Digital Communication Ethics Among Students at MTsN Kota Bogor: A Review of the Value of Hifzhu Al-Lisan

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ABSTRACT

This study aims to analyze students' digital communication ethics practices at MTs N Kota Bogor by examining the value of hifzhu al-lisan as a form of moral control in digital communication. The study employs a descriptive qualitative approach, utilizing data collection techniques such as in-depth interviews, participant observation, and documentation. Research informants were selected using purposive sampling, involving students in grades VII, VIII, and IX, as well as teachers of Akidah Akhlak, Civic Education, and ICT. Data analysis was conducted using the stages of open coding, axial coding, and selective coding. The research findings indicate that students' digital communication practices fall into two main categories: positive communication practices—such as the use of polite language, self-control, and social support—and negative communication practices—including the use of coarse language, cyberbullying, digital provocation, the dissemination of unverified information, and impulsive emotional expression. The findings also reveal a gap between students' understanding of digital communication ethics and their actual practices on social media. From the perspective of Hifzhu al-lisan, digital communication is not merely the act of conveying messages but also a moral responsibility to safeguard language, emotions, and information. Therefore, the internalization of hifzhu al-lisan values through education, the cultivation of school culture, and the strengthening of digital literacy are crucial in shaping students' digital communication character to be more polite, reflective, and responsible in the digital age.

Keywords: *Digital communication ethics; hifzhu al-lisan; digital literacy; madrasah students; Islamic communication*

I. INTRODUCTION

The development of digital technology has brought significant changes to adolescents' lives, including their daily communication patterns. The use of social media and instant messaging apps, coupled with the rapid pace of user interactions, has made the digital space the primary medium for social interaction among students, particularly at the junior high school level, including at State Madrasah Tsanawiyah. Today, communication context serves not only as a tool for exchanging information but also as a reflection of students' digital social identity (Basith, 2024).

These findings indicate that there is a widespread phenomenon of unwise social media use among junior high school-aged children; this is evident in the language used in communication within their peer and family circles, which can lead to anxiety, depression, and other social interaction disorders (Renendra Wardhani, 2025). This is triggered by the behavior of children at their age who receive harsh and hurtful comments in digital spaces from their own schoolmates (Rizki Misbah Hidayat et al., 2025). Such as comments containing sarcasm and insults regarding activities

posted on their social media (Sulfiah et al., 2024).

Given this phenomenon, in the vast, free digital space, students can access a wide range of content, including educational and learning materials, entertainment and games, negative content—including material that may even be inappropriate—and much more (Nasution et al., 2025). We Are Social and Hootsuite (2025) report that there were more than 5.3 billion global social media users (65% of the population) as of January 2025, while there are 143 million social media users in Indonesia (50.2% of the population), with the primary reason for use being to stay connected with family and friends; these users are predominantly young people who use social media to express themselves, build relationships, and shape their digital identities (Faradila & Iskandar, 2025).

However, the ease of communication in the virtual world is not always accompanied by an awareness of ethical communication, leading to inconsistent verbal behavior that violates moral values and etiquette. A serious challenge faced by the younger generation, particularly among Madrasah Tsanawiyah students, is that many remain trapped in unethical behaviors such as privacy violations, unauthorized photo and video sharing, the dissemination of hoaxes, and even cyberbullying and body shaming (Tridewi et al., 2025).

This underscores the need for digital literacy among the younger generation to foster awareness of ethical communication in the digital realm. Digital literacy is a set of skills for accessing, evaluating, utilizing, and creating information ethically and responsibly through digital media (Faradila & Iskandar, 2025).

Digital literacy is also defined as an individual's defense mechanism for responding to and understanding messages, as well as for communicating effectively on social media with a critical-creative mindset and perspective (Rizal et al., 2022). The importance of digital literacy today is on par with reading, writing, arithmetic, and other academic disciplines, as it is crucial for fostering ethical communication awareness and self-control in the digital space.

Meanwhile, communication ethics in the digital space remain a challenge among Indonesian adolescents. In line with this, research conducted by Azzahra et al. indicates that digital ethics are closely linked to self-control when interacting on social media. Common forms of interaction include language use, respect for others, and even hate speech, all of which correlate with adolescents' self-control in their social media behavior (Kurnia Azzahra et al., 2022). Therefore, prompt and appropriate guidance is necessary; otherwise, other negative consequences may arise, including the erosion of moral values within the educational environment.

From an Islamic educational perspective, communication ethics do not merely address manners but comprehensively regulate linguistic morality, including the encouragement to speak kindly and gently (qoulan layyinan) and the upholding of the value of *Hifzhu Al-Lisan* (guarding one's speech) from words that are harmful, hurtful, or unproductive (Mauliani & Kusnadi, 2024). Thus, concepts such as *Hifzhu Al-Lisan* serve as a foundation for upholding moral values in every utterance we make.

In line with this, contemporary Islamic communication ethics also provide a moral foundation for communication, requiring honesty, social responsibility, gentleness, and ethical awareness as a basis for all communication actions, whether in person or in digital spaces (Hasan et al., 2024).

Given the current situation, there is a need for guidance and education on the wise use of digital spaces. To date, research specifically examining the ethical awareness of digital communication among Madrasah students within an Islamic

values framework remains very limited, especially studies that use the concept of *Hifzhu Al-Lisan* as the primary analytical framework. In fact, as an Islamic-based educational institution, the Madrasah plays a strategic role in instilling values of etiquette and communication ethics in accordance with Islamic teachings, including in addressing communication challenges in the digital age (Fakhrullah & Suhardi, 2025).

Previous research has mostly discussed general aspects of digital ethics without linking them to Islamic moral values or has focused solely on general digital literacy. Furthermore, research has shown that digital literacy can serve as a crucial foundation for fostering healthy, ethical behavior in digital spaces. Thus, it can be concluded that educational interventions rooted in Islamic values are essential for addressing the challenges of the current digital era, as the essence of digital communication extends human speech into alternative forms such as text, symbols, and virtual expressions (Faradila & Iskandar, 2025).

A preliminary study conducted among students at MTsN Kota Bogor revealed that some students still frequently engage in digital communication, using language and actions that are impolite or even fail to restrain remarks that could potentially hurt their conversation partners when they are emotional or joke excessively. A gap between knowledge and actual practice causes this. If this practice is not addressed—especially given the influence of social media and peers encouraging the imitation of inappropriate language—communication ethics may shift into a deviant category.

Therefore, the author is interested in filling the gap in previous research with this study, titled "Digital Communication Ethics of MTsN Students in Bogor City through a Review of the *Hifzhu al-Lisan* Value," to provide a richer and more meaningful picture of how Islamic values can be understood and applied in students' digital communication practices.

II. METODE PENELITIAN

The research method generally employed is a qualitative approach using a descriptive study design, aimed at gaining a deep understanding of the phenomenon under investigation within its natural context. This study focuses on students at MTsN Kota Bogor as the research subjects. MTsN Kota Bogor was selected as the research location because it is considered highly influential in sustaining educational values within the surrounding community of Kota Bogor, as it is the only state-run junior high school (Madrasah Tsanawiyah Negeri) located in the heart of the city.

Informants were selected using purposive sampling, which involves selecting samples based on specific criteria relevant to the research focus and substantive data requirements. Student informants were divided into three strata by grade level: grades 7, 8, and 9. To ensure the collected data was appropriate and comprehensive, the author selected informants from each grade to represent the student body and ensure the data met the research needs. Additional informants included one PAI teacher specializing in Akidah Akhlak, one Civics teacher, and one ICT teacher, all of whom supported the study's data sources.

The criteria used to select informants were as follows: students who have active digital platforms (WhatsApp, Instagram, TikTok, etc.) and are active on social media; students who have been involved in digital communication, such as chat groups, comments, and others; as well as students known for their politeness and neutrality, and those who have previously demonstrated unethical communication in real-world or digital spaces.

Data collection techniques included in-depth interviews to gather comprehensive information, participant observation to observe the subjects' behavior and activities directly, and documentation in the form of supporting records and screenshots of conversations related to the research subject. Data validity was ensured through data triangulation, namely by comparing and confirming findings from these various data collection techniques.

The data analysis technique used is Grounded Theory, developed by Anselm Strauss and Barney Glaser. It consists of three stages: open coding, axial coding, and selective coding. The first stage is open coding, in which the researcher reads the interview transcripts, identifies, and breaks the data into units of meaning related to the practices of digital communication ethics. Next, in the axial coding stage, the coded data is grouped into related categories, such as positive, negative, or neutral communication practices.

Finally, selective coding involves integrating the previously categorized data into main themes that describe the overall forms of digital communication ethics practices. Subsequently, the analyzed data is validated through data triangulation and member checking—a process of reconfirming findings with informants to ensure the consistency of meaning and accuracy of information.

III. RESULTS AND DISCUSSION

3.1. Research Results

The research conducted at MTsN Kota Bogor revealed that students' digital communication practices fall into two main trends: practices that positively reflect digital communication ethics and practices that do not fully align with norms of linguistic politeness. Additionally, some students fall into the neutral or general category regarding digital communication, meaning they prefer to remain silent and communicate only as necessary. The field findings are shown in the coding table below.

3.1.1. *Open Coding* (Identification of Students' Digital Communication Practices)

Table 1
Positive Digital Communication Ethics Practices

No	Form of Practice	Description of Findings
1	Polite communication with teachers	Students use greetings, polite language, and more formal message structures when communicating with teachers via digital media
2	Refraining from negative comments	Students tend to exercise restraint, avoid negative comments, and choose to remain silent if a situation has the potential to cause conflict
3	Peer support	Students offer support, encouragement, and positive responses on social media
4	Self-control	Students try to think before speaking or writing messages so as not to hurt others

5	Guidance and practice from teachers	Teachers actively provide guidance, advice, and instruction regarding digital communication ethics

Source: Primary data from the study, processed by the researcher (2026).

Table 2
Negative Digital Communication Ethics Practices

No	Form of Practice	Description of Findings
1	Profanity	Profanity is used in jokes or when emotional, especially among friends, such as "dog, idiot, itc"
2	Informal Language	Every day, less polite language dominates digital communication
3	Taunts and insults	There are comments that mock physical appearance, behavior, and belittle friends
4	Conflicts and provocation	Misunderstandings in chat escalate into arguments, even in the real world; students create groups or channels to provoke emotions and escalate conflicts
5	Uncontrolled emotions	Social media is used to vent emotions spontaneously
6	Unverified information	Information is shared immediately without verifying its accuracy
7	Misuse of content	Creation of inappropriate stickers/content
8	Cyberbullying	Bullying is carried out through comments, insults, or verbal attacks
9	Inconsistency in ethical practices	Understanding exists, but has not been consistently applied

Source: Primary data from the study, processed by the researcher (2026).

Table 3
General/Neutral Digital Communication Ethics Practices

No	Form of Practice	Description of Findings
1	Dominance of specific platforms	WhatsApp is the primary platform, followed by TikTok, Instagram, and Discord
2	High intensity of digital interaction	Social media has become part of students' daily interactions
3	Supervision by the school	Teachers, homeroom teachers, and guidance counselors monitor and address cases of digital communication

Source: Primary data from the study, processed by the researcher (2026).

3.1.2. *Axial Coding* (Construction of the Digital Communication Ethics Dimension)

Table 4
Construction of the Dimensions of Digital Communication Ethics

No	Main Category	Subcategory	Relationship
	Language control	Polite communication with teachers	Reflects polite language and adheres to language etiquette

		Rude language	Indicates a violation of language ethics
		Informal language	Indicates a tendency toward less polite communication in informal contexts
		Insults and derogatory remarks	Forms of communication that belittle and hurt others
	Emotional control	Restraining negative comments	Efforts to exercise self-control in responding to communication
		Self-control	Reflecting the awareness to think before speaking
		Uncontrolled emotions	Spontaneous expressions without considering the consequences
		Conflict and provocation	The impact of unmanaged emotions on communication
		Cyberbullying	An advanced form of emotional control failure
	Information control	Unverified information	Indicates a lack of caution in sharing information
		Misuse of content	Forms of deviant use of digital media
	Social support	Peer support	Reflecting positive interactions and empathy in digital communication
	The role of education	Guidance and habit formation by teachers	Efforts to foster communication ethics through education
		Supervision by the school	Forms of external control over students' communication behavior
		A point system for students	School efforts to support the development of student ethics and the protection of individual reputation
	Digital context	Dominance of digital platform use	Highlighting the primary environment of student communication
		High intensity of digital interaction	Describes the high frequency of digital communication
	Ethical consistency	Inconsistency in ethics	Indicating a gap between knowledge and practice

Source: Primary data from the study processed by the researcher through axial coding (2026).

3.1.3. Selective Coding (Internalization of *Hifzhu Al-Lisan* Values)

Tabel 5
Internalisasi Nilai *Hifzhu Al-Lisan*

No	*Core category* (core theme)	Explanation
1	Student digital communication ethics through a review of the value of *hifzhu al-lisan*	Students' digital communication ethics practices reflect their ability to guard their speech *(hifzhu al-lisan)* in the digital space, as evidenced in their language use, emotional control, and caution in conveying information.

Source: Primary data from the research processed by the researcher through selective coding (2026).

The results of data integration indicate that MTN students' digital communication ethics practices are dynamic and manifest in two tendencies: communication practices aligned with ethical values and those that deviate from the principles of communication ethics. These findings suggest that students' digital communication behavior is influenced by the intensity of their digital media use, the social context, including peer relationships, as well as parental and school institutional supervision.

3.2. Discussion

The transformation of digital communication has shifted students' interaction patterns toward greater openness, speed, and minimal direct social control. This occurs due to a massive increase in the intensity of social media use, leading to digital communication often taking place spontaneously without thorough ethical consideration. Consequently, the digital space has become vulnerable to unethical communication practices that can lead to negative outcomes, such as coarse language, hate speech, the dissemination of unverified information, and impulsive emotional expressions..

Thus, we can see that this phenomenon highlights a problem in students' digital communication styles that is not merely a matter of digital technology but also involves a shift in ethics and a crisis of moral control in the use of digital media.

In this study, the concept presented through the lens of the value of *hifzhu al-lisan* is significant because students' digital communication issues are not merely tied to low digital literacy but also to weak moral control in digital media use. Therefore, the value of *hifzhu al-lisan* can be understood as a moral instrument capable of curbing human behavior in communication, both in the real world and the virtual realm.

Al-Imam Nawawi, may Allah have mercy on him, said, "If speaking and remaining silent are equally beneficial, then the Sunnah is to restrain the tongue from speaking. For permissible speech can lead to forbidden or disliked speech. Such things happen frequently. Safety cannot be compared to anything else (An-Nawawi, 2005). This indicates that language carries moral consequences for which one must be held accountable.

Furthermore, this view aligns with the teachings of Imam Al-Ghazali, who described the tongue as the body part most likely to lead a person into ruin if left unchecked. Therefore, from an Islamic perspective, digital communication cannot be separated

from each individual's ethical responsibility regarding every message produced and disseminated (Al-Ghazali, 2005).

3.2.1. Student Digital Communication Ethics from the Perspective of *Hifzhu Al-Lisan*

Findings from this study indicate contradictory practices in students' digital communication, ranging from behaviors that reflect ethical values to those that still exhibit ethical deviations. Thus, on one hand, this demonstrates an awareness of the need to guard one's language and respect conversation partners in digital interactions. However, some students are beginning to normalize deviant behaviors, such as coarse language, sarcastic comments, and cyberbullying, as part of common social media communication (Sari et al., 2025).

This phenomenon ultimately positions the digital space as a factor shaping a shift in ethical sensitivity within student communication. Language previously deemed inappropriate is gradually eroding and gaining social legitimacy through its continued use in daily social media interactions. Consequently, the boundaries between jokes, criticism, and verbal abuse have become increasingly blurred in students' digital communication practices. This situation reveals that digital communication no longer functions merely as a means of conveying messages but also as a space for the formation of social identity and symbolic dominance among digital media users (Inosensius Enryco Mokos & Salehudin, 2025).

From the perspective of *Hifzhu al-lisan*, communication is not merely the act of conveying a message but also a form of moral responsibility with social and spiritual implications. Imam Nawawi al-Bantani explains that guarding one's speech means refraining from unproductive utterances or words that may hurt others, for every word and writing will be held accountable (Larasati et al., 2025). This indicates that the use of language in digital communication cannot be separated from an individual's ethical responsibility for its impact on others. Thus, *hifzhu al-lisan* is relevant as a foundation for digital communication ethics because it can foster students' awareness and help them be wiser and more cautious in their use of language in digital spaces.

3.2.2. *Hifzhu Al-Lisan* as a Mechanism of Self-Control in Digital Communication

In the context of digital communication, *hifzhu al-lisan* is not merely about guarding one's speech but extends far beyond that; it can serve as a tool within a self-control mechanism encompassing language control, emotional control, and information control—both regarding what we encounter and what emanates from ourselves.

Today, language in the digital space is no longer merely a tool for communication among peers but also a measure of each individual's character and moral quality (Sahanaya, 2025). Sadly, the permissive communication culture on social media has led to the use of toxic, sarcastic, and provocative language, which is then seen as a normal form of student interaction (Fadilah et al., 2026).

This ultimately leads to a communication culture that lacks empathy and tends to be reactive, as aggressive language is normalized in the digital space. Unconsciously, students will often use impulsive language without considering the psychological or social impact on their conversation partners, resulting in digital communication being dominated by emotional responses.

Thus, this situation highlights students' weakness in self-control when producing language on digital media. Therefore, *hifzhu al-lisan*—as a form of language control—

serves as a reminder that everything we say and write in language is something for which we must be accountable.

In addition to language control, *hifzhu al-lisan* is also related to emotional control in digital communication. The nature of social media—which tends to be practical, fast-paced, and open—encourages students to express emotions spontaneously through comments, sarcasm, or aggressive posts (Harahap et al., 2024). In many cases, digital media becomes a space for emotional venting with minimal ethical consideration. In line with emotional intelligence theory, students with low emotional intelligence tend to struggle to manage their emotions. They often channel their emotions directly, sometimes to the point of explosive outbursts that harm those around them (Fauziah, 2023).

Based on the principles and advice of Imam Nawawi Al-Bantani, who emphasized that it is better to withhold one's words than to speak out of anger, as such speech has the potential to cause social harm. This perspective highlights that emotional control is a crucial component in maintaining digital communication ethics (Larasati et al., 2025).

Self-control in *hifzhu al-lisan* also encompasses managing responsibility for the information disseminated. Research findings show that some students still share information without adequate verification, and interactions on social media channels have led to provocations between classes, resulting in actual disturbances in the school environment. This situation indicates that digital communication often occurs in response to quick reactions rather than with consideration of information validity. Consequently, digital media becomes vulnerable to the spread of hoaxes and manipulative information. Therefore, *hifzhu al-lisan* is essential as a moral control mechanism in the use of language, emotions, and information in the digital space (Nasution et al., 2025).

3.2.3. The Influence of the Digital Social Environment on Students' Communication Behavior

Students' digital communication practices are not formed individually but are influenced by the digital social environment they consume daily. A permissive (open) social media culture toward the use of coarse language, offensive jokes, and even other toxic behaviors leads to the normalization of such communication patterns in student interactions. Consequently, students tend to reproduce the communication styles they observe on social media without considering their ethical implications (Arganata & Hamka, 2025).

This phenomenon indicates that digital media functions not only as a means of communication but also as a space for the formation of a new social culture. Ultimately, students will begin to be shaped by communication standards that develop within their social media environment, derived from the intensity of digital interactions. Consequently, students tend to set aside the values of politeness acquired through formal education. Thus, ethical sensitivity in communication gradually shifts as aggressive communication behaviors are perceived as part of the digital social norm itself.

This condition aligns with Albert Bandura's social learning theory, which explains that individuals learn behavior through observation and imitation of their surrounding social environment (Warini & Hidayat, 2023). In the digital context, students learn from peers, influencers, and the social media communication culture they constantly

consume. When aggressive communication behavior gains social legitimacy through likes, reposts, or group support, such behavior is increasingly viewed as normal in students' digital interactions.

Furthermore, anonymity in the digital space also reinforces the disinhibiting effect of communication. Disinhibition, as defined in the Kamus Besar Bahasa Indonesia (KBBI), refers to a condition in which an individual experiences a reduction in self-control or a lowering of the social boundaries that typically regulate behavior, caused by a specific factor. Consequently, students become bolder in expressing insults, sarcasm, or offensive comments under the strong pretext that they feel their identity is not fully visible (Anggoro & Santosa, 2024).

This condition indicates that weak social control in digital spaces makes it easier for individuals to disregard ethical considerations in communication. Therefore, strengthening moral awareness is crucial so that students possess an ethical filter when facing a digital communication culture that tends to be permissive (Siahaan & Adrian, 2024).

3.2.4. The Gap Between Ethical Knowledge and Digital Communication Practices

Research findings indicate that while some students understand the importance of digital communication ethics, this understanding has not yet been fully and effectively implemented in their daily communication practices. This is evident in the continued prevalence of coarse language, impulsive comments, the dissemination of negative content, and other forms of offensive communication—even though students recognize that such behaviors contradict ethical communication norms. Thus, this phenomenon indicates that students' moral knowledge and understanding of unethical matters do not automatically translate into individual behavioral awareness within the digital space (Hamama, 2024).

This situation indicates a shift in students' digital communication patterns, which are no longer entirely grounded in ethical considerations. It is important to emphasize that the need for social validation and recognition in the digital space increasingly influences students' communication today. In practice, students tend to be more driven by the desire to gain recognition in the digital space, receive more attention, increase interaction, or follow social media dynamics rather than considering the moral implications of the messages they convey (Saputro et al., 2025).

Furthermore, the observed phenomenon indicates that issues in digital communication ethics are not solely due to students' lack of understanding of ethics but also to insufficient internalization of values in daily life. Thus, understanding of ethics often remains limited to mere knowledge, while communication practices are more heavily influenced by social media culture, peer pressure, and the continuous patterns of digital interaction. Under such conditions, the disconnect between knowledge and actual practice becomes very clear, and the digital environment exerts a significant influence in reshaping communication etiquette standards among students (Saputro et al., 2025).

Generally, students' digital literacy tends to remain focused on technical media skills, such as accessing information, creating content, and using digital platforms. However, it has not yet fully addressed the ethical and social responsibility dimensions of communication. Consequently, while students can actively use digital media, they lack reflective awareness of the social and psychological consequences of the

communication they produce. This can lead to students' digital communication becoming skewed toward deviant behavior and lacking empathy (Zuhri et al., 2024).

Therefore, students need to understand how digital literacy should shape and direct their digital communication styles to be purposeful and ethical. Strengthening digital literacy is now crucial as a preventive measure in addressing the increasingly complex dynamics of digital media. The digital literacy that students must understand and possess includes ethical, emotional, social, and critical competencies in comprehending the impacts of digital communication. Digital literacy, integrated with the value of *hifzhu al-lisan*, also serves as a shield and moral foundation for students, helping them resist being easily influenced by a permissive digital communication culture that tolerates toxic behavior, hate speech, and the dissemination of unverified information (Faradila & Iskandar, 2025).

From the perspective of *Hifzhu al-lisan*, low digital literacy indicates a lack of self-control in managing speech and writing in digital spaces. This is because, at its core, the concept of *hifzhu al-lisan* emphasizes not only the preservation of verbal speech but also the regulation of all forms of communication produced through digital media. Therefore, strengthening digital literacy integrated with the values of *hifzhu al-lisan* is crucial for fostering more courteous, reflective, and responsible digital communication.

3.2.5. Internalizing *Hifzhu Al-Lisan* as a Framework for Digital Communication Ethics in Education

Issues in students' digital communication indicate that strengthening communication ethics cannot be achieved solely through regulations on digital media use but also requires the continuous internalization of moral values. In this context, education plays a strategic role in fostering students' ethical awareness through learning, habit formation, modeling, and monitoring of daily digital communication practices (Tridewi et al., 2025).

The internalization of *hifzhu al-lisan* is crucial because this concept not only teaches linguistic courtesy but also instills the awareness that every spoken word and written text carries moral and social consequences. This value is relevant to the current state of digital communication, which tends to prioritize freedom of expression over ethical responsibility. Consequently, the digital space is often perceived as a boundless realm where individuals can express anything without regard for its impact on others (Saputro et al., 2025).

Research findings indicate that reinforcing the value of *hifzhu al-lisan* can serve as a preventive approach against negative communication behaviors such as cyberbullying, hate speech, the spread of misinformation, and other aggressive communication behaviors. This concept is important because it builds moral self-control from within the individual rather than relying solely on external rule-based control. Additionally, the implementation of *hifzhu al-lisan* in schools also utilizes a point system and the 5S culture (Greeting, Addressing, Smiling, Politeness, and Courtesy) to foster more courteous and controlled communication habits in students' daily interactions (Agustina et al., 2023).

This habit formation also demonstrates that the internalization of *hifzhu al-lisan* values is not limited to theoretical understanding but is also achieved through repeated social practices within the school environment. Through a consistently cultivated communication culture, students are indirectly trained to maintain proper language, respect their conversation partners, and consider the impact of both spoken and written words. This situation demonstrates that the development of digital

communication ethics requires a process of habit formation, so that ethical awareness does not remain confined to the cognitive level but evolves into ingrained communication behaviors in daily life.

In addition to fostering a school culture, teachers also play a crucial role as role models in shaping students' communication ethics. Teachers' attitudes toward using polite language, their manner of responding to students, and their habit of communicating respectfully and valuing others serve as concrete examples that students observe and emulate in their daily lives (Agustina et al., 2023). This exemplary behavior demonstrates that the development of communication ethics is not achieved solely through advice and rules, but also through communication practices directly modeled by educators within the school environment.

Thus, schools are not merely spaces for the transfer of knowledge to students and the understanding of communication ethics as formal norms, but also serve as a form of moral responsibility in daily digital interactions and as a space for shaping students' communication character in the digital age.

Therefore, the internalization of *hifzhu al-lisan* is also relevant in fostering a more reflective and empathetic school communication culture. When these values are instilled through daily communication practices, students will be better able to distinguish between freedom of expression and freedom that violates social ethics. Thus, *hifzhu al-lisan* can be positioned as an integrative framework for digital communication ethics because it connects the spiritual, moral, and social dimensions in shaping students' communication character in the digital age.

IV. CONCLUSION

Based on the research results and findings, it can be concluded that the digital communication ethics practices of MTsN Kota Bogor students exhibit conflicting tendencies. First, there is a tendency toward communication ethics that align with the proper ethical standards. Second, there is a tendency toward behavior that deviates from digital etiquette norms. Several contributing factors, including social media culture, peer influence, and weak self-control in the use of digital media, drive these communication styles. Consequently, the value of *hifzhu al-lisan* becomes highly relevant as an ethical framework and moral foundation required within the context of digital ethics. Furthermore, *hifzhu al-lisan* emphasizes not only the guarding of speech but also language, emotions, and information in the digital space.

Furthermore, the internalization of the value of *hifzhu al-lisan* through school culture, polite communication practices, a point system, the 5S culture, and teacher role modeling is crucial for shaping students' digital ethics. Thus, students can become more reflective, polite, and responsible in digital communication. Therefore, reinforcing the values of *hifzhu al-lisan* can serve as a preventive moral approach to addressing various ethical issues in digital communication among students.

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