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Islamic Communication Ethics; Concepts and Applications In The Digital Era

Kamaruddin Hasan¹, Abdullah², Ahyar³

¹State Islamic University of North Sumatra (UINSU), Indonesia, Indonesia

²State Islamic University of North Sumatra (UINSU), Indonesia

³Al-Aziziyah Islamic University of Indonesia Bireuen Aceh

Email: kamaruddin4004223023@uinsu.ac.id¹, abdullah@uinsu.ac.id²,
ahyar@unisai.ac.id

ABSTRACT

Ethics is combined with communication, so ethics becomes the basic foundation in communication, ethics provides a moral foundation in building a moral system for all a person's attitudes and behavior in communication. However, ethical challenges and obstacles are the main thing in situations or problems that involve moral considerations or ethical principles in the communication process. For this reason, this paper tries to analyze the concept of Islamic communication ethics and its application in the digital era. the role of communication ethics in various aspects of life, including personal, professional and social relationships. Talking about ethics in Islam cannot be separated from the science of morals as a branch of Islamic religious knowledge. The library method was the choice for this research. The bibliographic method plays an important role in formulating the theoretical basis and conceptual framework. Comprehensive analysis of literature relevant to communication ethics. A qualitative approach is used to analyze data obtained from various scientific papers, books, research reports and other reliable sources. The research results reveal that communication ethics has ethical concepts, namely freedom, responsibility and conscience. There are two forms of communication studied, namely personal communication and mass communication. Communication ethics elaborates the ethical standards used by communicants and communicators. There are at least seven perspectives on communication ethics, namely: political perspective, human nature perspective, dialogical perspective, situational perspective, religious perspective, utilitarian perspective, and legal perspective. The application of communication ethics in the digital era is generation Z who uses information technology intuitively. Characteristics of Generation Z which tends to want instant and low ability to validate information. This behavior makes generation Z very easy to fall for information validation (hoaxes), this is what makes generation Z's social media ethics very bad. Generation Z is very at risk of negative things on the Internet or social media, it is not impossible that negative activities on the internet can be imitated

directly in real life. So parents need to pay attention to the ethical treatment of their children on social media.

Keywords: Communication Ethics, Concept, Digital Era, Generation Z

INTRODUCTION

Humans are social creatures who cannot live alone, but every human being needs other people to carry out their life activities. In daily activities, humans interact with each other. To carry out activities in social groups, communities, organizations and the community environment. Therefore, humans will not be separated from an action called communication. Naturally, human nature is to communicate in order to mingle with other people. Communication is the main thing for all aspects of human life.

The human position in communication according to Lasswell and Aristotle, Lasswell has a pattern with the formula "Who says what to whom in what channel with what effect". Meanwhile, Aristotle, the position of humans in communication is as "Speaker and Listener"(Mufid, 2009).

With communication, humans have the ability to express and understand opinions/ views, feelings and hopes to other people. Therefore, Communication not only promotes the all-round development of humanity but also creates the much-needed social relationships in any social group. Islam holds the view that communication is an inseparable part of human life because all human activities are always accompanied by communication. The communication in question is Islamic communication, namely communication that has al-karimah or moral/ethical ethics. Ethics questions how humans should act or act.

Communicating with al-karimah morals means communicating based on the Al-Quran and Hadith (Sunnah of the Prophet). Just as communication brings benefits to oneself and others, as the saying goes: "The tongue is sharper than the sword." Therefore, communication is a very important activity in an organization. The better a person's ability to communicate, the higher the opportunity to collaborate with other people and effective communication requires mutual respect, trust, openness and responsibility.

However, ethical challenges and obstacles become the main thing in situations or problems that involve moral considerations or ethical principles in the communication process, problems related to principles such as honesty, respect, integrity and transparency. For this reason, this article tries to analyze communication ethics, ethical concepts, and the application of communication ethics in the digital era.

RESEARCH METHODS

The library method was the choice for this research. The bibliographic method plays an important role in formulating the theoretical basis and conceptual framework. The library study method is a method of collecting data by searching for information through books, newspapers and other literature with the aim of developing theories (Akunto, 2006). This literature study method is a theoretical study, references and other literature studies related to culture, values and norms that develop in research (Sugiyono, 2012); (Movitaria et al., 2024). Comprehensive analysis of literature relevant to communication ethics. A qualitative approach is used to analyze data obtained from various scientific papers, books, research reports and other reliable sources.

RESULTS AND DISCUSSION

Communication Ethics

The word ethics (or ethics) comes from the word ethos (Greek) which means character, moral character or custom. As a subject, ethics will relate to the concepts held by individuals or groups to assess whether the actions they have carried out are wrong or right, bad or good.

In the Big Indonesian Dictionary "ethics" means the science of what is good and what is bad and about moral rights and obligations (akhlak), a collection of principles or values relating to morals, values regarding right and wrong held by a group or society (Abdullah & Razali, 2024); (Amiruddin, 2018).

In everyday life, ethics plays a very important role, because with ethics it can regulate how humans can get along or socialize with each other and what underlies the growth and development of ethics in our lives is so that the actions we carry out are in accordance with applicable customs or customs and are not contrary to applicable law (Muslimah, 2016)

Furthermore, communication comes from English, namely "communication" which means: communication, news, news. This term, according to Anwar Arifin, (1984:14) comes from the Latin word "communicatio" which means notification, giving a share, an exchange in which the speaker expects consideration or an answer from the listener. The adjective is communis which means "general and open, together". Meanwhile, the verb is "communicara" which means "deliberation", to negotiate and dialogue"(Muslimah, 2016)

Communication is a social process that is very basic and vital in human life. It is said to be fundamental because every human being, both primitive and modern, wants to maintain an agreement regarding various social rules through communication because every individual has the ability to communicate with other individuals who can thus establish their credibility in carrying out their lives (Muslimah, 2016)

Communication ethics are important in various aspects of life, including personal, professional and social relationships.

When ethics is combined with communication, ethics becomes the foundation for communication, ethics provides a moral foundation in building morals regarding all a person's attitudes and behavior in communication. Thus, without ethics, communication is unethical.

Concepts in Ethics

The concept of ethics involves the ethical behavior and value system held by each individual or collective in society. Therefore, the concept of ethics is freedom, responsibility and conscience (Mufid, 2009).

a. Freedom

Freedom is the main element in the concept of ethics. Ethics becomes rational because ethics always presupposes freedom. Freedom is an essential element of ethics. This freedom is to determine oneself. This freedom is positive, namely physical, spiritual, social, psychological, moral freedom, and so on.

Talking about freedom in Islam, according to the author, is very complex, depending on from which point we look at it. In communication, freedom of expression (*hurriyyat al-ra'y*) is the most important aspect of freedom of speech. Freedom is an individual's right that leads to his interests and conscience which cannot be reduced by the state or abandoned by the individual. This is important for the state of mind and humanity of each individual, so that a Muslim can carry out his Islamic obligations.

Among these obligations is carrying out *amar ma'ruf nahi munkar*, which to realize requires and requires the ability to express opinions freely. This freedom of opinion must be used for the purpose of spreading goodness, and not to spread evil and injustice.

Allah SWT says:

They believe in Allah and the Last Day, command (do) what is good and prevent evil and hasten to (do) various good deeds. They are pious people." (QS Ali Imran/3:114).

Shaykhul Islam Ibn Taimiyah (rahimullah) said, 'Whoever orders what is right and prevents evil, he should have knowledge about what he orders and what he prohibits, and be gentle and polite when ordering and prohibiting.' Based on this statement, it can be understood that knowledge is the basic foundation in *amar ma'ruf nahi munkar* (Kartini, 2021).

When someone communicates and calls for goodness, he should have knowledge of what he is conveying. And he was even emphasized not to do or order something that he did not have knowledge of. Ibn Taymiyah added, if it is obligatory for people, who order things that are good and prevent evil, to do it sincerely for the sake of Allah, with the intention of obeying Allah. The aim should also be to improve the person being governed, to establish proof (reason) for him, and not aim to seek position, either for himself or his group, or to harass other people (Kartini, 2021).

b. Responsibility

Responsibility means that a person cannot avoid it when asked to explain his actions. Responsibility in communication is a concept that refers to an individual's obligation to communicate in a way that meets accepted ethical and social standards. This includes speaking honestly, respecting the rights of others, and considering the impact of words and actions in the communication process. Responsibility in communication is key to building strong relationships, avoiding unnecessary conflict, and creating a positive communication environment. It also helps in building a good reputation and respecting individual rights in the communication process.

Communicants must have a sense of responsibility for words and actions, understand that words and actions have consequences. When you make a promise, fulfill it and if you make a mistake, admit it and correct it. And choose your words wisely, avoid using harsh, vulgar or demeaning words. The words spoken should reflect respect and consideration for others. The Koran reminds us that our words and actions have consequences, and we must be responsible for them. In Surah Al-Isra (17:36):

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And do not follow what you have no knowledge of. Indeed, hearing, sight and heart, all of them will be asked to be held accountable. (QS Al-Isra/17:36)

This verse emphasizes the importance of not following or being too confident about something you don't know or don't understand well. It also reflects the importance of using knowledge and common sense in decision making and action.

The Koran teaches that Allah will hold humans accountable for the use of their hearing, sight and heart. This means that every individual is responsible for their actions and decisions, especially if they have violated the teachings and ethics taught in the Koran.

This verse also shows the importance of ethics and morals in behaving and understanding our obligations and responsibilities towards Allah. If we use our knowledge and common sense well, we can avoid wrong actions and approach right actions in accordance with Islamic teachings.

c. Conscience

Conscience is an appreciation of good or bad values related to concrete situations. Conscience that orders or prohibits an action, according to certain situations, times and conditions. Thus, conscience is related to consciousness, namely the human ability to know himself and therefore reflect about himself.

In communication, the main goal is to transfer information clearly. Awareness helps ensure that the message conveyed is understood by the recipient. This involves using appropriate language, appropriate explanations, and avoiding assumptions that could cloud the message.

Having an understanding of self-awareness is the key for an individual to be able to control thoughts, emotions and actions. An individual can also find out more easily about their surroundings and how to respond well to an event.

Awareness in communication is an important factor in ensuring that the message or information conveyed can be well understood by the recipient. This awareness includes understanding, attention and empathy towards the recipient of the message.

In order to achieve awareness in communication, it is important to focus on communication skills that involve listening carefully, expressing oneself clearly, and paying attention to non-verbal expressions. Additionally, it is important to have empathy for others and avoid prejudice or judgment that might hinder good understanding. Awareness in communication is a skill that can be learned and improved over time, and has great benefits in personal and professional life.

In the Koran, speaking with full awareness is also related to the concept of "husn al-khuluq" or good ethics. Communication ethics and tact in speaking are highly emphasized in Islamic teachings to create harmonious relationships, maintain peace, and abstain from behavior that harms or harms others. Awareness in speaking is an important part of Islamic ethics commanded by Allah in the Koran. In Surah Al-Hujurat (49:11):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ
أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ
وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who believe, do not let a group of men look down on another group, perhaps the one being laughed at is better than them. And don't let a group of women look down on another group, maybe the one who gets humiliated is better. And don't like to criticize yourself and don't call yourself names that contain insults. The worst calling is (calling) that is bad after faith and whoever does not repent, then they are the wrongdoers. (Al-Hujurat, 49:11)

In his interpretation of this verse, al-Jalalayn explains the importance of not making fun of or ridiculing other people, especially fellow believers. This interpretation also includes a prohibition on calling by bad names and reminds that such behavior is not in accordance with the faith.

In addition, this interpretation emphasizes the importance of being humble and avoiding behavior that demeans other people. Al-Jalalayn also reminded that Allah judges human behavior, and those who do not repent of their bad behavior are considered unjust

Thus, this verse emphasizes the importance of good communication ethics, politeness, and respect for fellow humans in Islam. It reminds us to avoid behavior that belittles others and harms their feelings, and to always speak with awareness and a sense of responsibility.

1. Islamic Communication Ethics

Islamic communication is the process of conveying Islamic messages using Islamic communication principles. So Islamic communication emphasizes the elements of the message, namely the message or Islamic values, and the method (how), in this case regarding speaking style and use of language (rhetoric). The Islamic messages conveyed in Islamic communication cover all Islamic teachings, including *aqidah* (faith), *sharia* (Islam), and morals (*ihsan*). The Islamic messages conveyed are called *da'wah*.

For Muslims, the ethics that are used as the basis are the moral values contained in the Al-Quran and the Sunnah of the Prophet. The Qur'an as a revelation from Allah has provided the basic principles that underlie communication ethics. but to what extent these basics provide guidance, deeper digging into the Koran is needed. In Islam, the values believed are that every individual is a caliph who has the duty to uphold the truth. One of the tasks of Islam is to free the mind from superstition and uncertainty, the soul from sin and corruption, the conscience from oppression and fear, and even the body from imbalance.

Talking about ethics in Islam cannot be separated from the science of morals as a branch of Islamic religious knowledge. Therefore, ethics in Islam (it could be said) is identical to the science of morals, namely the science of virtues and how to obtain them so that humans will be adorned with them and the science of despicable things and how to avoid them so that humans are free from them.

In the Al-Quran, the principles of Islamic communication are at least six types of speech or discussion styles (*qaulan*) which are categorized as Islamic communication rules, principles or ethics, namely (1) *Qaulan Sadida*, (2) *Qaulan Baligha*, (3) *Qulan Ma' rufa*, (4) *Qaulan Karima*, (5) *Qaulan Layinan*, and (6) *Qaulan Maysura*.

Below are two forms of communication:

1. Interpersonal communication is a communication concept that describes the form of communication between a person and another person in a face-to-face setting. This is in line with the hint in the Al-Qur'an about human nature being good and bad or positive and negative, namely in QS Al-Balad verse 10.

وَهَدَيْنَاهُ النَّجْدَيْنِ

And We have shown him two paths,

2. Mass communication, basically mass communication is communication through mass media. The simplest definition of mass communication according to John R Bittner, is a message communicated through mass media to a large number of people. Mass communication crosses structural divisions in society such as race, occupation, education, religion, social class, including gender.

Several moral or ethical aspects contained in the principles of communication in the mass media or journalistic principles include: honesty, accuracy/thoroughness, responsibility and constructive criticism. In relation to the ethics of honesty in mass communication, the verses of the Koran provide many foundations, including the prohibition of lying. There are also other verses which criticize the behavior of some humans who like to use fake news with the motive to mislead people (QS. 31:6). Allah also forbids betrayal and orders us to fulfill our trust. There is also a verse that reveals the behavior of hypocrites who like to broadcast news without confirmation with the aim of misleading others and seeking profit (QS. 4:83).

On various occasions, communication as a science is related to various types of science that are related to other sciences.

Communication ethics elaborates the ethical standards used by communicators and communicants. There are at least seven perspectives on communication ethics, namely (Kartini, 2021):

a. Political Perspective.

In this perspective, communication ethics refers to the way communication is understood and analyzed from a political perspective, particularly in the context of public policy, power, and political influence. This involves consideration of how communication influences and is affected by political processes, as well as how ethics plays a role in communication interactions in the political realm.

In the context of communication ethics, it is important to consider the values of democracy, justice, transparency and truth as guides in understanding and evaluating political communication. Communication ethics in politics helps ensure that effective communication is also ethical and supports democratic values and the welfare of society.

The Koran emphasizes the importance of speaking truthfully and fairly in a political context. Speaking honestly and fairly is a fundamental value in Islam. Allah commands honesty in all aspects of life, including politics. It is found in Surah An-Nisa verse 135.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ
إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ تُعْرَضُوا فَإِنَّ
اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴾

O believers, be true upholders of justice, witnesses for Allah, even against yourselves or your parents and relatives. If he is rich or poor, Allah knows better his benefits. So don't follow your desires because you want to deviate from the truth. And if you distort (the words) or are reluctant to be witnesses, then indeed Allah is All-Knowing of everything you do.

The explanation of this verse is Allah's call to believers to be upholders of justice and testify fairly in all situations, even if it involves themselves, their parents, or close relatives. This verse emphasizes the importance of justice and honesty in all aspects of life, including justice and politics.

It is important not to side with one party just because of kinship or other reasons. Justice must be served regardless of a person's social status, wealth, or power. It also reflects the principles of Islamic law which emphasize the importance of fair witnesses in legal cases.

This verse also reminds us that Allah is All-Knowing of everything, so that someone should not follow their desires or act unfairly in their actions and decisions, because they will be accountable in the afterlife for their actions.

b. Perspective on Human Nature

In this perspective, communication ethics is the way we understand how human nature influences and is influenced by communication practices. Communication as a human characteristic means that communication is one of the fundamental characteristics of humans. Humans are social creatures who use various forms of communication to interact with other people. This includes spoken language, written language, body language, as well as facial expressions. In this context, communication ethics refers to the way we use these communication tools to interact with other people. Spoken language in the Koran is found in surah Al-Mu'minun (23:1-3)

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَلْسٌ عُونَ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴾

Indeed, fortunate are those who believe, (namely) those who are humble in their prayer, and those who abstain from useless (actions and words) (QS Al-Mu'minun 23:1-3)

c. Dialogical Perspective

Communication is a two-way dialogue transaction process. Dialogic attitude is the attitude of each communication participant which is characterized by superior

qualities, such as openness, honesty, harmony, intensity, and so on. Communication ethics in a dialogic perspective is an approach that prioritizes the principles of dialogue, mutual listening, and respect for other people's points of view and interests in the communication process. This approach has its roots in communication thinking as put forward by figures such as Martin Buber, Mikhail Bakhtin, and Paulo Freire.

The ethic of dialogic communication encourages us to understand and respect other people's points of view, even if we don't always agree. This means avoiding prejudice and attempting to see situations from multiple perspectives.

In the Al-Quran Surah Al-Hujurat (Surah 49:11), this verse also reminds us not to criticize or demean other people, because we do not always know what is hidden in their hearts and actions. This stimulates awareness of the need to respect other people's points of view and not judge them.

d. Situational Perspective

Situational factors are of relevance to any moral judgment. So that ethics pays attention to the role and function of the communicator, audience standards and so on. Communication ethics in a situational perspective refers to how ethical norms apply in various communication contexts or situations. This emphasizes that ethics in communication are not always absolute, but can vary depending on the situation, culture and specific social context.

e. Religious Perspective.

Communication ethics from a religious perspective is an approach to communication that is inspired and guided by religious principles or religious beliefs. The purpose of adopting religious communication ethics is to maintain the values, norms and morality that are considered important in a belief.

Communication must be based on truth and honesty. Telling lies or misleading others is considered to violate communication ethics from a religious perspective. Honor and integrity are highly valued values. The correct/honest words in this case are explained by Allah SWT, which is found in surah An-Nisa verse 9, Allah says:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا

And let those who fear Allah leave behind them weak children whose welfare they fear. Therefore, let them fear Allah and let them speak the right words.

f. Utilitarian Perspective

The utilitarian standard for evaluating the means and goals of communication can be seen from the existence of usefulness, pleasure, and joy. The basic principle of utilitarianism is that actions that are considered ethical are those that produce the best results or the most happiness for the most people involved.

Before communicating or spreading a message, one should consider the social impact of the message. Will this message promote the happiness and well-being of more people, or will it cause conflict and unhappiness.

g. Legal perspective.

Legal communication behavior is strictly adapted to applicable regulations and is considered ethical behavior.

3. Communication Etiquette

The relationship between human beings cannot be separated from communication with one another. In Islam, when communicating both verbally and non-verbally, you must adhere to the etiquette taught by the Prophet Muhammad. A civilized person means that person knows/understands the rules regarding adab, good manners that are ordered in Islam. Adab is something important for a Muslim in life to seek the pleasure of Allah SWT. And the scholars agree that adab is more important and will provide assistance when Muslims seek knowledge. A person is said to be good if he has various main values within himself.

By adhering to the concept of adab in Islam, it means that he knows his God, knows and loves his Prophet, makes the Prophet SAW as *uswah hasanah*, respects the ulama as heirs of the Prophet, understands and places knowledge in a place of honor, understands which knowledge is *fardhu ain*, and which one is *fardhu kifayah*; also which knowledge is useful and knowledge which is destructive, and understand and be able to carry out their duties *askhalifatullah fil-ardhwell*. In Islam, manners are called morals. Therefore, communicating must fulfill moral guidance as stated in the source of Islamic teachings contained in Surah Al-Isra verse 53, Allah says:

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا
مُبِينًا

And say to My servants: "Let them speak better (true) words. Indeed, the devil causes strife among them. Indeed, the devil is a real enemy for humans.

This verse contains God's instructions to His people to speak good and polite words. This is a call to speak with kindness, speak with courtesy, and avoid harsh or insulting words. The aim of this is to create a social environment that is more harmonious and full of affection.

4. Digital Media Ethics Among Generation Z

a. Generation Z

Generation Z or the postmillennial generation is the youngest group of people in the world today. They were born between 1995 and 2010. In Indonesia,

in 2010 alone their number was more than 68 million people, almost twice as many as Generation X (born 1965-1976) (Ike, 2018).

Now there are around 2.5 billion Generation Z people worldwide. Generation Z is also called i-generation, net generation or internet generation. They have similarities with generation Y, but they are able to apply all activities at one time such as tweeting using a cellphone, browsing on a PC, and listening to music using a headset. Whatever is done is mostly related to cyberspace. Since childhood, they have known technology and are familiar with sophisticated gadgets which indirectly influence their personality.

Generation Z likes a flexible and family-oriented atmosphere. Many prefer working in a team rather than working alone. Generation Z's mindset is more open to change and innovative to develop new things. However, some say that generation Z doesn't really care about the conditions around them and is individualistic in dealing with problems.

The internet provides a lot of information, but not all of the information conveyed is accurate or valuable. So, technological sophistication is not necessarily a good thing, but it can also be dangerous. So, parents must monitor their children's online activities, especially children and teenagers who are already familiar with cyber activities. In fact, using social media sites, such as Facebook and Twitter in addition to using the internet to improve learning activities. Parents should ideally introduce their children to the internet and explain the positive and negative aspects in terms of the child's age. It's the same as interacting in cyberspace, be polite.

b. Generation Z Communication Ethics

Ethics greatly influences human life, because the existence of ethics makes humans oriented towards how they carry out their lives in their daily actions and can distinguish whether their actions are right or wrong. But in reality, ethics is slowly starting to disappear as time goes by. Judging from the events that occur around there are many problems that violate ethics, this happens because of the lack of human awareness of the importance of ethics.

Understanding of religious knowledge about ethics and morals and is also influenced by teenage relationships. Teenage relationships are social contacts between teenagers, or within peer groups. This peer group, apart from having a positive influence on the development of teenagers as members of the group, also has a negative influence. Negative influence means that peer groups are toxic for adolescent development (Fauzan & Nazaruddin, 2021).

The role of parental communication in dealing with juvenile delinquency requires communication between parents and children so that children can build trust in their parents, so that children can avoid inappropriate behavior. This discussion is in line with previous research by Dwi Prijono et al, which stated that parents are obliged to establish interpersonal communication with their children, in

order to convey messages about the pros and cons of sexual freedom among teenagers, both in terms of social values, norms, culture, state regulations, as well as religious norms, so that children have the correct understanding (Soesanto & Shaufi, 2019).

Learning using information and communication technology has developed rapidly both in the world and in Indonesia. The development of this learning method cannot be separated from the demands of the industrial revolution 4.0. It is hoped that the use of technology in learning, whether in the form of e-learning, online-learning or blended learning, can provide maximum results for Generation Z, including increasing technology, data and human literacy.

With the character of Generation Z who uses information technology intuitively because they are familiar with technology from birth, increasing their technological and data literacy skills should be easier for them. However, if you remember that Generation Z spends more time online on YouTube or social media such as Instagram and Snapchat, there is a suspicion that needs to be proven that they are mostly just fans or spectators, only a handful use these applications to improve their abilities and creativity. They. This is also supported by their habit of tending to be less thoughtful and pleasure seekers (Hastini et al., 2020).

Currently, with low information validation capabilities, having a variety of data and information will make it more difficult for them to analyze a problem. Coupled with the increasingly low level of their traditional values, it is a big task for the previous generation to help develop the character of Generation Z. Although we need to respect the universal concerns that Generation Z has, the cultural values that Generation Z tend to consider old-fashioned still need to be upheld. These values constitute the identity of a nation. As is happening in the Middle East region where there is concern about the mixing of opposite sexes through online communication, it is necessary to think about the best way to organize the implementation of learning using technology in order to minimize the possibility of this mixing.

Generation Z has certain characteristics that are different from other generations. Regarding learning using technology, although they are generally accepting and quite enthusiastic, there is still a great need for intensive interaction between Generation Z and educators. This is due to the characteristics of Generation Z who tend to want to be instant, live for the moment, have a short attention span and low ability to validate information. This behavior makes generation Z very easy to fall for information validation (hoaxes), this is what makes generation Z's social media ethics very bad. Generation Z is very easy to fall for hoaxes, even though the spread of social media news is very risky through generation Z, we know that internet use is controlled by generation Z, so information obtained instantly can easily spread throughout the internet universe.

Then, generation Z very easily makes invalid arguments. This means that it is very easy for them to carry out chatty debates on social media using impolite language, the reason could be something trivial, for example when defending their idol who was attacked. This ethic is what makes generation Z a very fanatical generation.

Generation Z is very at risk of negative things on the Internet or social media, it is not impossible that negative activities on the internet can be imitated directly in real life. So parents need direct attention so that these undesirable things don't happen, so parents also play a very important role in the ethical treatment of their children on social media.

CONCLUSION

Ethics means the science of what is good and what is bad and about moral rights and obligations (morals), a collection of principles or values relating to morals, values regarding right and wrong held by a group or society.

In everyday life, ethics plays a very important role, because with ethics it can regulate how humans can get along or socialize with each other and what underlies the growth and development of ethics in our lives is so that the actions we carry out are in accordance with applicable customs or customs and are not contrary to applicable law.

Communication ethics is a set of rules and principles that govern how people interact and communicate with each other in a way that is considered polite, dignified, and in accordance with social norms. Responsibility in communication is a concept that refers to an individual's obligation to communicate in a way that meets accepted ethical and social standards.

Communication ethics and tact in speaking are highly emphasized in Islamic teachings to create harmonious relationships, maintain peace, and abstain from behavior that harms or harms others.

Al-Jalalayn also reminded that Allah judges human behavior, and those who do not repent of bad behavior are considered unjust. Thus, this verse emphasizes the importance of good communication ethics, politeness, and respect for fellow humans in Islam.

By adhering to the concept of adab in Islam, it means that he knows his God, knows and loves his Prophet, makes the Prophet SAW as *uswah hasanah*, respects the ulama as heirs of the Prophet, understands and places knowledge in a place of honor, understands which knowledge is *fardhu ain*, and which one is *fardhu kifayah*; also which knowledge is useful and knowledge which is destructive, and understand and be able to carry out his duties as *khalifatullah fil-ardh* well.

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