International Journal of Interdisciplinary Cultural Studies
ISSN: 2327-008X (Print), ISSN: 2327-2554 (Online)
Volume 21, Issue 2, 2026
https://cgscopus.com/index.php/journals

RECONSTRUCTION OF CHARACTER EDUCATION BASED ON LANGUAGE ETHICS FROM THE PERSPECTIVE OF ISLAMIC EDUCATION

Juairiah[1]*, Hamdanah[2], Latifah[3]
[1] Antasari State Islamic University Banjarmasin, South Kalimantan, Indonesia.
Email: juairiah@uin-antasari.ac.id
[2] Palangka Raya State Islamic University, Central Kalimantan, Indonesia.
Email: hamdanah@uin-palangkaraya.ac.id
[3] Palangka Raya State Islamic University, Central Kalimantan, Indonesia.
Email: latifah2510310048@uin-palangkaraya.ac.id
*Corresponding Author: Juairiah

Abstract
The rapid development of information and communication technology has transformed social interaction patterns, including students' communication in educational and digital environments. Although social media provides opportunities for literacy development and knowledge access, it also creates challenges such as hate speech, cyberbullying, misinformation, and unethical language practices. These conditions indicate that language learning has largely focused on linguistic competence while giving limited attention to character formation and moral development. This article aims to reconstruct character education based on language ethics from the perspective of Islamic education through a qualitative library research approach. Data were obtained from the Qur'an, Hadith, scholarly works, and relevant academic literature on character education, communication ethics, and Islamic education. Data analysis was conducted using content analysis through identification, classification, interpretation, and conceptual synthesis. The findings reveal that Islamic language ethics serves as a strategic foundation for character formation through Qur'anic communication principles: *qaulan sadīdan* (truthful speech), *qaulan ma'rūfan* (kind speech), *qaulan balīghan* (effective speech), *qaulan layyinan* (gentle speech), *qaulan karīman* (respectful speech), and *qaulan maysūran* (accessible speech). This study proposes an Islamic Language Ethics-Based Character Education Model integrating *tauhid*, *akhlaq*, digital literacy, school culture, teacher exemplarity, and communication habituation to strengthen students' character in the digital era.

Keywords: language ethics; character education; Islamic education.

INTRODUCTION

Education is a holistic process aimed at developing human potential in intellectual, spiritual, emotional, social, and moral dimensions. From the perspective of Islamic education, the purpose of education is not limited to knowledge transmission (*ta'līm*), but also includes the formation of morally responsible individuals (*ta'dīb*) who are able to fulfill their roles as servants of Allah (*'abd Allāh*) and vicegerents (*khalīfah fi al-ardh*) (Al-Attas, 1991; Langgulung, 2003). Therefore, educational success should not only be measured by academic achievement but also by students' character, attitudes, behaviors, and communication patterns. Character education, as explained by Lickona (1991), is a deliberate process of developing moral understanding, appreciation, and practice through continuous educational experiences and supportive environments.

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One important dimension closely related to character formation is language. Language is not merely a communication tool but also a medium for constructing meaning, shaping thought, developing social relationships, and internalizing values (Halliday, 1978; Vygotsky, 1978). In educational contexts, language functions as the primary instrument for knowledge transfer while simultaneously becoming a means of developing ethical awareness and moral identity. Students' language behavior reflects their integrity, emotional maturity, and social responsibility (Keraf, 2004; Fairclough, 2015). Therefore, language education should not focus solely on linguistic competence but must also integrate ethical dimensions as a foundation for character development.

The rapid development of digital technology has significantly transformed communication patterns. Social media, digital platforms, and online communication tools provide opportunities for knowledge sharing and social interaction but also generate ethical challenges, including hate speech, misinformation, cyberbullying, intolerance, and inappropriate language use (Castells, 2010; UNESCO, 2023; OECD, 2021). These phenomena demonstrate that technological literacy does not automatically correspond with moral intelligence. Students may possess advanced communication skills but still lack ethical awareness, empathy, and responsibility in digital interactions. Consequently, character education must address not only knowledge and skills but also communication ethics.

From the perspective of character education, communication is a strategic medium for internalizing moral values. Lickona (1991) emphasizes that character develops through the integration of moral knowing, moral feeling, and moral action. Berkowitz and Bier (2005) further explain that effective character education requires a supportive ecosystem involving teacher role models, school culture, meaningful learning experiences, and positive social interactions. Since educational processes are largely mediated through language, respectful and ethical communication becomes an important mechanism for cultivating honesty, empathy, responsibility, and respect among students.

Islamic education provides a deeper perspective on language ethics by viewing communication as part of moral responsibility and religious practice. The Qur'an introduces ethical communication principles through the concepts of *qaulan sadīdan* (truthful speech), *qaulan ma'rūfan* (kind speech), *qaulan balīghan* (effective speech), *qaulan layyinan* (gentle speech), *qaulan karīman* (respectful speech), and *qaulan maysūran* (accessible and comforting speech) (Shihab, 2002; Ibn Kathir, 2003). These principles demonstrate that communication in Islam is evaluated not only based on linguistic accuracy but also according to moral values, social benefits (*maṣlaḥah*), and respect for human dignity.

Muslim educational scholars emphasize that language ethics is an essential part of Islamic character formation. Al-Ghazali (2005) explains that the tongue is a powerful human faculty that can produce benefit or harm; therefore, individuals must be trained to control their speech. Al-Attas (1991) highlights that the ultimate goal of Islamic education is the development of civilized individuals (*insān adabī*) who harmonize knowledge, behavior, and communication with divine guidance. Similarly, Ulwan (2015) argues that moral education must be practiced through daily habits, including respectful speech, responsible expression, and appreciation of others.

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However, despite the increasing attention given to character education, its implementation still faces significant challenges. Most character education programs emphasize general moral habituation, extracurricular activities, school culture, and teacher modeling, while language learning remains primarily focused on linguistic competence, grammar, and communication skills (Muslich, 2011; Samani & Hariyanto, 2013). This creates a gap between students' language abilities and their actual communication behavior, particularly in digital environments where language use often lacks ethical awareness and social responsibility.

Previous studies on character education have mainly examined value implementation strategies, school culture, teacher roles, and moral development (Lickona, 1991; Berkowitz & Bier, 2005). Meanwhile, studies on language ethics have generally focused on linguistics, pragmatics, discourse analysis, and communication studies (Fairclough, 2015; Gee, 2015). Although several studies have explored Islamic communication based on Qur'anic concepts of *qaulan*, they are mostly limited to da'wah, interpersonal communication, or Qur'anic interpretation. These studies have not yet developed a comprehensive character education model that positions language ethics as a central instrument for shaping students' character.

Based on this research gap, this study proposes the Islamic Language Ethics-Based Character Education Model as a conceptual contribution to Islamic education. The model integrates modern character education theories, Qur'anic communication principles, language theories, and Islamic educational philosophy. In this framework, *tauhid* serves as the philosophical foundation, *adab* becomes the core orientation of character development, *qaulan* principles provide the ethical communication framework, and teacher exemplarity, school culture, and digital literacy function as strategies for value internalization.

This model emphasizes that language is not merely a means of communication but also a reflection of faith, morality, and social responsibility. Through the integration of linguistic competence, moral intelligence, social awareness, and spiritual values, students are expected to communicate effectively while demonstrating empathy, respect, responsibility, and Islamic ethical awareness.

Therefore, this study aims to analyze language ethics from the perspective of Islamic education, examine the urgency of reconstructing character education based on language ethics in the digital era, and formulate a conceptual model applicable across educational levels. Theoretically, this research contributes to Islamic education studies by integrating language, character formation, and Qur'anic communication into a unified framework. Practically, the proposed model provides guidance for educators, institutions, and policymakers in developing educational systems that foster ethical, responsible, and civilized communication among students in the 21st-century digital society.

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METHODOLOGY

This study employs a qualitative approach using a library research method. The qualitative approach was selected because this study aims to understand, interpret, and construct the concept of character education based on language ethics from the perspective of Islamic education through an analysis of various relevant scholarly sources. According to Creswell and Poth (2018), qualitative research is oriented toward achieving an in-depth understanding of a phenomenon based on the interpretation of meanings contained within various forms of data. Meanwhile, library research is a research method that utilizes written sources as the primary object of analysis to systematically obtain conceptual understanding (Zed, 2018).

The research data sources consist of primary and secondary data. Primary data include the Qur'an, hadith, books of Qur'anic exegesis (*tafsir*), and major works discussing character education, language ethics, Islamic communication, and Islamic education. The main references include the works of Syed Muhammad Naquib Al-Attas, Abu Hamid al-Ghazali, Thomas Lickona, Hasan Langgulung, Abdullah Nashih Ulwan, M. Quraish Shihab, as well as literature related to linguistics and character education. Secondary data were obtained from scientific articles published in nationally accredited SINTA journals and reputable international journals discussing character education, communication ethics, digital literacy, and language learning from the perspective of Islamic education. The utilization of primary and secondary sources aims to obtain a comprehensive theoretical foundation while strengthening the scientific arguments of the study (Sugiyono, 2023).

Data collection was conducted through documentation studies by identifying, inventorying, and classifying various scholarly documents relevant to the research focus. The analyzed documents include books, journal articles, conference proceedings, and other academic documents related to the concepts of language ethics, character education, and Islamic education. All data were then categorized based on major themes to facilitate the process of conceptual synthesis and interpretation (Bowen, 2009).

Data analysis was carried out using content analysis techniques aimed at revealing meanings, patterns, conceptual relationships, and intellectual trends from the analyzed literature (Krippendorff, 2019). The analysis process consisted of several stages: (1) data reduction through the selection of literature relevant to the research focus; (2) categorization of concepts based on the themes of character education, language ethics, Qur'anic communication, and Islamic education; (3) interpretation of the relationships among concepts by integrating the perspectives of modern character education and Islamic educational values; and (4) conceptual synthesis to formulate the Islamic Language Ethics-Based Character Education Model as the main finding of the study. The analysis was conducted iteratively to ensure that each concept developed possessed logical coherence and was supported by adequate references (Miles, Huberman, & Saldaña, 2014).

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https://cgscopus.com/index.php/journals

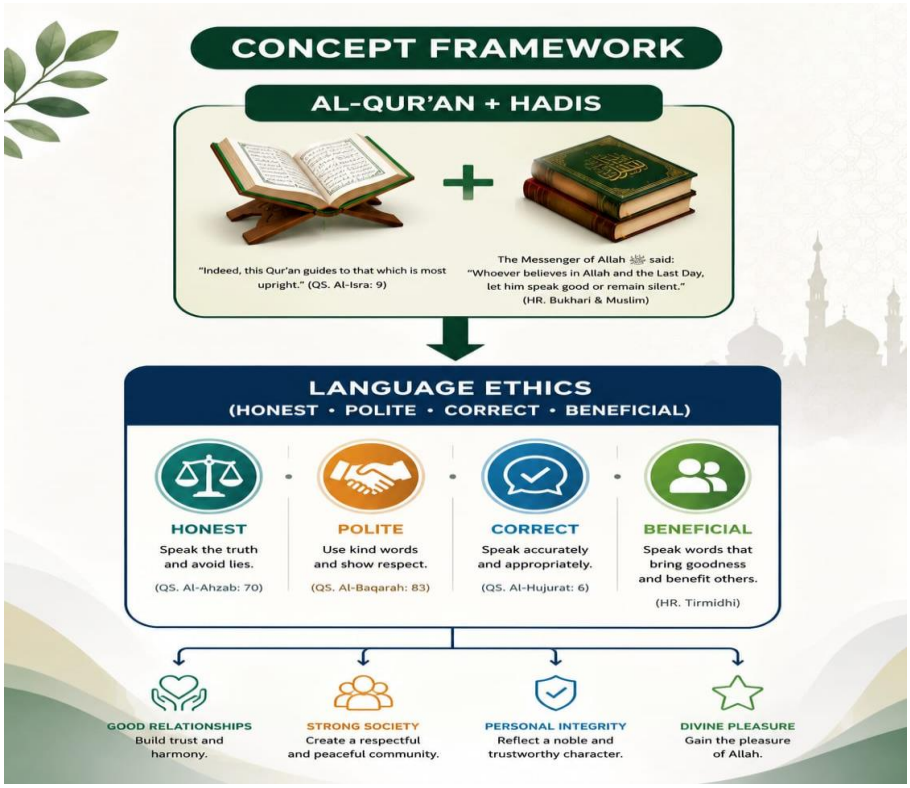
The validity of the data was maintained through source triangulation techniques, namely by comparing various primary and secondary literature sources relevant to the research focus (Patton, 2015). In addition, the researcher applied persistent observation of each source, conducted critical analysis of differences among scholars' perspectives, and utilized credible and up-to-date references to enhance conceptual validity. Through this approach, the study is expected to provide a comprehensive theoretical construction regarding the reconstruction of character education based on language ethics from the perspective of Islamic education and contribute to the development of Islamic education studies in the digital era.

RESULTS AND DISCUSSION

The Concept of Language Ethics from the Perspective of the Qur'an and Hadith

The findings of this study indicate that language ethics is one of the fundamental foundations in character formation from the perspective of Islamic education. In Islam, language is not merely understood as a communication tool for conveying information, but rather as a representation of a person's faith, moral character, and ethical responsibility. Therefore, the Qur'an and Hadith place significant emphasis on the use of language that is truthful, polite, honest, and beneficial for both individual and social life (Al-Attas, 1991; Al-Ghazali, 2005; Shihab, 2002). These findings demonstrate that character education in Islam cannot be separated from the cultivation of language ethics, as almost all educational interactions occur through communication among teachers, students, families, and communities.

Figure 1.
The Concept of Language Ethics from the Perspective of the Qur'an and Hadith



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Conceptually, the Qur'an offers six communication principles known as the concept of *qaulan*, namely *qaulan sadīdan*, *qaulan ma'rūfan*, *qaulan balīghan*, *qaulan layyinan*, *qaulan karīman*, and *qaulan maysūran*. These six concepts constitute an ethical framework of communication that regulates not only linguistic aspects but also integrates moral, psychological, social, and spiritual dimensions in the process of delivering messages (Shihab, 2002; Ibn Kathir, 2003; Al-Maraghi, 1993). Unlike modern communication theories, which generally emphasize the effectiveness of message delivery, Qur'anic communication places truth, public benefit (*maslahah*), and respect for human dignity as the primary orientations of communication.

The first principle is *qaulan sadīdan*, as stated in Q.S. al-Ahzab verse 70, which commands believers to speak truthfully. According to Quraish Shihab (2002), the meaning of *sadīd* does not merely refer to factual truth but also encompasses honesty, accuracy, justice, and moral responsibility. Therefore, truthful communication is not only free from falsehood but must also be capable of generating benefits for others. In the context of character education, honesty manifested through the use of truthful language becomes the foundation for developing students' integrity. This aligns with Lickona (1991), who identifies honesty as one of the core character values that must be cultivated through daily habits.

The second principle is *qaulan ma'rūfan*, referring to the use of good, polite, and socially and religiously acceptable speech. This concept demonstrates that Islam regulates not only the content of communication but also considers the psychological impact of language on the listener (Al-Maraghi, 1993). Polite language can create harmonious interpersonal relationships, strengthen empathy, and develop a culture of mutual respect within educational environments. Berkowitz and Bier (2005) explain that schools built upon positive communication environments can accelerate character internalization because students directly experience moral values through everyday interactions.

Furthermore, *qaulan balīghan* emphasizes the importance of effective, clear, persuasive, and meaningful communication that can touch the hearts of message recipients. According to Ibn Kathir (2003), good communication is not merely the transmission of information but also the ability to encourage awareness and behavioral transformation. From the perspective of Islamic education, teachers are not only required to master learning materials but must also possess the ability to select language appropriate to students' characteristics so that educational messages can be optimally understood. This perspective is consistent with Vygotsky's (1978) social constructivist theory, which views language as the primary medium in the process of knowledge construction through social interaction.

The next principle is *qaulan layyinan*, which refers to the use of gentle and compassionate language, as commanded by Allah to Prophet Musa and Prophet Harun when communicating with Pharaoh (Q.S. Ṭaha: 44). This verse teaches that gentleness is an effective communication strategy, even when dealing with individuals who hold opposing views. According to Al-Ghazali (2005), gentleness in speech represents moral maturity because respectful expressions are more easily

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accepted than harsh or aggressive language. This finding indicates that character education cannot be developed through verbal violence but through communication that respects students' dignity.

In addition, the Qur'an introduces the concept of *qaulan karīman*, which emphasizes respect for others, particularly parents, through the use of noble and appreciative language (Shihab, 2002). This value illustrates that language ethics represents an implementation of *adab* in social life. Meanwhile, *qaulan maysūran* teaches the use of language that is understandable, accessible, encouraging, and provides hope to the listener. In the educational context, this principle implies that teachers should use communicative and inclusive language that motivates students' learning without creating psychological pressure.

Based on the synthesis of various scholarly sources, this study finds that the six principles of Qur'anic communication form a holistic ethical communication system. *Qaulan sadīdan* develops honesty and integrity; *qaulan ma'rūfan* cultivates politeness and empathy; *qaulan balīghan* enhances critical thinking and communication skills; *qaulan layyinan* develops tolerance and humanistic attitudes; *qaulan karīman* strengthens respect for others; and *qaulan maysūran* nurtures care and inclusive communication abilities. These findings demonstrate that language ethics in Islam is not merely related to linguistic aspects but also functions as an instrument of character education that integrates spiritual, moral, social, and intellectual dimensions. Therefore, language learning in Islamic education needs to be reconstructed so that it is no longer oriented solely toward linguistic competence but also serves as a medium for the continuous internalization of ethical and moral values.

The Urgency of Reconstructing Character Education Based on Language Ethics in the Digital Era

The results of the literature analysis indicate that character education in the digital era faces challenges that are far more complex than those of previous periods. The development of information technology has transformed patterns of social communication from face-to-face interactions into digital communication that occurs rapidly, openly, and across geographical boundaries. This transformation provides various opportunities for expanding access to knowledge; however, at the same time, it has generated ethical issues, including the increasing prevalence of hate speech, misinformation (*hoaxes*), cyberbullying, intolerance, and the use of language that does not reflect values of politeness and respect (Castells, 2010; UNESCO, 2023; OECD, 2021). These conditions indicate that technological advancement is not always accompanied by the development of character and communication ethics. In other words, digital intelligence does not necessarily correspond with moral intelligence.

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Table 1
Challenges of Character Education and the Urgency of Language Ethics in the Digital Era

Aspect of Change	Digital Era Challenges	Impact on Students' Character	Urgency of Reconstructing Character Education Based on Language Ethics
Communication transformation	The shift from face-to-face communication to digital communication that is fast, open, and beyond geographical boundaries	Increased use of inappropriate language and limited awareness of the social consequences of communication	Education needs to cultivate awareness that language reflects morality, responsibility, and personal character
Development of information technology	The emergence of hate speech, misinformation, cyberbullying, intolerance, and unethical language practices in digital spaces	Digital intelligence does not always correspond with moral and social intelligence	Language ethics must become an integral part of character education so that students can communicate wisely and responsibly
Orientation of language learning	Language education tends to emphasize linguistic competence (reading, writing, speaking, and listening skills)	Students may possess technical communication skills but lack ethical awareness in communication	Language learning needs to integrate linguistic competence with moral, social, and spiritual values
Function of language in education	Language is often perceived merely as a medium for delivering information	The potential of language as a medium for character formation has not been fully optimized	Language should be positioned as a means of developing *adab* (ethical conduct), empathy, tolerance, and harmonious social relationships
Islamic education in the digital era	Challenges in maintaining moral values and Islamic ethics within increasingly complex communication environments	A gap emerges between communication competence and communication behavior that reflects Islamic values	An Islamic language ethics-based character education model is needed to integrate Qur'anic communication principles (*qaulan*) into educational practice

Source: Adapted from Castells (2010), UNESCO (2023), OECD (2021), Halliday (1978), Vygotsky (1978), Tarigan (2015), and Keraf (2004).

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The Urgency of Reconstructing Character Education Based on Language Ethics in the Digital Era

This phenomenon presents a serious challenge for Islamic education. Traditionally, language learning at various educational levels has focused primarily on linguistic competence, including reading, writing, speaking, and listening skills, while the ethical dimension of communication has received relatively limited attention (Tarigan, 2015; Keraf, 2004). Consequently, students may be able to express arguments effectively but may not necessarily possess the ability to communicate politely, respect differences of opinion, or take responsibility for the social consequences of their words. In fact, Halliday (1978) emphasizes that language has an interpersonal function that determines the quality of social relationships, while Vygotsky (1978) argues that individual development is shaped through social interactions mediated by language. Therefore, language education should not merely focus on linguistic aspects but also serve as a medium for character formation through the habituation of ethical communication.

From the perspective of character education, communication functions as a primary medium for value internalization. Lickona (1991) explains that character development involves the integration of *moral knowing*, *moral feeling*, and *moral action*. These three dimensions are interconnected because moral knowledge must be accompanied by emotional awareness and reflected in actual behavior. Berkowitz and Bier (2005) further argue that effective character education cannot be achieved only through moral instruction but must be developed through school culture, teacher exemplarity, and consistent social interactions. Based on this perspective, this study finds that language serves as a strategic instrument connecting the dimensions of character education. Through language, students learn values, express empathy, resolve conflicts, build cooperation, and develop their moral identity.

Islamic education provides a more comprehensive perspective on the relationship between language and character. Islam views communication not merely as a social activity but also as an act of worship accountable before Allah. Therefore, communication must be based on honesty, justice, compassion, and respect for human dignity (Al-Ghazali, 2005; Al-Attas, 1991; Shihab, 2002). The principles of *qaulan sadīdan*, *qaulan ma'rūfan*, *qaulan balīghan*, *qaulan layyinan*, *qaulan karīman*, and *qaulan maysūran* demonstrate that Islamic communication integrates cognitive, affective, spiritual, and social dimensions. Thus, polite language is not merely a social requirement but also a manifestation of faith and moral practice in daily life.

The synthesis of previous studies also indicates that low digital communication ethics contributes to declining character quality among younger generations. Studies show that intensive social media use without ethical literacy increases the risks of aggressive behavior, hate speech, reduced empathy, and weakened social responsibility (Livingstone, 2014; Ribble, 2015; Choi, Glassman, & Cristol, 2017). Conversely, students who receive communication ethics education demonstrate better abilities in conflict resolution, collaboration, respect for diversity, and emotional regulation in digital interactions.

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Based on these findings, this study argues that character education reconstruction requires a paradigm shift from a competency-oriented approach toward an integrated approach combining competence, ethics, and spirituality. This reconstruction should not only involve adding character-related materials but also transforming communication culture within educational environments. Teachers must become role models by practicing honest, respectful, and compassionate communication, while digital literacy should emphasize not only information skills but also responsible and ethical language use based on Qur'anic communication principles.

Therefore, reconstructing character education based on language ethics is essential for bridging the gap between linguistic competence and moral development. Integrating language education with Islamic values can produce learners who possess not only communication skills but also religious awareness, integrity, empathy, tolerance, responsibility, and a peaceful communication culture. Language ethics is therefore not an additional element of Islamic education but a fundamental foundation for developing knowledgeable, civilized, and morally responsible individuals capable of facing the challenges of the digital society.

Islamic Language Ethics-Based Character Education Model: A Conceptual Reconstruction

The synthesis of various theories of character education, Qur'anic communication, linguistics, and Islamic education indicates that character formation cannot be achieved through a partial approach. Thus far, character education has largely been developed through strengthening school culture, teacher exemplarity, and the integration of moral values into learning subjects (Lickona, 1991; Berkowitz & Bier, 2005). On the other hand, language learning remains primarily oriented toward developing linguistic competence, including listening, speaking, reading, and writing skills (Halliday, 1978; Tarigan, 2015). These two approaches have tended to operate separately, resulting in the absence of a systematic learning model that integrates language competence with the formation of Islamic character.

Based on this condition, this study proposes the Islamic Language Ethics-Based Character Education Model as a conceptual framework that connects Qur'anic communication values with the process of holistic character education. This model emphasizes that language is not merely a tool for communication but also a medium for internalizing moral, spiritual, and social values. Through the integration of Islamic principles of communication, language learning, and character education, the model seeks to develop learners who possess linguistic competence while demonstrating ethical awareness, moral integrity, and civilized communication behavior.

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Table 2
Islamic Language Ethics-Based Character Education Model

Components	Main Concepts	Implementation	Character Outcomes
Islamic Foundation	*Tauhid* and *adab* as the basis of character	Integrating Islamic values in learning and communication	Spiritual awareness and moral integrity
Qur'anic Communication	*Qaulan sadīdan, ma'rūfan, balīghan, layyinan, karīman,* and *maysūran*	Applying ethical communication principles	Honesty, politeness, empathy, and respect
Character Education	*Moral knowing, moral feeling,* and *moral action*	Habituation, role modeling, and school culture	Responsibility, tolerance, and cooperation
Language Education	Language as a medium of interaction and character formation	Integrating language skills with ethical values	Effective, respectful, and responsible communication
Digital Literacy	Ethical and responsible communication in digital spaces	Practicing wise language use in online interactions	Digital responsibility and civilized communication

Source: Developed by the researcher based on the synthesis of Islamic education, character education, linguistic theory, and Qur'anic communication principles.

Islamic Language Ethics-Based Character Education Model: A Conceptual Reconstruction

The proposed model is based on the assumption that language serves as a primary medium for value internalization. Educational processes are largely conducted through communication between teachers and students, peers, families, schools, and communities. Therefore, communication quality plays an essential role in character formation. This perspective aligns with Vygotsky's (1978) social constructivist theory, which views language as a tool for knowledge construction through social interaction, and Halliday's (1978) functional linguistic theory, which emphasizes language as a means of building social relationships and constructing meaning. In Islamic education, language is further enriched with a spiritual dimension because every utterance reflects moral responsibility and ethical conduct (*akhlāq*) before Allah (Al-Ghazali, 2005; Al-Attas, 1991).

The model consists of five interconnected components. First, the philosophical foundation includes *tauhid* (monotheism), *adab* (ethical conduct), and the human role as *'abd Allah* (servant of Allah) and *khalifah fi al-ardh* (steward of the earth). This foundation emphasizes that communication is not merely a social activity but also part of worship, requiring truthfulness, appropriateness, benefit, and respect for human dignity.

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Second, the model incorporates Qur'anic communication principles, namely *qaulan sadīdan*, *qaulan ma'rūfan*, *qaulan balīghan*, *qaulan layyinan*, *qaulan karīman*, and *qaulan maysūran*. These principles create a holistic ethical framework: *qaulan sadīdan* develops honesty and integrity; *qaulan ma'rūfan* promotes politeness and empathy; *qaulan balīghan* strengthens effective communication; *qaulan layyinan* encourages tolerance and humanity; *qaulan karīman* nurtures respect; and *qaulan maysūran* supports inclusive and constructive communication.

Third, value internalization is developed through observation, imitation, and habituation based on Bandura's (1986) social learning theory. In Islamic education, this process is strengthened through teacher exemplarity (*uswah hasanah*), habituation (*ta'wid*), advice (*mau'izhah*), dialogue (*hiwar*), reflection (*muhasabah*), and daily practice (Ulwan, 2015). Therefore, language ethics should be integrated into classroom activities, discussions, assessments, digital interactions, and school culture.

Fourth, the model emphasizes the role of educational environments, including family, school, society, and digital spaces. Consistent application of ethical communication values across these environments strengthens character formation. Teachers become role models, families reinforce positive communication habits, and digital literacy encourages responsible and ethical technology use (Ribble, 2015; UNESCO, 2023).

Fifth, the expected outcomes are students with balanced linguistic competence, moral intelligence, social awareness, spiritual values, and digital responsibility. Compared with previous character education models, this model contributes by integrating modern character education theories with Qur'anic communication principles, positioning language ethics as a central medium of character formation, and extending character education into digital environments. Thus, the Islamic Language Ethics-Based Character Education Model represents a contextual, integrative, and adaptive approach to Islamic character education in the 21st-century digital society.

Implementation of the Islamic Language Ethics-Based Character Education Model in Islamic Education

The Islamic Language Ethics-Based Character Education Model developed in this study is not limited to a conceptual framework but is designed for practical implementation in educational settings. The synthesis of various studies indicates that the success of character education is highly determined by the consistency between curriculum, learning processes, school culture, teacher exemplarity, family involvement, and the social environment (Lickona, 1991; Berkowitz & Bier, 2005; Samani & Hariyanto, 2013). Therefore, implementing this model requires a systemic approach involving all educational components, where language ethics is not treated as an additional subject but as an academic culture embedded in every learning activity.

The first implementation strategy involves strengthening an integrated value-based curriculum. Language learning, including Indonesian and Arabic, has traditionally emphasized linguistic structures and skills such as speaking, reading, writing, and listening (Tarigan, 2015;

Keraf, 2004). However, Islamic education views language mastery as inseparable from the development of *adab* (ethical conduct) (Al-Attas, 1991; Langgulung, 2003). Therefore, learning outcomes should be integrated with character indicators derived from Qur'anic communication principles. For example, classroom discussions should not only be assessed based on argumentative accuracy but also on students' ability to express opinions honestly (*qaulan sadīdan*), politely (*qaulan ma'rūfan*), respectfully (*qaulan karīman*), and persuasively through understandable communication (*qaulan maysūran*). This integration transforms language learning into a direct medium for character formation.

The second implementation strategy relates to transforming learning approaches. Teacher-centered learning often provides limited opportunities for students to develop communication ethics. Conversely, dialogical learning that positions students as active participants is more effective in cultivating character values because it allows them to practice listening, expressing opinions, accepting criticism, and resolving differences constructively (Vygotsky, 1978; Freire, 2005). In Islamic education, this approach can be implemented through *hiwar* (dialogue), deliberation, problem-based learning, project-based learning, and reflection (*muhasabah*) combined with ethical communication practices. Teachers function not only as knowledge transmitters but also as role models who demonstrate empathy, respect for diversity, and responsible communication.

The third strategy focuses on developing a school culture based on communication ethics. Lickona (1991) emphasizes that school culture is a crucial factor in successful character education. Based on this model, schools should promote habits such as greetings, respectful expressions, inclusive language use, peaceful conflict resolution, and rejection of verbal and digital bullying. Schools are also encouraged to establish communication ethics guidelines based on Qur'anic principles so that all members of the educational community share common standards of interaction.

Family involvement is another essential element in strengthening language ethics. Ulwan (2015) explains that the family serves as the first educational institution shaping children's habits of thinking, speaking, and behaving. Therefore, parents should become role models in using honest, respectful, and compassionate language. Consistent communication practices between school and family provide students with continuous moral experiences across different environments.

Furthermore, the model emphasizes digital literacy based on Islamic communication ethics. The digital era has expanded students' interaction spaces through social media, online discussions, and various digital platforms (Castells, 2010; UNESCO, 2023). Therefore, character education must extend beyond face-to-face communication into digital environments. Digital literacy should include responsible language use, respect for privacy, avoidance of hate speech, information verification before sharing, and constructive online dialogue.

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Finally, character education requires authentic evaluation. Assessment should not only measure linguistic competence but also evaluate ethical communication through behavioral observation, reflection journals, self-assessment, peer assessment, communication portfolios, and digital activity documentation. Indicators should include honesty, politeness, empathy, respect for differences, responsibility, and conflict resolution skills.

Overall, the implementation of the Islamic Language Ethics-Based Character Education Model demonstrates that character formation cannot be separated from the quality of communication developed within educational environments. Integrating Qur'anic communication values into curriculum, learning strategies, school culture, family involvement, digital literacy, and evaluation systems provides a more comprehensive approach than character education models focused only on cognitive understanding or moral habituation. This model contributes theoretically to Islamic character education and practically offers an educational framework for addressing communication challenges in the digital era. Consistent implementation is expected to produce students with linguistic competence, moral maturity, social intelligence, and spiritual integrity who can contribute positively to society.

CONCLUSION

This study demonstrates that language ethics is a fundamental foundation for character formation from the perspective of Islamic education. Unlike conventional language learning approaches that primarily emphasize linguistic competence, this study highlights that language functions as a medium for internalizing moral, spiritual, social, and cultural values. In the Qur'anic perspective, communication principles represented through *qaulan sadīdan*, *qaulan ma'rūfan*, *qaulan balīghan*, *qaulan layyinan*, *qaulan karīman*, and *qaulan maysūran* not only regulate communication practices but also cultivate honesty, responsibility, empathy, respect, and harmonious social relationships. Therefore, language ethics in Islam is an integral part of moral education aimed at developing a civilized human being (*insān adabī*).

The findings also reveal that digital transformation has created new challenges for character education. The rise of hate speech, misinformation, cyberbullying, and declining communication etiquette indicates that technological advancement is not always accompanied by moral and ethical development. Thus, character education needs to be reconstructed through an integrative approach that combines language education, Qur'anic communication, and Islamic values. This reconstruction requires not only additional character materials but also transformation of communication culture in schools, families, and digital spaces.

The main contribution of this study is the development of the Islamic Language Ethics-Based Character Education Model, which integrates five components: *tauhid* and *adab* foundations, Qur'anic communication principles, value internalization through role modeling and habituation, educational environment synergy, and ethical digital literacy. The model positions language ethics as a primary medium of character formation, balancing linguistic competence with moral, social, spiritual, and digital intelligence.

Theoretically, this study enriches Islamic education scholarship by proposing a paradigm that views language as a key instrument for character development. Practically, the model provides guidance for educators, curriculum developers, and policymakers in designing learning systems that promote not only academic achievement but also ethical and civilized communication cultures. However, as this research remains conceptual, further empirical studies are needed to test its effectiveness and develop assessment instruments for language ethics-based character education in contemporary Islamic educational contexts.

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