



RECONSTRUCTING QUR'AN-BASED DIGITAL COMMUNICATION ETHICS: A THEMATIC TAFSIR ANALYSIS OF QS. AL-HUJURAT VERSES 11–13 FOR STRENGTHENING CHARACTER EDUCATION

REKONSTRUKSI ETIKA KOMUNIKASI DIGITAL BERBASIS AL-QUR'AN: ANALISIS TAFSIR TEMATIK QS. AL-HUJURAT AYAT 11–13 UNTUK PENGUATAN PENDIDIKAN KARAKTER

Sintong Tampubolon^{1*}, Derri Adi Fernando², Afdhal Ilahi³

^{1*}Al Kifayah Islamic University of Riau, Email: muhsin.tampubolon91@gmail.com

²Al Kifayah Islamic University of Riau, Email : derriadifernando@gmail.com

³South Tapanuli Institute of Educations, Email : afdhalilahi08@gmail.com

*email koresponden: muhsin.tampubolon91@gmail.com

DOI: <https://doi.org/10.62567/micjo.v2i4.3213>

Abstract

The advancement of digital communication has generated a range of ethical challenges, including *cyberbullying*, insults, negative labeling, the dissemination of unverified information, privacy violations, digital *ghibah* (backbiting), polarization, and discrimination. These challenges call for an ethical framework that is not merely technical in nature but is also firmly grounded in Islamic values. This study aims to reconstruct a Qur'an-based digital communication ethics framework through a thematic analysis of Qur'anic interpretation of QS. Al-Hujurat verses 11–13 and to examine its relevance to strengthening character education. This qualitative study employs a library research approach using thematic Qur'anic interpretation, content analysis, and contextual analysis of the Qur'an, classical and contemporary exegetical works, as well as scholarly literature on digital communication and character education. The findings reveal that QS. Al-Hujurat verses 11–13 embody eight ethical principles that can be reconstructed within the context of digital communication: Dignity Protection, Respectful Communication, No Negative Labeling, Critical Verification, Privacy Protection, Responsible Speech, Inclusive Interaction, and Digital Equality. These eight principles are synthesized into the Qur'anic Digital Communication Ethics Framework (QDCEF), which comprises three overarching dimensions: Dignity, Responsibility, and Inclusion. The framework is further mapped onto the character values of respect, empathy, civility, tolerance, critical thinking, objectivity, trustworthiness, responsibility, integrity, justice, and self-control. These findings affirm that QS. Al-Hujurat verses 11–13 are relevant not only as a source of moral and character education but also as a conceptual foundation for reconstructing a digital communication ethics framework that bridges Qur'anic values with the demands of character education in the digital era. The proposed QDCEF thus offers a value-based conceptual framework for fostering ethical, responsible, inclusive, and character-oriented digital communication.



Keywords : Qur'an, QS. Al-Hujurat, Digital Communication Ethics, Thematic Interpretation, Character Education, Digital Literacy.

Abstrak

Perkembangan komunikasi digital menghadirkan berbagai persoalan etis, seperti *cyberbullying*, penghinaan, pelabelan negatif, penyebaran informasi tanpa verifikasi, pelanggaran privasi, *ghibah* digital, polarisasi, dan diskriminasi, sehingga diperlukan kerangka etika yang tidak hanya bersifat teknis, tetapi berakar pada nilai-nilai keislaman. Penelitian ini bertujuan merekonstruksi etika komunikasi digital berbasis Al-Qur'an melalui analisis tafsir tematik QS. Al-Hujurat ayat 11–13 serta merumuskan relevansinya bagi penguatan pendidikan karakter. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*), melalui metode tafsir tematik, analisis isi, dan analisis kontekstual terhadap Al-Qur'an, tafsir klasik dan kontemporer, serta literatur ilmiah mengenai komunikasi digital dan pendidikan karakter. Hasil penelitian menunjukkan bahwa QS. Al-Hujurat ayat 11–13 mengandung delapan prinsip etika yang dapat direkonstruksi dalam konteks komunikasi digital, yaitu Dignity Protection, Respectful Communication, No Negative Labeling, Critical Verification, Privacy Protection, Responsible Speech, Inclusive Interaction, dan Digital Equality. Kedelapan prinsip tersebut kemudian disintesiskan ke dalam Qur'anic Digital Communication Ethics Framework (QDCEF) yang terdiri atas tiga dimensi utama, yaitu Dignity, Responsibility, dan Inclusion. Kerangka tersebut selanjutnya dipetakan ke dalam karakter hormat, empati, santun, toleransi, berpikir kritis, objektivitas, amanah, tanggung jawab, integritas, keadilan, dan pengendalian diri. Temuan ini menegaskan bahwa QS. Al-Hujurat ayat 11–13 tidak hanya relevan sebagai sumber pendidikan akhlak, tetapi dapat direkonstruksi menjadi kerangka konseptual etika komunikasi digital yang menghubungkan nilai Qur'ani dengan kebutuhan pendidikan karakter di era digital.

Kata Kunci : Al-Qur'an, QS. Al-Hujurat, Etika Komunikasi Digital, Tafsir Tematik, Pendidikan Karakter, Literasi Digital.

1. INTRODUCTION

The transformation of digital technology has significantly reshaped patterns of human communication and social interaction. The emergence of social media, instant messaging applications, and various digital platforms has enabled individuals to disseminate information, express opinions, convey criticism, and articulate personal views rapidly and to a broad audience. While these developments offer substantial opportunities for education and knowledge advancement, they also give rise to ethical challenges, including the irresponsible dissemination of information, hate speech, cyberbullying, privacy violations, and the deterioration of the quality of social interactions. Within the context of Islamic education, these developments necessitate the integration of digital literacy with moral character formation, as technological proficiency without ethical awareness may foster digital behaviors that conflict with fundamental moral values. Islamic education therefore occupies a strategic position in cultivating learners who are not only digitally competent but also capable of exercising ethical judgment and assuming responsibility for their conduct and communication in digital spaces. (Rahayu et al., 2023; Pranoto & Haryanto, 2024).

Digital communication ethics has emerged as a critical concern in character education, given that communication in digital spaces is characterized by speed, openness, permanence, and ease of reproduction. Derogatory remarks may escalate into *cyberbullying*; prejudice may develop into accusations that are widely disseminated; attempts to expose others' faults may evolve into acts of public shaming in digital spaces; while discussions concerning other people's shortcomings may



spread rapidly through comments, posts, screenshots, and message forwarding. Consequently, character education in the digital era should not be limited to the conceptual transmission of moral values but must also cultivate responsible communication habits within digital environments. Studies on digital literacy and social media ethics from an Islamic perspective indicate that critical thinking, responsibility, and communication ethics are essential components in shaping learners' behavior in digital spaces (Mabruri et al., 2024). In line with this perspective, character education grounded in Islamic Religious Education should be developed contextually so that moral values extend beyond classroom instruction and become practical guidelines for learners' behavior when interacting through digital technologies (Rahayu et al., 2023).

The normative foundation for social relations and communication ethics is comprehensively articulated in Qur'an 49:11–13 (Surah al-Hujurat). Verse 11 prohibits acts of belittling, insulting, and assigning derogatory nicknames; Verse 12 prohibits suspicion, fault-finding, and backbiting (*ghibah*); while Verse 13 emphasizes the principles of human diversity, *ta'aruf* (mutual recognition and understanding), human equality, and the criterion of moral nobility based on piety (*taqwā*). Allah the Almighty states: (Qur'an 49:11–13)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ 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 وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Translation: “O believers! Let not one group ridicule another; perhaps those who are ridiculed are better than those who ridicule them. Nor should women ridicule other women; perhaps those who are ridiculed are better than those who ridicule them. Do not insult one another or call each other by offensive nicknames. How evil it is to be called by an offensive name after having faith. And whoever does not repent—such are the wrongdoers.” (Qur'an 49:11)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَأَقْبُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Translation: “O believers! Avoid much suspicion, for indeed, some suspicion is sinful. And do not spy on one another, nor should any of you backbite others. Would any of you like to eat the flesh of his dead brother? Surely, you would detest it. And fear Allah. Indeed, Allah is Most Accepting of Repentance, Most Merciful.” (Qur'an 49:12)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Translation: “O humankind! Indeed, We have created you from a male and a female, and made you into peoples and tribes so that you may know and understand one another. Surely, the most noble of you in the sight of Allah is the most righteous among you. Indeed, Allah is All-Knowing, All-Aware.” (Qur'an 49:13)

Taken together, these verses demonstrate that the Qur'an articulates a comprehensive framework of social ethics that remains highly relevant to contemporary communication challenges. The prohibitions against *sukhriyah* (ridiculing others), *lamz* (insulting or disparaging others), *tanābuz bi al-alqāb* (using derogatory nicknames), *ẓann* (unfounded suspicion), *tajassus* (seeking out others' faults), and *ghibah* (backbiting) can be critically examined in relation to communication practices in digital environments. Meanwhile, the concepts of *ta'aruf* (mutual recognition and understanding) and human equality articulated in Verse 13 provide a normative foundation for respecting diversity in digital spaces. Irfan (2020) demonstrates that Qur'an 49:11–13 embodies values of moral education, including the preservation of human dignity, positive thinking, *ta'aruf*, and egalitarianism. However, this study primarily addresses moral education in a general context and does not specifically reconstruct these values into a framework of digital communication ethics (Irfan, 2020). Accordingly, these verses offer significant scope for further contextual inquiry, particularly in translating their ethical principles into normative guidelines for responsible communication and interaction in contemporary digital environments. Research on Islamic education and digital ethics during the 2020–2024 period indicates that the relationship between Islamic values, technology, and character



formation has received increasing scholarly attention. Nevertheless, studies that systematically connect the entirety of Qur'an 49:11–13 with the construction of digital communication ethics remain conceptually underdeveloped. Previous studies have predominantly examined moral education derived from these verses in general terms (Irfan, 2020), the strengthening of character education in response to the impact of technology (Rahayu et al., 2023), or the relationship between digital literacy and social media ethics in Islamic Religious Education (Mabruri et al., 2024). Meanwhile, Pranoto and Haryanto (2024) emphasize the importance of integrating religious values, digital ethics, and character formation within Islamic education.

Building upon this research gap, the present study advances a novel approach by reconstructing digital communication ethics from Qur'anic principles through a thematic exegesis of Qur'an 49:11–13 and subsequently mapping these principles onto a framework for strengthening character education. Rather than merely identifying moral values embedded in the verses, this study seeks to examine how these values can be translated into concrete ethical principles for communication that are responsive to human behavior in digital environments. Accordingly, this study aims to analyze the ethical dimensions of Qur'an 49:11–13, reconstruct principles of digital communication ethics derived from these verses, and elucidate their contribution to strengthening character education in the digital era.

2. RESEARCH METHOD

Research Approach and Design

This study employs a qualitative approach using a library research design. This approach was selected because the primary objects of analysis comprise the Qur'anic text, exegetical works (*tafsīr*), academic books, journal articles, and other scholarly literature relevant to digital communication ethics and character education. Library research enables researchers to identify, select, critically evaluate, interpret, and synthesize written sources in order to develop a conceptual framework aligned with the research focus. Within Islamic Religious Education research, library research provides an appropriate methodological basis for examining Islamic concepts and relating them to educational issues through relevant primary and secondary sources (Subagiya, 2023; Abdurrahman, 2024).

More specifically, this study employs *tafsīr mawdū'ī* (thematic exegesis) as its principal method for interpreting Qur'an 49:11–13. This method was selected because the study does not merely seek to explain the meaning of individual verses in isolation, but rather to identify and reconstruct the Qur'an's ethical messages through a specific thematic lens, namely communication ethics. A thematic approach enables the verses to be examined systematically by considering the conceptual relationships embedded within the text, thereby generating a more comprehensive understanding of the ethical principles underlying the subject under investigation (Rokim & Triana, 2021).

Research Focus and Object of Analysis

The material object of this study is Qur'an 49:11–13, while the formal objects are digital communication ethics and the strengthening of character education. The study focuses on the words, phrases, prohibitions, commands, and moral principles contained in these three verses, particularly the concepts of *sukhriyah* (ridiculing others), *lamz* (insulting or disparaging others), *tanābuz bi al-alqāb* (using derogatory nicknames), *ẓann* (suspicion), *tajassus* (seeking out others' faults), *ghibah* (backbiting), as well as *ta'āruf* (mutual recognition and understanding) and human equality. This focus is based on the methodological consideration that thematic Qur'anic exegesis requires clearly defined themes and analytical boundaries to ensure that data collection and analysis remain focused and do not expand into an overly broad discussion (Rokim & Triana, 2021; Subagiya, 2023).

Data Sources

The data sources in this study are classified into primary and secondary sources. The primary sources comprise the Qur'an, particularly Qur'an 49:11–13, along with selected works of Qur'anic exegesis (*tafsīr*) that serve as the principal sources for examining the linguistic dimensions, contextual meanings, and substantive ethical messages of the verses. The exegetical works consulted include *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān* by al-Ṭabarī, *Tafsīr al-Qur'ān al-'Aẓīm* by Ibn Kathīr, *Fī*



Zilāl al-Qur’ān by Sayyid Quṭb, *Tafsīr al-Azhar* by Hamka, and *Tafsīr al-Miṣbāḥ* by M. Quraish Shihab. These exegetical sources were selected to bring classical and contemporary perspectives into dialogue, thereby ensuring that the interpretation of the verses is not dependent upon a single exegetical orientation. The use of multiple primary sources, accompanied by systematic source evaluation, is essential in library research to establish a sufficiently robust foundation for the analytical construction of the study (Abdurrahman, 2024; Subagiya, 2023).

The secondary sources consist of scholarly journal articles, academic books, scientific conference proceedings, and research documents addressing digital communication, communication ethics, digital literacy, *cyberbullying*, character education, Islamic education, and previous studies of Qur’an 49:11–13. These sources are primarily utilized for contextualization, namely, to establish connections between the ethical principles identified through the exegetical analysis and contemporary communication challenges in digital environments, as well as the need to strengthen learners’ character. The utilization of secondary literature in library research serves to broaden analytical perspectives, identify research gaps, strengthen the conceptual framework, and situate the findings within the broader development of relevant scholarship (Abdurrahman, 2024; Subagiya, 2023).

Data Collection Techniques

Data were collected through systematic documentation and literature searches. The first stage involved establishing research keywords, including “Qur’an 49:11–13,” “thematic exegesis,” “communication ethics,” “digital communication,” “character education,” “social media ethics,” and “Islamic education.” The second stage involved searching for relevant sources through academic databases, including Google Scholar, Garuda, the Directory of Open Access Journals (DOAJ), and university journal portals. The third stage consisted of source selection based on the relevance of titles, abstracts, substantive discussions, source quality, and their alignment with the research focus. The fourth stage involved critically reading the selected sources and organizing the retrieved data according to the themes of the study. This procedure is consistent with the principles of library research, which encompass topic formulation, source identification, selection, evaluation, analysis, and synthesis of research findings (Subagiya, 2023; Abdurrahman, 2024).

Data Analysis Techniques

The research data were analyzed using content analysis combined with thematic analysis. Content analysis was employed to identify key terms, concepts, prohibitions, commands, and moral values contained in Qur’an 49:11–13 and their interpretations across selected exegetical works. The collected data were subsequently reduced, categorized, compared, and synthesized according to themes relevant to communication ethics. Content analysis is particularly appropriate for text-based research because it enables researchers to systematically identify patterns, categories, and conceptual relationships within written sources (Mukmin, 2024; Subagiya, 2023).

The analysis was conducted through four principal stages: data reduction, data categorization, interpretation, and synthesis. In the data reduction stage, exegetical data directly related to Qur’an 49:11–13 and the theme of communication were selected. In the categorization stage, the data were organized according to ethical principles, including respect for human dignity, the prohibition of disparagement, control of prejudice, respect for privacy, the prohibition of disseminating others’ faults, respect for diversity, and the principle of *ta’āruf* (mutual recognition and understanding). In the interpretation stage, each category was examined in terms of its meaning and relevance to communication practices in digital environments. Finally, the synthesis stage connected these Qur’anic principles with character education values, resulting in a conceptual construction of Qur’an-based digital communication ethics. The use of data reduction, categorization, and thematic synthesis constitutes an appropriate procedure in library research for developing conceptual constructions from diverse bodies of literature (Yahya et al., 2024).

Research Analysis Flow

Overall, the research process can be formulated into the following sequence: (1) identifying ethical problems in digital communication; (2) establishing Qur’an 49:11–13 as the object of analysis;



(3) collecting and selecting relevant exegetical sources; (4) analyzing the meanings and key concepts of the verses; (5) comparing classical and contemporary interpretations; (6) categorizing the principles of communication ethics; (7) contextualizing Qur'anic principles in relation to phenomena of digital communication; (8) reconstructing principles of digital communication ethics; and (9) mapping these principles onto character education values. This sequence is designed to ensure that the study produces not merely a descriptive account of the content of the verses, but also a conceptual framework of Qur'an-based digital communication ethics that can contribute to the development of character education. Systematic stages involving thematic formulation, source identification, selection, analysis, and synthesis constitute essential features of library research and thematic Qur'anic exegesis (Rokim & Triana, 2021; Abdurrahman, 2024).

3. RESULT AND DISCUSSION

Research Findings

a. The Structure of Communication Ethics in QS. Al-Hujurat Verses 11–13

The findings of the thematic interpretation analysis demonstrate that QS. Al-Hujurat verses 11–13 constitute an integrated and hierarchical framework of social ethics. Verse 11 focuses on the prohibition against degrading the dignity of others through ridicule, derogatory remarks, and the use of offensive labels; verse 12 regulates interpersonal ethical conduct by addressing suspicion, privacy, and speaking about others; while verse 13 provides a broader social foundation by affirming human diversity and emphasizing that the criterion of human dignity is not social identity but piety (*taqwa*). Accordingly, these three verses do not merely address interpersonal morality but establish an ethical system governing how individuals perceive, treat, speak about, and interact with others (Irfan, 2020; Aisah & Albar, 2021).

The thematic analysis identified eight principal ethical concepts that can be reconstructed within the context of digital communication: the prohibition of *sukhriyah* (ridiculing or mocking others), the prohibition of *lamz* (disparaging or denigrating others), the prohibition of *tanabuz bi al-alqab* (assigning derogatory labels or offensive nicknames), the regulation of *zann* (unfounded suspicion), the prohibition of *tajassus* (intruding into or seeking out others' faults and private affairs), the prohibition of *ghibah* (speaking about the shortcomings or faults of others), the principle of *ta'aruf* (mutual recognition and acquaintance amid human diversity), and the principle of human equality based on piety. These findings extend previous studies that have generally identified verses 11–13 as sources of moral education, human dignity, positive thinking, *ta'aruf*, and egalitarianism by transforming these values into ethical principles that can be applied specifically to digital communication environments (Irfan, 2020; Aisah & Albar, 2021).

b. Reconstruction of the Meaning of the Verses within the Context of Digital Communication

The reconstruction was undertaken by connecting the normative messages of the verses with forms of communication emerging within the digital ecosystem. The shift in the medium of communication from physical spaces to social media does not alter the fundamental ethical principles of the Qur'an; rather, it transforms the forms through which ethical violations are manifested. Ridicule may take the form of *cyberbullying*, derogatory remarks may appear as insulting comments, and the use of offensive labels may develop into *negative labeling*. Suspicion may be manifested through accusations made without verification, *tajassus* may emerge as violations of privacy, while *ghibah* may be amplified through posts, comments, reposts, and the dissemination of information concerning another person's faults. Therefore, Qur'anic ethical principles need to be interpreted contextually so that they remain operational and relevant to the characteristics of digital communication, which is rapid, public, persistent, and highly disseminable (Mabruri et al., 2024; Pranoto & Haryanto, 2024).

These findings indicate that the central challenge of digital communication lies not merely in the ability to use technology, but in the capacity to regulate communicative behavior when technology enables individuals to speak rapidly, reach large audiences, and, in some cases, communicate without immediately visible social consequences. Islamic education therefore occupies a strategic position



because digital ethics cannot be established solely through technical rules governing media use; rather, it requires the internalization of moral values and a sense of responsibility. Accordingly, the reconstruction of digital ethics based on QS. Al-Hujurat verses 11–13 positions media users not merely as technology users but as moral agents who are accountable for safeguarding human dignity, privacy, and social relationships (Rahayu et al., 2023; Pranoto & Haryanto, 2024)

c. Matrix for the Reconstruction of Digital Communication Ethics Based on QS. Al-Hujurat Verses 11–13

The principal outcome of this study is formulated in a matrix that connects Qur'anic concepts, forms of digital communication violations, ethical principles, recommended forms of conduct, and character traits requiring reinforcement. This matrix constitutes the conceptual product of the study because it translates the findings of thematic interpretation into a more operational framework of digital communication ethics. In contrast to previous studies that have tended to remain at the level of identifying moral and character-education values, this matrix demonstrates a systematic pathway through which Qur'anic textual meanings can be transformed into principles of digital communication ethics and character development within Islamic education (Irfan, 2020; Rahayu et al., 2023).

Table 1. Reconstruction of Digital Communication Ethics Based on QS. Al-Hujurat Verses 11–13

No .	Qur'anic Concept	Ethical Meaning	Manifestation s of Digital Violations	Reconstructed Digital Ethics Principle	Recommend e d Conduct	Character Traits to Be Strengthened
1	<i>Sukhriyah</i>	Refraining from belittling or ridiculing others	Cyberbullying, humiliating memes, derogatory comments, and publicly shaming others	Dignity Protection – protecting human dignity	Refraining from creating or disseminating content that humiliates others	Empathy, respect, and politeness
2	<i>Lamz</i>	Refraining from disparaging others or exposing their shortcomings	Body shaming, physical insults, and comments targeting personal weaknesses	Respectful Communication – communicating with respect	Using polite, respectful, and constructive language	Politeness, empathy, and appreciation
3	<i>Tanabuz bi al-Alqab</i>	Refraining from assigning derogatory names or negative labels	Negative nicknames, stigma, labeling, and usernames or comments that demean others	No Negative Labeling – rejecting negative labeling	Addressing others using appropriate and respectful names without discrediting them	Respect for others and tolerance
4	<i>Zann</i>	Controlling unfounded suspicion and refraining from making	Unsubstantiated accusations, assumptions about online posts, and comments	Critical Verification – verifying information before making judgments	Checking the context and accuracy of information before commenting or sharing it	Critical thinking, objectivity, and responsibility



		hasty accusations	based on speculation			
5	<i>Tajassus</i>	Refraining from seeking out others' faults or intruding into their private affairs	Accessing private conversations, disseminating screenshots, stalking, and exposing personal data	Privacy Protection – respecting privacy	Obtaining permission before sharing personal data, photographs, conversations, or private information	Trustworthiness, responsibility, and respect for personal boundaries
6	<i>Ghibah</i>	Refraining from speaking about the faults or shortcomings of others	Discussing or exposing others' shortcomings through statuses, comments, groups, podcasts, videos, or reposts	Responsible Speech – taking responsibility for every utterance	Exercising self-restraint and refraining from disseminating others' faults or shortcomings	Integrity, trustworthiness, and self-control
7	<i>Ta'aruf</i>	Building relationships through mutual recognition and understanding	Polarization, group-based fanaticism, identity-based conflicts, and echo chambers	Inclusive Interaction – fostering inclusive interaction	Respecting differences and promoting constructive dialogue	Tolerance, openness, and brotherhood
8	<i>Inna akramakum 'indallahi atqakum</i>	Human dignity is not determined by ethnicity, group affiliation, social status, or social identity	Digital racism, discrimination, group-based humiliation, and superiority complex	Digital Equality – promoting equality and respect for human beings	Refraining from discrimination or degrading others on the basis of identity	Justice, tolerance, and equality

The reconstruction matrix demonstrates that QS. Al-Hujurat verses 11–13 provides a coherent Qur'anic ethical foundation for addressing contemporary challenges in digital communication. The analysis reveals a progressive ethical structure that moves from the protection of individual dignity to responsible communication and, ultimately, the construction of inclusive social relations. The prohibitions against *sukhriyah*, *lamz*, *tanabuz bi al-alqab*, *zann*, *tajassus*, and *ghibah* are contextually reconstructed into six digital ethics principles: Dignity Protection, Respectful Communication, No Negative Labeling, Critical Verification, Privacy Protection, and Responsible Speech. Meanwhile, the



principles of *ta'aruf* and human equality based on *taqwa* provide the normative foundation for Inclusive Interaction and Digital Equality.

A key finding is that the Qur'anic ethical framework does not merely regulate the content of communication but also addresses the underlying attitudes, intentions, and relational consequences of digital interaction. Accordingly, ethical digital communication requires more than avoiding offensive language; it entails protecting human dignity, verifying information before judgment, respecting privacy, exercising responsibility in disseminating information, and maintaining inclusive relationships across differences. This indicates that Qur'anic ethics can function as a normative framework for navigating the distinctive characteristics of digital communication, including rapid dissemination, broad public exposure, persistence of digital content, and the potential amplification of interpersonal harm.

Conceptually, the matrix establishes a systematic pathway from Qur'anic concepts → ethical meanings → digital manifestations → reconstructed ethical principles → recommended conduct → character formation. This pathway constitutes the principal conceptual contribution of the study because it transforms Qur'anic ethical teachings from a general normative discourse into a structured framework applicable to contemporary digital communication. The resulting principles can subsequently be synthesized into three overarching dimensions—Dignity, Responsibility, and Inclusion—which provide the conceptual architecture of the proposed Qur'anic Digital Communication Ethics Framework (QDCEF). Thus, the contribution of this study lies not simply in reaffirming the moral relevance of QS. Al-Hujurat verses 11–13, but in demonstrating how their ethical principles can be systematically reconstructed into a contemporary framework for digital communication and character education.

Discussion

a. *Dignity Protection as the Foundation of Digital Communication Ethics*

Verse 11 establishes the first ethical foundation through the prohibition of *sukhriyah*, *lamz*, and *tanabuz bi al-alqab*. These three concepts converge on the fundamental principle of protecting human dignity and honor. Within the context of digital communication, this principle is particularly significant because social media enables acts of humiliation to occur publicly and to be replicated by numerous users. A single derogatory comment may generate responses, screenshots, and subsequent redistribution, transforming what initially appears to be an interpersonal act of humiliation into a form of symbolic violence with potentially extensive social reach. Accordingly, this study reconstructs these Qur'anic prohibitions into the principle of Dignity Protection, namely, the ethical obligation to safeguard the dignity of others in every form of digital communication production and dissemination (Irfan, 2020; Maburi et al., 2024).

The prohibition of *lamz* is likewise highly relevant to contemporary phenomena such as *body shaming* and the degradation of individuals on the basis of their economic circumstances, educational background, occupation, physical appearance, or personal vulnerabilities. From the perspective of character education, such problems cannot be adequately addressed merely by teaching learners that insulting others constitutes inappropriate behavior. Rather, education must cultivate empathy, awareness of the consequences of communication, and habitual use of language that respects the dignity of others. Digital communication ethics, therefore, needs to move beyond the formulation of verbal prohibitions toward the formation of communicative character—namely, the capacity to express opinions, criticism, and disagreement without undermining the self-worth and dignity of others (Rahayu et al., 2023; Pranoto & Haryanto, 2024).

b. *Information Verification as a Reconstruction of the Concept of Zann*

Verse 12 begins its social prohibitions with the command to avoid excessive suspicion, as some forms of suspicion constitute sin. In the context of digital communication, the concept of *zann* is highly relevant to the tendency of users to interpret information hastily based on video fragments, news headlines, photographs, comments, or social media posts without adequately understanding their broader context. The reconstruction undertaken in this study yields the principle of Critical



Verification, namely, the ethical obligation to verify information before believing, evaluating, commenting on, or disseminating information concerning another person. This principle demonstrates that Qur'an-based digital ethics encompasses an epistemic dimension: individuals are not merely required to communicate appropriately, but are also expected to establish a sound basis of knowledge and evidence before making communicative judgments or statements (Mabruri et al., 2024).

The principle of *zann* can therefore be connected to character education through the cultivation of critical thinking, objectivity, prudence, and responsibility. This extends the understanding of character education in the digital era beyond politeness alone to include the capacity of learners to critically manage and evaluate information. An individual may use polite language yet still act unjustly if they communicate accusations that are not grounded in accurate and reliable information. Accordingly, the digital character cultivated through QS. Al-Hujurat verse 12 represents an integration of communicative civility and epistemic responsibility, whereby ethical communication requires not only appropriate language but also a commitment to truth, verification, and responsible judgment (Rahayu et al., 2023; Mabruri et al., 2024).

d. **Privacy Protection as the Implementation of *Tajassus***

The prohibition of *tajassus* demonstrates that Islam establishes ethical boundaries concerning human curiosity about the lives of others. Within the digital environment, this prohibition takes new forms, including accessing, searching for, storing, screenshotting, or disseminating personal information without permission. Given the characteristics of digital media, whereby personal information can be easily replicated and retained for extended periods, privacy protection constitutes an essential component of ethical communication. Based on this reconstruction, the concept of *tajassus* is translated into the principle of Privacy Protection, namely, the ethical obligation to maintain the boundary between information that may legitimately be known or accessed by the public and information that constitutes an individual's private sphere (Mabruri et al., 2024).

This principle has direct implications for character education, particularly in cultivating trustworthiness and responsibility. Information received by an individual in a private context does not automatically become information that may legitimately be disclosed or publicly disseminated. Digital character therefore requires the capacity to distinguish between the right to know and the right to disclose. Individuals who have access to another person's private information are ethically required to exercise self-restraint so that such access does not become a means of causing harm or violating another person's privacy. Thus, *tajassus* is relevant not merely as a prohibition against seeking out the faults of others, but can be further developed as an educational principle concerning the ethical boundaries governing the acquisition, use, storage, and dissemination of digital information (Pranoto & Haryanto, 2024).

e. ***Ghibah* and the Reconstruction of Responsible Speech**

The prohibition of *ghibah* in verse 12 demonstrates that communicating about the faults or shortcomings of others carries serious moral implications. Within the digital environment, *ghibah* can acquire an expanded reach through statuses, comments, group conversations, videos, podcasts, reposts, and various other forms of digital content. This transformation of the communicative medium substantially amplifies the potential impact of communication compared with direct interpersonal conversation. Accordingly, this study reconstructs the concept of *ghibah* into the principle of **Responsible Speech**, whereby every form of digital communication should take into consideration the truthfulness, potential benefit, context, subject matter, and possible harm that may be caused to other parties (Irfan, 2020; Pranoto & Haryanto, 2024).

This conceptualization demonstrates that digital communication ethics cannot be equated with unrestricted freedom of expression. Freedom of expression must be accompanied by moral responsibility. Within character education, this principle can be directed toward cultivating integrity, trustworthiness, self-control, and awareness of the consequences of communication. Accordingly, digital character should not be assessed solely on the basis of learners' technical ability to use digital



media, but also on their capacity to exercise restraint and refrain from forms of communication that may harm, demean, or unjustly expose others (Rahayu et al., 2023).

f. *Ta'aruf* and Equality as Inclusive Communication Ethics

Verse 13 extends the scope of ethics from interpersonal relations to intergroup relations. The concept of *ta'aruf* indicates that human diversity should serve as a basis for mutual recognition and understanding rather than as a justification for degrading one another. Within digital communication, this principle is particularly relevant to the emergence of polarization based on religion, ethnicity, organizational affiliation, community preferences, social status, and other forms of identity. Accordingly, *ta'aruf* is reconstructed into the principle of Inclusive Interaction, namely, a communication principle that promotes openness, dialogue, respect for differences, and rejection of discrimination (Aisah & Albar, 2021).

Meanwhile, the Qur'anic statement *inna akramakum 'indallahi atqakum* establishes the normative foundation that human nobility and worth are not determined by social identity. Within the digital environment, this principle can be reconstructed into Digital Equality, namely, respect for every individual without discrimination based on ethnicity, group affiliation, economic status, educational background, popularity, or other social identities. This finding extends the discourse on character education by demonstrating that character formation should encompass not only individual virtues but also social character—the capacity to communicate fairly, respectfully, and inclusively within a pluralistic digital society (Irfan, 2020; Rahayu et al., 2023).

g. Matrix for Integrating Digital Ethics and Character Education

The reconstructed principles are subsequently mapped onto character education to demonstrate the relationship between Qur'anic values and the character traits that need to be cultivated. This mapping is essential because the objective of the study is not merely to generate a list of digital ethics, but to explain how these ethical principles can function as a framework for strengthening character education. Islamic education in the digital era requires an integration of Islamic values, communicative behavior, and character formation so that religious values do not remain confined to normative knowledge but are translated into concrete and responsible behavior in the use of digital technologies (Rahayu et al., 2023; Pranoto & Haryanto, 2024).

Table 2. Matrix for Integrating Digital Ethics and Character Education

Digital Ethics Principle	Qur'anic Value	Core Character	Digital Character Indicators
Dignity Protection	Prohibition of <i>sukhriyah</i>	Empathy and respect	Refrains from humiliating, ridiculing, or degrading others
Respectful Communication	Prohibition of <i>lamz</i>	Politeness and appreciation	Uses language that does not insult or demean others
No Negative Labeling	Prohibition of <i>tanabuz bi al-alqab</i>	Tolerance and respect	Refrains from assigning stigmatizing or derogatory labels
Critical Verification	Regulation of <i>zann</i>	Critical thinking and responsibility	Verifies information before sharing, commenting on, or judging it
Privacy Protection	Prohibition of <i>tajassus</i>	Trustworthiness and responsibility	Refrains from sharing personal data or private information without consent
Responsible Speech	Prohibition of <i>ghibah</i>	Integrity and self-control	Refrains from disseminating others' faults, shortcomings, or private matters
Inclusive Interaction	<i>Ta'aruf</i>	Tolerance and openness	Respects differences in digital interactions



Digital Equality	<i>Atqakum</i> as the criterion of human nobility	Justice and equality	Refrains from discrimination based on social or personal identity
-------------------------	---	----------------------	---

The matrix demonstrates that digital communication ethics reconstructed from QS. Al-Hujurat verses 11–13 does not remain confined to religious normative formulations but is systematically connected to Qur'anic values, core character traits, and observable digital behavioral indicators. Accordingly, the matrix establishes four interconnected levels: digital ethics principles → Qur'anic values → core character → digital character indicators. This structure illustrates how the normative messages of the Qur'an can be translated into ethical principles and subsequently operationalized into concrete patterns of digital communication behavior. The reconstruction therefore establishes a conceptual pathway through which Qur'anic teachings can contribute to character formation within contemporary digital environments.

First, Dignity Protection is rooted in the prohibition of *sukhriyah*, which prohibits ridiculing, belittling, or humiliating others. In digital environments, this principle is directed toward cultivating empathy and respect, manifested in the ability to refrain from humiliating, degrading, or making others objects of ridicule. Dignity protection therefore constitutes the foundational dimension of digital communication ethics because every form of communication presupposes recognition of the inherent worth of other persons.

Second, Respectful Communication derives from the prohibition of *lamz*, which refers to disparaging, criticizing, or exposing the shortcomings of others in a degrading manner. This value is translated into the character traits of politeness and appreciation, reflected in the use of language that does not insult, demean, or attack individuals personally. The principle emphasizes that freedom of expression in digital spaces must remain accompanied by respect for the dignity and rights of others.

Third, No Negative Labeling is derived from the prohibition of *tanabuz bi al-alqab*, namely, assigning offensive or derogatory names to others. In digital contexts, this principle is particularly relevant to practices of labeling, stigmatization, and the use of derogatory nicknames or identities. The character traits cultivated include tolerance and appreciation, operationalized through the ability to avoid assigning stigmatizing labels or negative identities to others. This principle highlights that digital communication can reproduce social stigma through seemingly simple linguistic practices.

Fourth, Critical Verification is reconstructed from the Qur'anic concept of *zann*. This principle demonstrates that digital ethics concerns not only how individuals communicate, but also how they acquire, evaluate, and establish the reliability of information before communicating it. The character traits developed through this principle include critical thinking and responsibility, reflected in the practice of verifying information before sharing, commenting on, or drawing conclusions from it. Thus, Qur'anic digital ethics incorporates an important epistemic dimension in which responsible communication is inseparable from the pursuit of informational accuracy.

Fifth, Privacy Protection is rooted in the prohibition of *tajassus*, which prohibits unjustified intrusion into the affairs and private matters of others. Within the digital ecosystem, this principle encompasses the protection of personal data, private conversations, photographs, and other forms of personal information. The corresponding character traits are trustworthiness and responsibility, manifested through the refusal to disclose or disseminate private information without appropriate consent. Privacy protection therefore establishes an ethical boundary between legitimate access to information and the unauthorized disclosure of information belonging to another person.

Sixth, Responsible Speech derives from the prohibition of *ghibah*. Digital technologies enable discussions concerning another person's faults or shortcomings to reach audiences far beyond the original communicative setting and to remain accessible for extended periods. Accordingly, *ghibah* is reconstructed into the principle of Responsible Speech, emphasizing accountability for the consequences of digital communication. The character traits associated with this principle are integrity and self-control, manifested in the ability to refrain from disseminating others' faults, shortcomings,



or potentially harmful information. This principle consequently positions communicative restraint as an essential component of digital moral responsibility.

Seventh, Inclusive Interaction is derived from the concept of *ta'aruf* in QS. Al-Hujurat verse 13. *Ta'aruf* conceptualizes human diversity as an opportunity for mutual recognition, understanding, and social engagement rather than as a basis for hostility or exclusion. Within digital environments, this principle is manifested through tolerance and openness, particularly in the ability to respect differences and engage constructively with individuals from diverse social, cultural, and identity backgrounds. Inclusive interaction thus transforms diversity from a potential source of polarization into a basis for meaningful digital dialogue.

Eighth, Digital Equality is grounded in the principle of *atqakum* as the criterion of human nobility. QS. Al-Hujurat verse 13 establishes that human worth is not determined by ethnicity, group affiliation, social status, economic position, or other forms of social identity, but by piety (*taqwa*). In the digital environment, this principle is reconstructed into Digital Equality, emphasizing equal respect for individuals and rejection of discrimination based on identity. The corresponding character traits are justice and equality, manifested through the refusal to discriminate against, marginalize, or demean others on the basis of their social or personal identity.

h. Conceptual Model for the Reconstruction of Qur'an-Based Digital Communication Ethics

Based on the overall findings, this study proposes a conceptual model referred to as the Qur'anic Digital Communication Ethics Framework (QDCEF). The framework consists of three interconnected dimensions: Dignity Protection, Communication Responsibility, and Inclusive Interaction. The first dimension functions to prevent forms of communication that undermine or degrade human dignity; the second regulates how individuals receive, evaluate, process, and disseminate information; while the third governs social relations within a diverse and pluralistic digital society. The framework represents a synthesis of thematic Qur'anic interpretation, the contextual characteristics of digital communication, and the objectives of character education (Irfan, 2020; Aisah & Albar, 2021).

Table 3. Qur'anic Digital Communication Ethics Framework (QDCEF)

Dimension	Principle	Qur'anic Verse	Orientation	Character Cultivated	Digital Risks Addressed
I. Dignity	Dignity Protection	QS. 49:11	Safeguarding human dignity	Respect, empathy, and politeness	Cyberbullying, humiliation, and body shaming
I. Dignity	Respectful Communication	QS. 49:11	Communication without disparagement	Politeness	Insults and verbal abuse
I. Dignity	No Negative Labeling	QS. 49:11	Rejecting stigmatization	Tolerance	Labeling and discrimination
II. Responsibility	Critical Verification	QS. 49:12	Controlling unfounded suspicion	Critical thinking and objectivity	Unsubstantiated accusations, hoaxes, and misinformation
II. Responsibility	Privacy Protection	QS. 49:12	Respecting personal boundaries	Trustworthiness	Doxxing and unauthorized disclosure of personal data
II. Responsibility	Responsible Speech	QS. 49:12	Exercising restraint in communication	Integrity	<i>Ghibah</i> , defamation, and dissemination of others' faults



III. Inclusion	Inclusive Interaction	QS. 49:13	Building relationships across diversity	Tolerance and openness	Polarization and identity-based conflict
III. Inclusion	Digital Equality	QS. 49:13	Affirming human equality	Justice	Digital racism and discrimination

The table demonstrates that the Qur'anic Digital Communication Ethics Framework (QDCEF) consists of three complementary dimensions, rather than merely constituting a collection of eight independent principles.

Dimension I—Dignity functions as the interpersonal foundation of the framework. The three principles within this dimension—*Dignity Protection*, *Respectful Communication*, and *No Negative Labeling*—are derived from QS. Al-Hujurat verse 11 and are oriented toward safeguarding human honor, worth, and dignity. Accordingly, this dimension primarily seeks to prevent forms of communication that demean, insult, humiliate, stigmatize, or otherwise undermine the self-worth of others.

Dimension II—Responsibility concerns epistemic and moral responsibility in managing communication. The principles of *Critical Verification*, *Privacy Protection*, and *Responsible Speech*, derived from QS. Al-Hujurat verse 12, demonstrate that digital media users are responsible not only for what they say, but also for what they believe, how information is obtained, and how information is disseminated. This dimension is particularly significant in addressing hoaxes, *misinformation*, privacy violations, *doxxing*, *ghibah*, and the dissemination of others' faults or private matters.

Dimension III—Inclusion extends ethical considerations from interpersonal relationships to social relations within a pluralistic digital society. The principles of *Inclusive Interaction* and *Digital Equality*, rooted in QS. Al-Hujurat verse 13, direct digital communication toward respect for diversity, dialogue, tolerance, and justice. Accordingly, differences in identity should not be constructed as grounds for exclusion, discrimination, or social conflict.

Conceptually, these three dimensions form the following structure:

DIGNITY → RESPONSIBILITY → INCLUSION

This structure indicates that Qur'anic digital communication ethics begins with respect for human dignity, proceeds through responsibility toward information and communication, and ultimately manifests in inclusive and just social interaction.

Thus, the principal contribution of QDCEF lies not merely in identifying eight principles of digital ethics, but in integrating these principles into three normative dimensions that connect Qur'anic textual teachings, digital communication behavior, character formation, and the prevention of digital risks. This integration strengthens QDCEF as a conceptual framework, rather than merely a list of character-education values.

Synthesis of Findings and Research Novelty

The findings demonstrate that QS. Al-Hujurat verses 11–13 can be reconstructed not merely as a source of moral and character-education values, but as a framework for digital communication ethics. Previous studies have identified values of human dignity, positive thinking, *ta'aruf*, and egalitarianism within these verses, while research on Islamic education in the digital era has emphasized the importance of integrating religious values with ethical technology use. This study connects these two domains through a process of conceptual reconstruction that produces operational digital-ethics principles and a digital character matrix (Irfan, 2020; Aisah & Albar, 2021; Rahayu et al., 2023).

The theoretical contribution of this study lies in repositioning QS. Al-Hujurat verses 11–13 from merely serving as a source of moral values to functioning as a framework for digital communication ethics. Meanwhile, its conceptual contribution is realized through eight digital-ethics principles organized into three overarching dimensions: Dignity, Responsibility, and Inclusion. This framework can serve as a basis for developing digital character indicators, instructional materials for Islamic Religious Education, guidelines for ethical social media use, and a conceptual foundation for



subsequent studies that empirically examine its implementation among learners (Mabruri et al., 2024; Pranoto & Haryanto, 2024).

Accordingly, the findings do not claim that the proposed framework has been empirically demonstrated to be effective, given that this study employs a library-based and conceptual research design. The claim of this study is therefore limited to establishing a tafsir-based conceptual framework that demonstrates a logically coherent relationship between Qur'anic textual teachings, principles of digital communication ethics, and character education. Empirical testing of the framework's effectiveness in shaping learners' digital behavior may constitute an important direction for future research (Abdurrahman, 2024; Subagiya, 2023).

Implications of the Research Findings for Character Education

The first implication concerns the implementation of Islamic Religious Education (IRE). Teachers can employ the eight principles identified in this study as a framework for transforming character and moral education from a predominantly normative approach toward a more contextual approach. For example, the prohibition of *sukhriyah* can be related to cyberbullying, *zann* to the practice of disseminating information without verification, *tajassus* to privacy protection, and *ghibah* to the culture of discussing or exposing the faults of others through social media. Such an approach enables learners to recognize that Qur'anic teachings have direct relevance to the communication challenges they encounter in their everyday digital lives (Rahayu et al., 2023; Mabruri et al., 2024).

The second implication concerns the development of a digital culture within educational institutions. Schools and higher education institutions should not merely establish rules governing the use of digital devices, but should cultivate a communication culture that respects human dignity, protects privacy, verifies information, and values differences. Accordingly, digital ethics should not be positioned as an additional instructional topic, but as an integral component of character formation embedded in the learning process, educators' role modeling, and institutional culture (Pranoto & Haryanto, 2024).

The third implication concerns the development of future research. The matrix generated by this study can be further translated into quantitative research indicators, observation guidelines, digital ethical-literacy instruments, and Islamic Religious Education instructional designs. In this way, the findings of this library-based study can be developed into empirical research through stages such as expert validation, limited pilot testing, and measurement of changes in learners' digital behavior. This position is important because a strong conceptual study should not merely explain a phenomenon, but should also generate constructs that can be subjected to empirical examination in subsequent research (Subagiya, 2023).

Final Synthesis of the Research Findings

Overall, this study generates three principal findings. First, QS. Al-Hujurat verses 11–13 contain a coherent system of social ethics encompassing the protection of human dignity, the regulation of information and communication, and the development of inclusive social relationships. Second, these Qur'anic ethical values can be conceptually reconstructed into eight principles of digital communication ethics, namely *Dignity Protection*, *Respectful Communication*, *No Negative Labeling*, *Critical Verification*, *Privacy Protection*, *Responsible Speech*, *Inclusive Interaction*, and *Digital Equality*. Third, these eight principles can be mapped onto character education through three overarching dimensions: *Dignity*, *Responsibility*, and *Inclusion*. This synthesis constitutes the principal contribution of the study by establishing a conceptual connection between Qur'anic interpretation, the contemporary ethical challenges of digital communication, and the strengthening of character education (Irfan, 2020; Aisah & Albar, 2021; Rahayu et al., 2023; Pranoto & Haryanto, 2024).

4. CONCLUSION

This study concludes that QS. Al-Hujurat verses 11–13 contain a coherent system of social ethics that can be conceptually reconstructed into a Qur'an-based framework for digital



communication ethics. Verse 11 emphasizes human dignity through the prohibition of *sukhriyah*, *lamz*, and *tanabuz bi al-alqab*; verse 12 regulates communication through *zann*, *tajassus*, and *ghibah*; while verse 13 promotes *ta'aruf*, respect for diversity, and human equality based on piety. These principles remain relevant to contemporary digital communication.

The reconstruction produces eight principles: *Dignity Protection*, *Respectful Communication*, *No Negative Labeling*, *Critical Verification*, *Privacy Protection*, *Responsible Speech*, *Inclusive Interaction*, and *Digital Equality*. These principles address contemporary digital risks such as *cyberbullying*, *body shaming*, *negative labeling*, *unverified accusations*, *privacy violations*, *dissemination of others' faults*, *polarization*, and *digital discrimination*.

The main conceptual product is the Qur'anic Digital Communication Ethics Framework (QDCEF), comprising three dimensions: Dignity, Responsibility, and Inclusion. These dimensions connect Qur'anic values with ethical digital behavior and character formation, including respect, empathy, politeness, tolerance, critical thinking, trustworthiness, responsibility, integrity, justice, and self-control. Thus, character education in the digital era should move beyond normative value transmission toward observable ethical behavior.

The principal novelty of this study lies in reconstructing Qur'anic ethical values into an integrated conceptual framework for digital communication and character education. Unlike previous studies that primarily identify moral values or discuss digital character education separately, this study connects both domains through a matrix linking Qur'anic concepts, digital violations, ethical principles, recommended conduct, and character traits.

As a library-based and conceptual study, QDCEF has not yet been empirically validated. Future research should therefore conduct expert validation and empirical testing to develop Qur'anic digital-character instruments, Islamic Religious Education learning models, and evidence-based digital ethics interventions.

Overall, the Dignity–Responsibility–Inclusion framework bridges Qur'anic values with contemporary digital communication challenges and strengthens character education. It affirms that greater technological capacity to communicate entails greater moral responsibility to safeguard human dignity, truth, privacy, and social solidarity.

5. REFERENCES

- Abdurrahman. (2024). Metode penelitian kepastakaan dalam pendidikan Islam. *Adabuna: Jurnal Pendidikan dan Pemikiran*, 3(2), 102–113. <https://doi.org/10.38073/adabuna.v3i2.1563>
- Afifah, N. (2024). Urgensi pendidikan karakter Islami pada usia remaja di era digital. *Sanaamul Quran: Jurnal Wawasan Keislaman*, 5(1). <https://doi.org/10.62096/sq.v5i1.64>
- Aflahah, S. (2022). Improving students' digital literacy through the religious character in MTs Negeri 1 Sidrap. *Al-Qalam*, 28(2). <https://doi.org/10.31969/alq.v28i2.1163>
- Alamsyah, A., Burhamzah, M., & Fatimah, S. (2024). Mengintegrasikan nilai-nilai Islam dalam pendidikan karakter siswa di era digital. *Jurnal Maruki*, 1(1), 10–18.
- Andini, N., Acep Roni, N. H. C., & Rokmanah, S. (2023). Membangun karakter siswa sekolah dasar melalui pemanfaatan literasi digital. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 8(3). <https://doi.org/10.23969/jp.v8i3.11960>
- Chaoudhary, M. Y. (2020). Initial considerations for Islamic digital ethics. *Philosophy & Technology*, 33(3). <https://doi.org/10.1007/s13347-020-00418-3>
- Deviv, S., Asri, & Lawa, F. R. (2023). Social media utilisation and its implications for student ethics in higher education. *Journal of Indonesian Scholars for Social Research*, 4(1). <https://doi.org/10.59065/jissr.v4i1.126>
- Eryandi, E. (2023). Integrasi nilai-nilai keislaman dalam pendidikan karakter di era digital. *Kaipi: Kumpulan Artikel Ilmiah Pendidikan Islam*, 1(1), 12–16. <https://doi.org/10.62070/kaipi.v1i1.27>



- Husna, M., Rosmana, P. S., Husna, M., Herlina, P., & Supriatna. (2024). Literasi digital sebagai jembatan penguatan pendidikan karakter di era 5.0. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 10(2), 166–180. <https://doi.org/10.36989/didaktik.v10i2.3096>
- I'tikaf, M. A. (2024). Integrasi teknologi dalam pendidikan karakter: Membangun generasi berkarakter di era digital. *AL-MIKRAJ: Jurnal Studi Islam dan Humaniora*, 5(1), 1837–1847. <https://doi.org/10.37680/almikraj.v5i01.6614>
- Irfan, M. (2020). Pendidikan akhlak dalam Al-Qur'an: Kajian Surat Al-Hujurat ayat 11–13. *Sumbula: Jurnal Studi Keagamaan, Sosial dan Budaya*, 5(1), 25–48. <https://doi.org/10.32492/sumbula.v5i1.568>
- Kailani, R., Ali, M., & Dewi, L. (2024). Factual conditions understanding the ethics of using social media for secondary school students in West Java. *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*.
- Mabruri, M., Baili, B., Yanti, E., Khamim, S., & Noviriani, N. (2024). Literasi digital dan etika bermedia sosial perspektif Islam: Hubungannya dengan sikap kritis dan tanggung jawab siswa dalam pembelajaran PAI daring. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(2). <https://doi.org/10.23969/jp.v9i2.53608>
- Mukmin. (2024). Metode pendidikan Islam menurut Al-Qur'an dan hadis. *AZKIYA: Jurnal Pendidikan MI/SD*, 7(1). <https://doi.org/10.53640/azkiya.v7i1.1431>
- Munawir, M., Salsabila, W., & Sudibyo, I. B. J. (2024). Analisis pendidikan agama Islam melalui pendekatan studi literatur terkini: Pemahaman mendalam untuk peningkatan kualitas pembelajaran. *Jurnal Basicedu*, 8(2), 1156–1167. <https://doi.org/10.31004/basicedu.v8i2.7282>
- Muttaqin, D. N. (2021). Penanaman pendidikan karakter di era digital. *Al-Fikrah: Jurnal Studi Ilmu Pendidikan dan Keislaman*, 4(2). <https://doi.org/10.36835/al-fikrah.v4i2.145>
- Nisa, N., Hidayat, N. A. S. N., & Wahyuningsih, Y. (2023). Penguatan pendidikan karakter melalui literasi digital di sekolah dasar. *Journal on Education*, 5(2).
- Nur Alifa, Y. D., Afifah, M. S., Agisna, R., Verawati, U. J., & Zuar, M. S. (2023). Inovasi pembelajaran dalam membentuk karakter siswa di era digital. *IJoIS: Indonesian Journal of Islamic Studies*, 4(1), 25–30. <https://doi.org/10.59525/ijois.v4i1.201>
- Nur Azizah, A. (2023). Urgensi pendidikan karakter di era digital. *Jurnal Pendidikan Dasar Islam*, 1(2), 48–53. <https://doi.org/10.58540/jurpendis.v1i2.203>
- Prakoso, F. A., & Ramadhan, Z. (2022). Sosialisasi etika bermedia sosial pada siswa SMK Muhammadiyah Parung, Kabupaten Bogor. *Altruis: Journal of Community Services*, 3(2). <https://doi.org/10.22219/altruis.v3i2.20862>
- Pranoto, B. A., & Haryanto, B. (2024). Shaping ethical digital citizens through Islamic education. *Indonesian Journal of Islamic Studies*, 12(4). <https://doi.org/10.21070/ijis.v12i4.1740>
- Prihatmojo, A., Sukarno, M. G. R., Marwan, Badawi, & Kisworo, T. W. (2024). The urgency of digital literacy based on character education in learning society 5.0. *International Journal of Theory and Application in Elementary and Secondary School Education*, 6(1). <https://doi.org/10.33830/ijtaese.v6i1.1674>
- Rahayu, W., Zukri, A., Maimunah, A., Sari, D. M., Jannah, R., & Ikhlas, M. (2023). Character education in Islamic education: Strengthening and implementing in the digital age. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, 8(2), 125–138. <https://doi.org/10.22515/attarbawi.v8i2.7498>
- Rawanoko, E. S., Komalasari, K., Al-Muchtar, S., & Bestari, P. (2021). The use of social media in ethic digital perspective. *Jurnal Civics: Media Kajian Kewarganegaraan*, 18(1). <https://doi.org/10.21831/jc.v18i1.40036>
- Rokim, S., & Triana, R. (2021). Tafsir maudhui: Asas dan langkah penelitian tafsir tematik. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir*, 6(2). <https://doi.org/10.30868/at.v6i02.2057>



- Romlah, S., & Rusdi, R. (2023). Pendidikan Agama Islam sebagai pilar pembentukan moral dan etika. *Al-Ibrah: Jurnal Pendidikan dan Keilmuan Islam*, 8(1), 67–85. <https://doi.org/10.61815/alibrah.v8i1.249>
- Subagiya, B. (2023). Eksplorasi penelitian Pendidikan Agama Islam melalui kajian literatur: Pemahaman konseptual dan aplikasi praktis. *Ta'dibuna: Jurnal Pendidikan Islam*, 12(3), 304–318. <https://doi.org/10.32832/tadibuna.v12i3.14113>
- Sutikno, M., & Uyun, M. (2024). Efektifitas metode pendidikan Islam dalam pendidikan agama dan relevansinya menghadapi Society Era 5.0. *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah*, 9(2), 411–426. <https://doi.org/10.48094/raudhah.v9i2.685>
- Wael, A., Tinggapy, H., Rumata, A. R., Tenriawali, A. Y., Hajar, I., & Umanailo, M. C. B. (2021). Representasi pendidikan karakter dalam dakwah Islam di media sosial. *Academy of Education Journal*, 12(1), 98–113. <https://doi.org/10.47200/aoej.v12i1.428>
- Yahya, M. H., Lizam, A., Husen, A., & Mashadi. (2024). Pendidikan Agama Islam di tengah arus transformasi kurikulum dan digitalisasi: Studi kepustakaan atas literatur tahun 2020–2024. *AL-AULADI: Jurnal Pendidikan Islam Anak Usia Dini*, 2(1).
- Yanti, Y., Cahyono, Y. N., & Hayani, A. (2023). Bowed generation and digital ethics challenges in Islamic education. *West Science Islamic Studies*, 1(1), 64–76. <https://doi.org/10.58812/wsiss.v1i01.319>
- Yudi, N., & Maryam, S. (2023). Pengaruh kompetensi literasi digital siswa terhadap efektivitas pendidikan karakter Islami di sekolah menengah kejuruan. *Jurnal Pendidikan Karakter*, 14(2). <https://doi.org/10.21831/jpka.v14i2.65200>
- Yuniarto, B., & Yudha, R. P. (2021). Literasi digital sebagai penguatan pendidikan karakter menuju era Society 5.0. *Edueksos: Jurnal Pendidikan Sosial & Ekonomi*, 10(2).