion. Therefore, lecturers play a role in providing direction related to the choice of polite and constructive language in online interactions.

"Students need to be directed not to use language that attacks or corners other parties in discussions on social media, because it does not reflect Islamic communication ethics."
(MH Informant)

The statement shows that the use of language in digital communication is not only related to the delivery of messages, but also to the way the message is conveyed to the audience. In addition, lecturers also provide students with an understanding that the use of polite language in digital communication is part of their

responsibilities as Islamic communicators in cyberspace. Students are directed to avoid using words that have the potential to cause conflict, such as hate speech or derogatory comments.

"We remind students to maintain politeness of language in every interaction on social media, even in a debate situation." (Informant AN)

Through this guidance, students are expected to be able to express opinions argumentatively without having to use provocative or offensive language.

Thus, the role of lecturers in guiding the use of polite language is important in ensuring that students' communication practices on social media continue to reflect the values of dignified Islamic communication. This role is in line with the principle of *qaulan karima*, which emphasizes the importance of using polite language in conveying messages to others, including in interactions in cyberspace.

3.1.2.3. Information Verification Director

The role of lecturers as directors of information verification is crucial in shaping Islamic Communication and Broadcasting students' communication practices, who are responsible for social media. In the context of digital communication, students are often faced with a very fast and diverse flow of information, including religious information circulating through various social media platforms. This condition has the potential to encourage students to disseminate information without going through an adequate truth-checking process.

Some informants revealed that Islamic Communication and Broadcasting students still tend to share information obtained from social media without ensuring the credibility of the source. This is usually done as a form of participation in online discussions or to respond to religious issues that are developing in the digital space.

"Students sometimes immediately share religious information they find on social media without first checking the source." (UF Informant)

The statement shows that student communication practices on social media still need guidance in terms of information verification. As a form of guidance, lecturers give directions to students to check the validity of information before disseminating it through social media. Students are directed to ensure that the information conveyed comes from credible sources and can be accounted for academically and religiously.

"We always emphasize to students to ensure the validity of information before uploading or disseminating it on social media." (IYS Informant)

This effort aims to prevent the spread of hoaxes or misinformation that can cause misunderstandings in the community. Through this guidance process, students are expected to be able to develop a critical attitude in filtering information received in the digital space. The role of lecturers as directors of information verification is important in ensuring that student communication activities on social media reflect the principle of *qaulan sadida*, which is communication based on truth and honesty in conveying messages to the public.

3.1.2.4. Role Model in Digital Communication Practice

In addition to functioning as a supervisor in the learning process, lecturers also have an important role as role models in the practice of digital communication on social media. In this context, students not only learn from the material delivered in class, but also from the attitude and way of communicating lecturers in academic interactions in the digital space. The example of lecturers using polite language, conveying information responsibly, and responding to differences of opinion constructively is a reference for students in shaping their communication behavior on social media.

Some informants stated that students tend to imitate lecturers' communication styles in interacting on digital platforms, both through social media and online learning applications. Therefore, lecturers strive to maintain consistency in applying Islamic communication ethics in every digital interaction carried out with students.

"As lecturers, we have to provide good examples of communication on social media, because students often use the way we interact as a reference." (KW Informant)

The statement shows that the example of lecturers has a significant influence on the formation of student communication practices in cyberspace. In addition, lecturers also try to show how to convey criticism or input constructively without degrading other parties in online interactions. This is important in guiding students to be able to communicate ethically in discussion or debate situations on social media.

"We are trying to show that dissent on social media can be conveyed in a good way without having to attack other parties." (MH Informant)

Through ethical digital communication practices, lecturers provide real examples to students about the importance of maintaining politeness and respecting the opinions of others in online interactions.

Thus, the role of lecturers as role models in digital communication practices is one of the effective guidance strategies in shaping Islamic Communication and Broadcasting students' communication ethics on social media. This role is in line with the principle of *qaulan ma'rufa*, which emphasizes the importance of communication that is delivered in a good way and does not degrade the other party in every interaction, including in cyberspace.

3.1.2.5. Feedback Provider to Digital Content

The role of lecturers as feedback on students' digital content is an important part of the process of guiding communication ethics on social media. In digital da'wah media-based learning, Islamic Communication and Broadcasting students are often given the task of producing da'wah content, which is then published through various social media platforms. Through this task, students are not only required to display creativity in conveying messages, but also to ensure that the content produced is in accordance with the ethical values of Islamic communication.

Several informants stated that lecturers actively evaluated the digital content produced by students, both from the technical aspects and the substance of the message conveyed. The feedback provided is not only related to the visual quality or presentation of the content, but also to the use of language, accuracy of information, and the potential social impact of the message being conveyed.

"We not only assess the creativity aspect of student content, but also whether the message conveyed is in accordance with Islamic communication ethics." (AN Informant)

The statement shows that lecturers play a role in ensuring that every content produced by students reflects the principles of polite and responsible communication. In addition, lecturers also provide input related to the clarity of the message conveyed in the student's digital da'wah content, especially to avoid potential misunderstandings among the audience. Students are directed to compile messages that are not provocative or ambiguous, so that they can be well understood by social media users.

"We usually provide input if there is student content that has the potential to cause misinterpretation or provocative impressions." (IYS Informant)

Through the feedback process, students are expected to be able to improve the quality of their digital communication in an ongoing manner.

Thus, the role of lecturers as feedback givers of students' digital content contributes to forming clear, effective, and conflict-free communication practices in cyberspace. This role is in line with the principle of *qaulan baligha*, which emphasizes the importance of delivering messages clearly and on target without containing elements of provocation in digital communication.

3.1.2.6. Social Responsibility Awareness Builder

The role of lecturers as a shaper of social responsibility awareness is an important aspect in guiding Islamic Communication and Broadcasting students' communication ethics on social media. In the context of digital communication, every message conveyed through social media has the potential to influence the perception and attitudes of a wider audience. Therefore, students as prospective Islamic communicators need to have an awareness that communication activities in cyberspace are not only personal but also have significant social implications.

Some informants stated that students are often not fully aware of the social impact of their communication on social media, especially when expressing opinions or sharing information related to religious issues. This shows that students still need guidance in understanding the consequences of every message published in the digital space.

"Students need to be aware that every upload on social media can affect the perspective of others, so it must be conveyed with full responsibility." (DF Informant)

The statement emphasized the importance of the role of lecturers in building student awareness of the social impact of digital communication. In addition, lecturers also direct students to consider the potential

negative impact of communication that is demeaning or offensive to other parties on social media. Students are guided to understand that unethical communication can trigger social conflicts or worsen relationships between individuals in the digital space.

"We remind students that communication on social media should pay attention to the impact on others, not just personal interests." (UF Informant)

Through this guidance, students are expected to be able to develop an attitude of empathy and social responsibility in communicating on social media.

Thus, the role of lecturers as a form of social responsibility awareness contributes to shaping Islamic Communication and Broadcasting student communication practices that are not only effective but also consider the social impact of each message conveyed. This role is in line with the principle of *qaulan ma'rufa*, which emphasizes the importance of communication that is delivered in a good way and does not degrade or harm other parties in digital interactions.

3.1.2.7. Director of Ethical Digital Da'wah Practice

The role of lecturers as the director of ethical digital da'wah practices is very important in ensuring that Islamic Communication and Broadcasting students' communication activities on social media are not only oriented to the technical aspects of message delivery, but also to the ethical values of Islamic communication. In the learning process, students are often given the task of producing digital da'wah content, which is then published through various social media platforms. Through this task, lecturers have the opportunity to guide students in conveying da'wah messages that are not only visually appealing but also in accordance with the principles of Islamic communication.

Some informants stated that students tend to focus more on the creative aspect in creating digital da'wah content, such as the use of attractive visuals or delivery styles that are popular among social media users. However, the ethical aspect of message delivery often receives less attention.

"Students are usually more focused on how their content captures the audience's attention, but we need to ensure that the message conveyed remains in accordance with the ethical values of Islamic communication." (KW Informant)

The statement shows that lecturer guidance is needed to balance creativity and ethical responsibility in digital da'wah practice. In addition, lecturers also gave directions to students to avoid delivering da'wah messages that attack or corner certain groups on social media. Students are directed to convey messages persuasively and not cause conflicts in digital interactions.

"We remind students not to convey da'wah messages in a way that blames or attacks other parties on social media." (MH Informant)

Through this direction, students are expected to be able to convey the message of da'wah constructively without causing resistance from the audience.

Thus, the role of lecturers as directors of ethical digital da'wah practices contributes to forming Islamic Communication and Broadcasting student communication practices that are more persuasive and non-confrontational in cyberspace. This role is in line with the principle of *qaulan layyina*, which emphasizes the importance of conveying messages gently and not offensively in digital communication, including *da'wah* activities on social media.

3.1.2.8. Communication Behavior Controllers in Cyberspace

The role of lecturers as controllers of student communication behavior in cyberspace is one of the important aspects in maintaining digital communication practices that are in accordance with Islamic communication ethical values. In the context of using social media, Islamic Communication and Broadcasting students have wide freedom in expressing opinions, participating in discussions, and producing and sharing digital da'wah content. However, this freedom also has the potential to encourage the emergence of communication behaviors that are not in accordance with Islamic ethical principles if not accompanied by adequate supervision and guidance.

Some informants stated that students sometimes engage in digital interactions that are emotional, especially when responding to comments or differences of opinion on social media. In such situations, students can use language that is not polite or offensive, which has the potential to cause conflicts in the digital space.

"Students sometimes get carried away with emotions when responding to comments on social media, so the communication carried out becomes less ethical." (UF Informant)

This statement shows that student communication behavior in cyberspace still requires direction and supervision from lecturers. As a form of control, lecturers remind students of the importance of maintaining communication ethics in every interaction on social media. Students are directed to avoid aggressive or offensive communication, as well as to express constructive opinions.

"We usually remind students not to use language that is offensive or offensive to others in their interactions on social media." (AN Informant)

Through this supervision, students are expected to be able to control their emotions and choose a more ethical way of communicating in digital interactions.

Thus, the role of lecturers as controllers of communication behavior in cyberspace contributes to forming Islamic Communication and Broadcasting students' communication practices that are more polite and non-confrontational on social media. This role is in line with the principle of *qaulan layyina*, which emphasizes the importance of communication that is delivered gently and avoiding hate speech or attacks on other parties in the digital space.

3.1.2.9. Mediators in Online Communication Conflicts

In the practice of communication on social media, Islamic Communication and Broadcasting students are often involved in discussions or debates related to social and religious issues. The dynamics of communication in cyberspace that are open and interactive often give rise to differences of opinion that have the potential to develop into communication conflicts if not managed properly. In this context, lecturers have an important role as mediators in providing directions to students to be able to respond constructively to differences of views on social media.

Some informants stated that students sometimes have difficulty managing communication conflicts that occur in the digital space, especially when dealing with provocative or offensive comments. This condition can trigger an emotional response that has an impact on the use of less polite language in online interactions.

"Students sometimes have difficulty controlling their emotions when faced with negative comments on social media, so the response given can muddy the situation." (MH Informant)

The statement shows that communication conflicts on social media require assistance to prevent further escalation. As mediators, lecturers provide directions to students on how to respond to differences of opinion wisely without worsening the conflict situation. Students are guided to deliver responses in an argumentative and non-offensive manner, as well as to avoid using language that can offend other parties.

"We remind students to continue to express their opinions clearly but not to attack other parties in discussions on social media." (IYS Informant)

Through this approach, students are expected to be able to maintain the quality of constructive digital interaction even though they are in a situation of differing views.

Thus, the role of lecturers as mediators in online communication conflicts contributes to creating Islamic Communication and Broadcasting student communication practices that are more dialogical and non-confrontational in cyberspace. This role reflects the implementation of the principles of *qaulan baligha* and *qaulan layyina*, which emphasize the importance of conveying messages clearly and gently in responding to communication conflicts on social media.

Overall, the findings of the study show that lecturers play an important role in guiding Islamic Communication and Broadcasting students' communication ethics on social media through the integration of Islamic communication values in the learning process, providing direction and feedback, and exemplifying digital communication practices. This role is crucial in ensuring that student communication activities in cyberspace continue to reflect the principles of Islamic da'wah that are polite, honest, and responsible.

3.2. Discussion

The discussion of the role of lecturers in guiding Islamic Communication and Broadcasting students' communication ethics on social media is not only understood as a pedagogical practice, but also as an effort to internalize Islamic communication ethical values in the context of digital communication. From the perspective

of Islamic cyberethics, students' communication practices in cyberspace need to be directed to be in line with the principles of Islamic communication that emphasize honesty, politeness, clarity of messages, and respect for others in online interactions. Therefore, the role of lecturers in the process of guiding student communication ethics is analyzed using Islamic communication ethics theory through the principles of *qaulan*, which include *qaulan sadida*, *qaulan baligha*, *qaulan karima*, *qaulan ma'rufa*, and *qaulan layyina*.

The analysis of the role of the lecturer shows that every form of guidance carried out is related to the implementation of Islamic communication ethics principles in student communication practices on social media. These principles of *qaulan* not only serve as a normative foundation in interpersonal communication but also relevant in directing student communication behavior in an open and interactive digital space. Thus, the role of lecturers in guiding Islamic Communication and Broadcasting students' communication ethics on social media can be understood as an effort to implement Islamic communication ethical values in the context of cyberculture.

The results of the analysis of the role of lecturers in guiding Islamic Communication and Broadcasting students' communication ethics on social media based on the principles of Islamic communication ethics are presented in Table 2.

Table 2. The Role of Lecturers in Guiding Student Communication Ethics on Social Media Based on the Qaulan Principle

Principle	The role of lecturers	Meaning in social media	Forms of implementation in guidance
<i>Qaulan Sadida</i>	Facilitator of internalizing the ethical value of Islamic communication	Honest communication and no hoaxes	Guiding students to convey correct religious information and not to spread unverified content
<i>Qaulan Karima</i>	Polite language guidance	Polite language	Directing students to use polite and non-rude language in discussions on social media
<i>Qaulan Sadida</i>	Information verification director	Honest communication and no hoaxes	Encourage students to check sources before sharing information on social media.
<i>Qaulan Ma'rufa</i>	Role models in digital communication practice	Not condescending	Setting an example of good communication and respecting the opinions of others in online interactions
<i>Qaulan Baligha</i>	Feedback givers of digital content	Clear & non-provocative message	Evaluate student content so that the message conveyed is not ambiguous or creates conflict.
<i>Qaulan Ma'rufa</i>	Shaping social responsibility awareness	Not condescending	Guiding students to consider the social impact of the communication delivered
<i>Qaulan Layyina</i>	Director of ethical digital da'wah practice	No attack/hate speech	Directing students to convey da'wah messages persuasively without cornering other parties
<i>Qaulan Layyina</i>	Communication behavior controllers in cyberspace	No attack/hate speech	Remind students to avoid aggressive or offensive communication
<i>Qaulan Baligha & Qaulan Layyina</i>	Mediators in online communication conflicts	Clear message & not offensive	Providing directions to students in resolving communication conflicts dialogically and constructively

The following is an explanation of the analysis table per the principles of Islamic Communication Ethics (*Qaulan*) on the 9 roles of lecturers in guiding the communication ethics of Islamic Communication and Broadcasting students on social media.

3.2.1. Qaulan Sadida Principles (Honest Communication & No Hoaxes)

The principle of *qaulan sadida* in Islamic communication ethics emphasizes the importance of delivering a true, honest, and accountable message. In the context of digital communication, this principle becomes very relevant considering the high flow of information on social media, which is not always accompanied by the validity of clear sources. Islamic Communication and Broadcasting students' communication practices on social media often involve sharing religious information, opinions, and digital da'wah content, which has the potential to cause misinformation if it does not go through an adequate verification process.

Research on Islamic communication ethics in the digital space shows that the application of the principle of honesty in communication is one of the important factors in preventing the spread of hoaxes on social media. The study of the phenomenon of hoaxes from the perspective of Islamic communication confirms that communication practices that are not based on information verification can hurt the quality of social interaction in the digital space. Therefore, Islamic communication ethics emphasizes the importance of *tabayyun* or clarification of information before it is conveyed to the public (Jenuri et al., 2021).

In the context of academic guidance, lecturers act as facilitators of internalizing the value of *qaulan sadida* by directing students to ensure the validity of information before sharing it through social media. This role not only aims to improve the quality of student communication but also to prevent the spread of misinformation that can trigger social conflicts in cyberspace. Other research also shows that communication practices on social media are often ignored from an ethical aspect, especially in terms of the dissemination of inaccurate information, which has the potential to reinforce social polarization in digital interactions (Raharjo, 2025).

In addition, the study of Islamic communication in the digital era emphasizes that the principle of honesty is the main foundation in the practice of *da'wah* on social media. Communication in an Islamic perspective serves not only as a means of conveying messages but also as an ethical practice that demands moral responsibility in every form of digital interaction (E-sor, Abuzar, Ahmed, Uddin, & Khondoker, 2025). Thus, the implementation of the principle of *qaulan sadida* in the guidance of communication ethics of Islamic Communication and Broadcasting students is important to ensure that digital communication activities carried out on social media still reflect the value of honesty and truth in the delivery of *da'wah* messages.

3.2.2. The Principle of Qaulan Baligha (Clear and Non-Provocative Message)

The principle of *qaulan baligha* in Islamic communication ethics refers to the delivery of a message that is clear, on target, and easy to understand by the audience without causing misunderstanding or provocation. In the context of digital communication, this principle is very important considering the characteristics of social media that allow messages to spread quickly to a wide audience with diverse backgrounds. Ambiguity in message delivery or the use of ambiguous language has the potential to trigger misinterpretations, which can ultimately lead to conflicts in online interactions.

In the practice of digital *da'wah*, Islamic communication ethics emphasizes that language structure and word choice must be conveyed appropriately so that the message of *da'wah* can be well received by the audience. Research on the principle of *qaulan* in digital *da'wah* communication shows that the aspect of message clarity is an important factor in ensuring that the message conveyed is easy to understand and does not cause resistance from the audience on social media (Aggriany, 2024). This shows that the delivery of non-provocative messages is an integral part of Islamic communication ethics in cyberspace.

In addition, another study on the ethics of Islamic communication in social media also emphasizes that effective communication in an Islamic perspective is not only related to the content of the message, but also to the way of delivery that does not cause social conflicts in the digital space. Clear and wise communication on social media is considered to be able to maintain the stability of interactions between users and prevent the escalation of conflicts caused by misunderstandings of messages (Solekhan, 2023). Thus, the implementation of the principle of *qaulan baligha* in the communication ethics guidance of Islamic Communication and Broadcasting students is important to ensure that digital *da'wah* messages conveyed on social media are argumentative, unambiguous, and do not trigger provocations in online interactions.

3.2.3. Principles of Qaulan Karima (Polite)

The principle of *qaulan karima* in Islamic communication ethics refers to the use of language that is polite, dignified, and does not contain elements of insult or contempt for other parties. In the context of digital communication, this principle is important because interactions on social media often take place without direct social control, potentially encouraging the use of harsh, sarcastic, or offensive language. Islamic Communication and Broadcasting students' communication practices on social media involving religious and social discussions require awareness in choosing the right diction so that the message conveyed still reflects the values of politeness in Islam.

Studies on Islamic communication ethics on social media show that good communication from the perspective of the Qur'an must implement the principles of *qaulan*, including *qaulan karima*, which emphasizes the importance of using noble words and not demeaning others in online interactions. Communication is said to be in accordance with Islamic values if it uses good, polite, and non-confrontational expressions in social relations in the digital space (Jumriani, Thaha, & Harani, 2022). This shows that the politeness of language in digital communication is an integral part of Islamic communication ethics, which aims to maintain harmony in interaction between social media users.

In addition, research on Islamic communication ethics in digital *da'wah* activities also emphasizes that language structure and word choice have an important role in ensuring that *da'wah* messages can be well received by the audience. Conveying messages accompanied by polite language is considered to be able to increase the effectiveness of communication and prevent the emergence of resistance from the audience on social media (Aggriany, 2024). Thus, the implementation of the principle of *qaulan karima* in the guidance of Islamic Communication and Broadcasting student communication ethics by lecturers is important to ensure that

students' digital communication practices are not only effective in conveying *da'wah* messages but also reflect the value of politeness and respect for other parties in cyberspace.

3.2.4. The Principle of *Qaulan Ma'rufa* (Not Degrading)

The principle of *qaulan ma'rufa* in Islamic communication ethics refers to the delivery of good, appropriate, and non-degrading messages to other parties in social interaction. In the context of digital communication, this principle has become very important because social media allows individuals to express their opinions openly to a wide audience without the limitations of space and time. Islamic Communication and Broadcasting students' communication practices on social media involving religious and social discussions have the potential to cause conflict if messages are conveyed in a way that is demeaning or offensive to certain groups.

The study of Islamic communication ethics in the use of social media shows that the application of *qaulan* principles, including *qaulan ma'rufa*, plays an important role in maintaining harmonious interaction between users in the digital space. Communication that is carried out with good and appropriate expressions is considered to be able to prevent social conflicts in online interactions and maintain the quality of social relationships between social media users (Dianto, Nasution, & Rafiq, 2025). This shows that the delivery of non-degrading messages is an integral part of Islamic communication ethics in cyberspace.

In addition, other research also confirms that clear and easy-to-understand communication from an Islamic perspective, which is related to the principle of *qaulan ma'rufa*, can support the effective delivery of information on social media. Communication that is done in a good way and does not demean others has been proven to be able to improve the quality of digital interactions and encourage public involvement in value-based communication (Suliyanti et al., 2024). Thus, the implementation of the principle of *qaulan ma'rufa* in the guidance of Islamic Communication and Broadcasting student communication ethics by lecturers is important to ensure that students' digital communication practices are not only effective in conveying *da'wah* messages but also reflect mutual respect in interactions on social media.

3.2.5. The Principle of *Qaulan Layyina* (No Attacking/Hate Speech)

The principle of *qaulan layyina* in Islamic communication ethics refers to the delivery of messages in a gentle, persuasive, and non-offensive manner. In the context of digital communication, this principle is important considering that interactions on social media often trigger the emergence of hate speech due to differences in views expressed openly. Islamic Communication and Broadcasting students' communication practices on social media involving religious and social discussions have the potential to cause conflict if the message is conveyed in a confrontational tone or uses offensive language.

Research on Islamic communication ethics on social media shows that the application of the principle of gentle communication in the perspective of the Qur'an, including *qaulan layyina*, can help prevent conflicts in online interactions. Communication carried out with a persuasive and non-offensive approach is considered to be able to maintain the stability of social relations in the digital space and minimize the potential for hate speech in social media-based communication (Rosyidi, Mukarom, & Fatkhurrohman, 2021).

In addition, another study on Islamic communication in the digital era also emphasizes that the use of soft and non-provocative language in conveying *da'wah* messages on social media plays an important role in increasing the effectiveness of communication and preventing resistance from the audience. Communication that avoids elements of attacks on other parties is considered more able to create constructive dialogue in digital interactions (Borham et al., 2023). Thus, the implementation of the principle of *qaulan layyina* in the guidance of Islamic Communication and Broadcasting student communication ethics by lecturers is important to ensure that students' digital communication practices are not only effective in conveying *da'wah* messages but also avoid the use of hate speech or confrontational communication on social media.

3.3. Implications

The findings of this research have practical, theoretical, and policy implications in the context of higher education, especially in the Islamic Communication and Broadcasting Study Program, which is oriented towards the development of value-based communication competencies. Practically, the results of the study show that student communication ethics guidance on social media cannot only rely on technical mastery of digital literacy but needs to be integrated with the internalization of Islamic communication ethical values through the role of lecturers in the learning process. The implementation of *qaulan* principles in academic guidance practice can be a pedagogical strategy to form students' ethical awareness in communicating in cyberspace, so that the digital *da'wah* activities carried out are not only effective communicatively but also morally responsible.

Theoretically, this research contributes to the development of Islamic communication studies by linking the normative framework of Islamic communication ethics with students' digital communication practices in the context of cyberculture. The integration between the principle of *qaulan* and the practice of lecturer guidance

in digital communication expands the understanding of the implementation of Islamic cyberethics in the higher education environment, which has been dominated by normative approaches without empirically associating it with communication practices on social media. Thus, this study offers a new perspective in examining Islamic communication ethics as an analytical framework in guiding student communication behavior in the digital space.

In addition, the findings of this study also have policy implications in the development of the higher education curriculum, especially in courses related to da'wah media and digital communication. The integration of Islamic communication ethical values in learning design can be the basis for formulating academic policies that are not only oriented towards improving students' technical competence in the use of digital media, but also on the formation of ethical communication characters in the digital era. This implication shows that Islamic cyberethics-based communication ethics guidance has broader relevance to be applied in the context of higher education in general, especially in the face of increasingly complex digital communication challenges in the era of cyberculture.

3.4. Limitations

This research has several limitations that need to be considered. First, the number of informants is limited to lecturers of the Islamic Communication and Broadcasting Study Program, so the findings of this study reflect a specific academic context. Second, this research emphasizes the perspective of lecturers as supervisors of student communication ethics on social media, so it has not directly explored students' experiences as the main actors of digital communication. Nevertheless, the findings of this study still make an important contribution to understanding the practice of Islamic cyberethics-based communication ethics guidance in higher education environments, as well as opening up opportunities for further research to expand the scope of informants and institutional contexts in order to obtain a more comprehensive picture.

4. Conclusion

This study concludes that lecturers have a strategic role in guiding Islamic Communication and Broadcasting students' communication ethics on social media through the internalization of Islamic communication ethical values, which are reflected in the principles of *qaulan sadida*, *qaulan baligha*, *qaulan karima*, *qaulan ma'rufa*, and *qaulan layyina* as part of the practice of Islamic cyberethics in the digital space. The role of lecturers is not only limited to the delivery of learning materials, but also includes the functions of facilitators, supervisors, directors, controllers, and mediators in forming honest, polite, non-provocative, and socially responsible student communication practices on social media. These findings show that the integration of Islamic communication ethical values in the digital media-based learning process can be an effective approach in building students' ethical awareness as prospective Islamic communicators in the era of cyberculture, while affirming the importance of value-based academic guidance in facing digital communication challenges. Therefore, it is recommended that the curriculum development in the Islamic Communication and Broadcasting Study Program systematically integrate the principles of Islamic communication ethics in the learning of digital da'wah media to strengthen students' ethical competence in communication practices in cyberspace.

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Data Availability

The datasets generated during and/or analyzed during the current study are available from the corresponding author on reasonable request.

Declaration on AI Use

The authors declare that no artificial intelligence (AI) or AI-assisted tools were used in the preparation of this manuscript.

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