APPLYING ISLAMIC COMMUNICATION ETHICS THROUGH SOCIAL MEDIA IN EARLY CHILDHOOD EDUCATION

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Abstract: *In today's digital era, social media is vital in shaping children's learning and communication, including within family-based early childhood education programs. This study explores how social media is applied in early childhood education programs to support children's education while adhering to Islamic communication ethics. Using a qualitative descriptive method, data were collected through interviews with parents, teachers, and administrators and observations of digital communication practices. The findings show that social media is an effective platform for sharing educational content, strengthening collaboration between parents and teachers, and introducing children to core Islamic values such as honesty, respect, and responsibility. However, the study highlights potential risks, including exposure to inappropriate content and children's lack of critical digital literacy. To address this, early childhood education programs emphasize parental involvement, ethical guidance, and structured media use. The study concludes that integrating Islamic communication ethics into digital parenting practices enhances learning and fosters moral development. These findings underscore the importance of a balanced, values-based approach to social media use in early childhood education settings.*
Keywords: *Social Media; Islamic Communication Ethics; Early Childhood Education.*

Abstrak: Di era digital, media sosial memiliki peran signifikan dalam mendukung proses belajar dan komunikasi anak, termasuk dalam program pendidikan anak usia dini berbasis keluarga. Penelitian ini bertujuan untuk mengeksplorasi penerapan media sosial dalam mendukung pendidikan anak dengan mengacu pada etika komunikasi Islam. Menggunakan metode deskriptif kualitatif, data dikumpulkan melalui wawancara dengan orang tua, guru, dan pengelola serta observasi terhadap praktik komunikasi di platform digital. Hasil penelitian menunjukkan bahwa media sosial dapat menjadi perpanjangan konstruktif dari pembelajaran di kelas dan keterlibatan keluarga, jika digunakan secara etis. Orang tua yang aktif membimbing dan menjadi teladan dalam berkomunikasi secara Islami membantu anak mengembangkan perilaku digital yang positif. Namun, terdapat tantangan berupa potensi paparan konten negatif dan rendahnya literasi digital pada anak. Oleh karena itu, diperlukan keterlibatan orang tua, penggunaan media yang terstruktur, serta pembinaan nilai secara konsisten. Penelitian ini menekankan pentingnya pendekatan berbasis nilai dalam praktik pengasuhan digital dan menyarankan penelitian lanjutan dengan desain komparatif atau longitudinal untuk memperluas temuan.
Kata Kunci: *Media Sosial, Etika Komunikasi Islam, dan Pendidikan Anak dalam Keluarga.*

INTRODUCTION

Social media applications in daily life have become inevitable, especially among children growing up in the digital age. Applying noble values from an early age in Islamic communication ethics is crucial to shaping children's character.[1]. Although social media offers various benefits, it also has challenges affecting children's moral and social development.[2]. Therefore, the provision of communication ethics by Islamic principles must be carried out early to ensure that children are academically intelligent and have good morals.[3]. This approach can provide children with an understanding of the importance of polite, respectful, and responsible communication in interacting in cyberspace.[4].

Applying Islamic communication ethics on social media also involves the active role of parents and educators in providing good examples and discussing positive and educational content.[5]. By providing the right direction, children are expected to be able to face the challenges that arise from digital interaction while still upholding religious values. Implementing education based on Islamic communication ethics is important to reduce the risk of social media's negative impacts and form a generation that can use technology wisely and responsibly, creating more harmonious relationships in society.[6]. Through this comprehensive approach, it is hoped that children can grow up to be individuals who understand the digital world and have a strong Islamic character who can bring positive change to themselves, their families, and society.[7].

Social media has revolutionized how children communicate and interact, significantly impacting their social and emotional development.[8]. In this digital age, children have easy access to various communication platforms and are exposed to diverse and often complex information.[9]. The influence of social media can be seen in children's ability to network, collaborate, and share experiences with their friends, which previously could only be done in person. However, behind these benefits, there are no less significant challenges, such as the risk of a lack of interpersonal skills, an

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[1] Khasanah, "Metode Komunikasi Pecs (Picture Exchange Communication System) Sebagai Pengembangan Spiritual Anak Autis Di Slb Negri 1 Jenangan," 2024.

[2] Syakhfiani Fatmarahadi and Anggara Puta UIN Sunan Kalijaga Yogyakarta, "Young Habaib: From Sholawat Assemblies, Da'wa And Young People's Religious Expression In Ponorogo."

[3] Pangestu and Akbarani, "Komunikasi Interpersonal Pengasuh Panti Asuhan Ar Fakhrudin Ponorogo Dalam Menumbuhkan Sikap Solidaritassosial Anak Asuh."

[4] Khasanah, "Metode Komunikasi Pecs (Picture Exchange Communication System) Sebagai Pengembangan Spiritual Anak Autis Di Slb Negri 1 Jenangan," 2024.

[5] Ulfadhilah and Nurkhafifah, "The Application of Social Media in Early Childhood Mental Development."

[6] Lamprianidou et al., "Intensive Parenting among Mothers and Fathers: Identifying Profiles and Examining Differences in Parental Involvement."

[7] Kolela and Ayuna, "Dampak Gadget Pada Pola Asuh Orang Tua Dirumah."

[8] Rawi et al., "Dampak Dari Pola Asuh Orang Tua Yang Salah Hingga Mengakibatkan Anak Menikah Diusia Dini."

[9] Nuraini, "Pola Asuh Orang Tua Dalam Mengatasi Sibling Rivalry Pada Anak Usia Dini Di Dusun Aengbaja Kenek Desa Aengbaja Kenek Kecamatan Bluto."

increased tendency to compare oneself with others, and the potential for cyberbullying.[10]. Social media can also affect how children express themselves and understand social norms, which are often distorted by unrealistic representations of ideals. With more and more information available online, children may also find it difficult to distinguish between right and wrong, so they require guidance from adults to help them navigate this digital world.[11]. Therefore, parents and educators need to be actively involved in developing children's communication in the era of social media, providing direction, and discussing relevant values.[12]. This study aims to ensure that children not only become active users of social media but also healthy and constructive communication, which can help them build positive and competitive relationships in the real world[13]. With the right approach, it is hoped that children can use social media as a valuable tool for self-development and build meaningful connections with others.[14].

Islamic communication in children's education in the family plays a vital role in shaping children's character and spiritual understanding from an early age. In this context, the family is the first field to teach Islamic values through interaction full of affection and respect.[15]. The communication methods used in children's education should reflect Islamic principles, including honesty, politeness, and openness, so children feel comfortable discussing and asking questions about various things.[16]. By applying religious teachings in daily communication, parents can instill strong moral and ethical values, helping children understand the importance of good morals and social responsibility.[17]. In addition, the importance of verbal and non-verbal communication can set a real example for children, encouraging them to imitate positive behaviors. In a supportive environment, children can learn to develop practical communication skills, preparing them to interact with the broader community.[18]. By integrating Islamic teachings in every aspect of communication, the family creates a harmonious relationship and builds a solid foundation for the

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[10] Ramona et al., "Pengaruh Pola Asuh Orang Tua Dalam Perkembangan Bahasa Pertama Anak," 2025.

[11] Maulina, Ardini, and Djuko, "Deskripsi Pola Asuh Orang Tua Pada Anak Usia Dini Kelompok B Di TK Cerdas Molibagu Desa Molibagu Kecamatan Bolaang Uki Kabupaten Bolaang Mongondow Selatan."

[12] Maulina, Ardini, and Djuko.

[13] Wahyuni, Elnawati, and Maulana, "Pengaruh Pola Asuh Orang Tua Terhadap Kecerdasan Emosional Anak Usia Dini Usia 5-6 Tahun Di Kober Kurnia Asih."

[14] Hakim, Sholichah, and Puspitaningrum, "Pengaruh Pola Asuh Orang Tua Terhadap Prestasi Belajar Siswa Sma Di Kedamean."

[15] Shoffiyah, Saputri, and Juliana, "Studi Literatur: Dampak Pola Asuh Orang Tua Terhadap Perkembangan Sosial Dan Emosional Anak Usia Dini."

[16] Oktavianti, "Pengaruh Pola Asuh Orangtua Terhadap Kemandirian Anak Ra Sunan Kalijogo Kota Malang."

[17] Mufarochah et al., "Dampak Pola Asuh Orang Tua Generasi Milenial Terhadap Perilaku Keagamaan Anak Usia Dini."

[18] Naini et al., "Hubungan Pola Asuh Orang Tua Dengan Perkembangan Personal Sosial Anak Usia 4-6 Tahun Di TK Damhil Kota Gorontalo."

child's spiritual and intellectual growth in the future.[19]. Thus, communication based on Islamic values in the family will contribute significantly to forming a pious, noble generation that can face life's challenges wisely.[20].

Social media has become an integral part of daily life, including within the scope of the family, especially for children growing up in the digital age.[21]. The presence of platforms such as Facebook, Instagram, and TikTok not only opens up space to interact with peers but also affects the dynamics of relationships within the family. As a positive impact, social media can be an easier and faster means of communication between family members, allowing them to share life moments and support each other emotionally.[22]. However, there are significant adverse impacts, such as increased time spent in front of screens that can interfere with direct interaction between family members.[23].

Exposure to inappropriate content and pressure from social standards set on social media can affect a child's mental health, leading to anxiety, depression, and identity issues.[24]. Thus, balance in the use of social media is essential so that children can experience positive benefits without getting caught up in the negative side effects that may appear.[25]. The role of parents becomes crucial in guiding their children, creating an environment that supports open communication, and explaining the consequences of using social media so that children can grow up to be wise and responsible individuals using this technology.

In Islamic pedagogy, communication within the family plays a foundational role in shaping a child's character. Islamic communication ethics—rooted in values such as honesty (ṣidq), respect (taʿāruf), and responsibility (amānah)—guide interpersonal interactions and moral development. When integrated into digital environments, these values can help children engage in respectful and ethical online and offline interactions. Parents and educators, therefore, serve as ethical models by curating content, setting screen-time boundaries, and demonstrating Islamic adab in their digital behavior

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[19] Maulida, "Pengaruh Pola Asuh Orang Tua Terhadap Kemandirian Belajar Siswa Di Sms Muhammadiyah Cileungsi."

[20] Novia and Rachmawati, "Analysis of Parenting in Shaping Character in Early Childhood: Analisis Pola Asuh Orang Tua Dalam Membentuk Karakter Pada Anak Usia Dini."

[21] Rahma, "Pengaruh Pola Asuh Orang Tua Terhadap Pencegahan Gadget Freak Pada Anak."

[22] Pambudi and Rachmayanti, "Faktor Risiko Pola Asuh Orang Tua Terhadap Gaming Disorder Pada Remaja."

[23] Chumairoh and Darmawan, "Pengaruh Pola Asuh Orang Tua Terhadap Hasil Belajar Siswa Setingkat Madrasah Ibtidaiyah."

[24] Ibrahim, Antu, and Rahma, "Pemberdayaan Kader Peduli Stunting Dalam Meningkatkan Pola Asuh Orang Tua."

[25] Ramona et al., "Pengaruh Pola Asuh Orang Tua Dalam Perkembangan Bahasa Pertama Anak," 2025.

Previous studies have discussed the role of Islamic values in family-based communication the function of digital parenting in moderating screen use, and the challenges of integrating Islamic teachings into media consumption. However, few studies focus on applying Islamic communication ethics within institutional early childhood education settings, particularly in how social media mediates the relationship between educators, parents, and children.

This study addresses that gap by examining how early childhood education programs apply Islamic communication ethics in their use of social media. Employing a qualitative descriptive approach, this research draws on interviews and observations conducted with parents and educators in a selected early childhood institution. By focusing on the ethical dimension of digital communication in Islamic contexts, this study contributes to the growing literature on Islamic media ethics, early childhood education, and digital parenting practices.

METHOD

This study employed a descriptive qualitative approach to investigate the application of Islamic communication ethics in using social media for early childhood education in Early Education Programs at An-Nur. Data collection was conducted through three main techniques to ensure data triangulation: (1) in-depth semi-structured interviews with parents, teachers, and school management; (2) non-participant observations of social media-mediated interactions within the Early Education Program environment; and (3) document and content analysis of social media posts and communication threads shared by the institution and parents. These multiple data sources aimed to capture various perspectives and validate findings across methods. The study incorporated member checking and peer debriefing to increase trustworthiness and maintained a comprehensive audit trail of coding and interpretation decisions.

Thematic analysis was carried out using the six-step method After familiarizing with the data, the researcher generated initial codes and grouped them into potential themes, focusing on how Islamic ethical values—such as honesty, respect, and responsibility—were reflected in digital communication. Themes were refined and reviewed across data types, resulting in four major themes: parental gatekeeping based on ethical values, moral modeling by teachers in digital spaces, institutional efforts to promote ethical branding, and (4) the tension between digital visibility and privacy. These findings offer a comprehensive view of how Islamic communication ethics are practiced in the context of early childhood education through social media.

LITERATURE REVIEW

Social Media Implementation

The application of social media in the context of Islamic communication ethics in the educational environment of small families. Social media has become a significant platform for supporting education, allowing interaction between family members and a wider range of educational resources.[26]. From an Islamic communication ethics perspective, important principles such as honesty, respect, and responsibility must be considered.[27]. According to the Qur'an, good communication reflects noble morals and can build harmonious relationships between family members.[28]. In this context, social media can reinforce these values through sharing educational information, family discussions, and activities that positively engage children. Research shows that the ethical use of social media in family education can increase parental involvement in the child's learning process and encourage children to develop healthy social skills.[29]. However, challenges arise when the content shared is not by Islamic values, which has the potential to damage communication and relationships within the family.[30]. Therefore, it is important to educate parents on how to use social media wisely, emphasizing the selectivity of content and interaction based on Islamic values.[31]. Thus, the application of social media in education in small families can run effectively and still adhere to the communication ethics mandated by Islamic teachings, growing a generation that is intelligent and noble.[32].

Social media applications in today's era significantly impact parenting, which must be understood in depth. First, social media is a platform for sharing information, where parents can exchange experiences, tips, and strategies for raising children. With quick and easy access, parents can find a supportive online community, giving them a sense of community and identity, especially among new parents.[33]. However, there are negative impacts that cannot be ignored. Overexposure to these communication tools can result in unhealthy social comparisons, where parents feel pressured

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[26] Sihite et al., "Urgensi Pencatatan Nikah Dalam Pencegahan Stunting Serta Pola Asuh Anak Dengan Pemanfaatan Media Sosial Untuk Kesejahteraan Ekonomi Keluarga."

[27] Maulidah et al., "Evaluasi Pola Asuh Grand Parenting Pada Karakter Anak SD."

[28] Maulidah et al.

[29] Prihatiningsih and Jatniko, "Media Sosial Instagram Sebagai Agen Sosialisasi Terhadap Tumbuh Kembang Anak Di Era Digital Pada Kota Tangerang."

[30] Camalia, Nur, and Purwati, "Kontribusi Program Parenting Terhadap Pendidikan Karakter Anak Usia Dini: Systematic Literature Review."

[31] Dianti, Putra, and Rakhmadani, "Persepsi Media Digital Parenting Terhadap Pola Asuh."

[32] Mustika Et Al., "Literature Review: Peran Keluarga Dalam Pembentukan Karakter Moral Anak Di Era Digital."

[33] Fajria et al., "Digital Parenting Meningkatkan Perkembangan Anak Yang Berkualitas."

to meet the often unrealistic standards of parenting displayed on social media.[34]. Social media can affect mental health, as well as his parenting style, by focusing more on external images rather than holistic child development. Furthermore, the use of social media can affect parent-child interactions. When parents are too focused on digital devices, the risk of missing out on precious moments in direct communication with children increases[35]. This lack of interaction can hinder a child's attachment and emotional development. In addition, the influence of social media content on children is also worth paying attention to. Children who are exposed to inappropriate shows or content can experience developmental disorders, both in terms of behavior and way of thinking. The role of parents in being a critical filter and guiding their children to use social media wisely is important. In the end, the application of social media in the context of parenting creates dualism that needs to be addressed wisely. The balance between taking advantage of the benefits offered by social media and overcoming the obstacles is key to creating an environment that supports optimal child growth and development.

Islamic Communication Ethics in Early Childhood

Islamic communication ethics in early childhood at home is important in building their character and behavior. In the Islamic context, communication involves using words and attitudes, behaviors, and moral values. Good communication education at home can start by setting a good example for parents.[36]. For example, using polite and respectful language in the family creates a positive and supportive atmosphere. In addition, introducing values such as honesty, responsibility, and empathy in communication can help children understand the importance of respecting the feelings of others.[37]. Education about communication manners, such as listening attentively, responding well, and avoiding hurtful remarks, is also part of the communication ethics that must be instilled. Thus, children not only learn to speak but also to interact ethically and responsibly. The role of parents as mentors is crucial in building the foundation of good communication, where children can develop these skills in a broader context in society. By instilling communication ethics from an early age, it is hoped that children will grow up to be individuals who can communicate effectively

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[34] Zaky, "Pengaplikasian Modul Pembelajaran Karakter (Play Education) Untuk Meningkatkan Motivasi Belajar Anak Usia Dini."

[35] Adawiyah, Mukhlis, and Zulpina, "Penggunaan Metode Eksperimen Berbasis Sains Dalam Meningkatkan Kreativitas Anak Usia Dini Di RA Roihanul Jannah."

[36] Harahap, Araminta, and Lubis, "Penggunaan Media Lampu Warna Terhadap Perkembangan Bahasa Arab Anak Usia Dini."

[37] Herawati and Priyanti, "Meningkatkan Kemampuan Membaca Permulaan Anak Usia Dini Melalui Permainan Balok Huruf Di PAUD Cendana."

and harmoniously, per Islamic teachings.

Stimulus of communication ethics in children from an early age is an important responsibility of parents who can shape children's social character and behavior in the future. First, parents can set a good example in communicating.[38]. Children often imitate what they see and hear, so using polite, friendly, and respectful language in daily interactions is vital. In addition, parents should be active in listening to their children and showing concern for their opinions and feelings. By listening attentively, parents teach the value of empathy and respect for the views of others, which is an essential part of communication ethics.

Furthermore, parents also need to teach children the importance of tone of voice and facial expressions in communication. Showing how to express emotions appropriately and not hurt the feelings of others is key to building healthy relationships.[39]. For example, parents can give examples of situations where they must speak softly or constructively convey criticism. In addition, introducing the concept of manners in communication, such as using good language, respecting elders, and speaking in turns, is an important part of communication ethics education at home.

This learning can be reinforced through role-play or family discussions, where children can practice communicating with other family members. Activities such as reading books can also be an effective tool for teaching morals and communication ethics, where children can discuss the characters and situations encountered in the story.[40]. Last but not least, parents must be consistent and patient in guiding their children because the formation of communication ethics is a process that requires time and repetition. In this way, parents build communication skills and form a child's character, which can contribute positively to society.

Children's Education in the Family

Children's education in the family is an important foundation for the development of individuals and society. In this context, several educational theories explain the role of the family as the first environment for children to develop values, attitudes, and knowledge.[41]. Bandura's social-cognitive theory emphasizes that children learn through observation, imitating the behavior of adults in the family, which shows the importance of the role of parents as models. In addition, Piaget's theory of cognitive development highlights how children develop their thinking and understanding

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[38] Hamdani, "Meningkatkan Keterampilan Sains Menggunakan Metode Eksperimen Pada Anak Usia Dini."
[39] Gustiana, "Trend Penelitian Literasi Finansial Pada Anak Usia Dini Di Indonesia."
[40] Darmawan and Ananta, "Efektivitas Permainan Engklek Pada Perkembangan Psikomotorik Anak Usia Dini."
[41] Al Fajar and Sholichah, "Strategi Pencegahan Kekerasan Online Pada Anak Usia Dini: Tinjauan Literatur Tentang Peran Orang Tua Dan Guru."

through interaction with the environment, where the family is the central place for such exploration. Positive family interactions, including open communication and emotional support, can increase a child's independence and self-confidence, while violence or neglect in the family can hinder their healthy growth.

The family also functions as the first socialization agent, teaching norms and values to influence children's societal behavior. Bowlby's emotional theory of attachment explains that a secure relationship between a child and a parent forms the basis for healthy social relationships in the future.[42]. Education in the family includes not only academic aspects but also moral and social education, which shapes the character and identity of children. In the context of globalization and changes in modern life, the role of the family in education faces new challenges, such as the influence of technology and shifting societal values, which can affect how children learn and interact. Therefore, the education of children in the family must be adaptive, integrating traditional values with the demands of the times so that children can grow into competent individuals and contribute positively to society. Further research is needed to understand these dynamics and find effective ways to support children's education in this multicultural and diverse family context.

RESULTS AND DISCUSSION

Research at Early Childhood An-Nur related to the application of social media with Islamic communication ethics to the education of children in the family at Early Childhood An-Nur shows that the integration of digital technology can play a significant role in supporting the teaching-learning process as long as it is applied with the principles of communication ethics by Islamic values. In this study, observations and interviews were conducted with teachers, parents, and PAUD managers, which revealed that social media is used as a tool to build better communication between schools and parents and a platform to share educational materials and children's creative activities. However, challenges arise related to the supervision of content accessed by children, where the importance of instilling Islamic communication ethical values, such as honesty, respect, and responsibility, is emphasized in every interaction.

The study results at Early Childhood An-Nur show that when parents and teachers apply Islamic communication ethics in social media, children can learn the importance of good behavior, such as respecting each other and sharing good information. Additionally, applying these ethics helps reduce the potential negative impacts of social media use, such as cyberbullying and the spread of

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[42] Herniawati et al., "Dampak Penggunaan Youtube Dalam Menanamkan Nilai Agama Dan Moral Pada Anak Usia 5-6 Tahun."

misinformation. Parents at Early Childhood An-Nur are involved in a training program that teaches them how to use social media wisely, focusing on moral and ethical values so that they can be good role models for their children. This study also recommends the importance of collaboration between educational institutions and families in preparing guidelines for using social media based on Islamic communication ethics to create a safe and positive learning environment. Thus, the application of social media in Early Childhood An-Nur functions as a means of communication and as an educational tool that instills spiritual and moral values in children, strengthening education in the context of the family and the wider community.

The research results at Early Childhood An-Nur regarding the application of social media in early childhood growth and development show complex positive and negative impacts. This study involves observation and interviews with parents, teachers, and children in several early childhood education institutions. It was found that social media can be a valuable tool in supporting children's learning and social development. Through social media platforms, children have access to various educational content, such as learning videos, interactive games, and creative activities that stimulate imagination and fine motor skills. In addition, parents can collaborate with teachers to follow their children's development more closely, share information, and support each other in parenting challenges.

The study also identified several risks associated with social media use, such as exposure to inappropriate content, gadget addiction, and the impact on children's social interactions in real life. Children who spend too much time on social media tend to have difficulty building the social skills necessary to relate to peers. Therefore, parents in Early Childhood An-Nur and educators must implement time limits on social media use and direct children to use the platform productively. In addition, media education must be integrated into the curriculum at Early Childhood An-Nur to help children understand how to use social media wisely and responsibly.

This study recommends the active role of parents in accompanying children when using social media, including discussions about the content accessed and the values that need to be applied in interacting in cyberspace. A balanced approach, where the use of social media is directed and supervised and combined with physical activities and direct interaction, can maximize the benefits of social media for early childhood growth and development. Thus, the application of social media in early childhood education must be carried out carefully and thoughtfully to create an environment that supports the holistic development of children.

The application of social media in Islamic communication ethics in children's education in the

family reveals the challenges and opportunities parents face in the digital era.[43]. In this context, social media functions as a communication tool that can strengthen family relationships as well as a means of learning for children[44]. However, parents need to ensure that social media use is implemented according to the principles of communication set forth in Islamic ethics, such as honesty, respect, and maintaining good manners. Parents can use social media to convey Islamic values through educational content, such as video lectures, articles on morals, and teaching about the importance of maintaining good associations. In addition, open dialogue through social media platforms can help children understand the context of Islamic teachings more deeply and relevant to their daily lives.

On the other hand, parents must also provide guidance in using social media so children do not fall into negative behaviors, such as cyberbullying or spreading incorrect information. Debriefing children about being critical of information and instilling positive values in cyberspace is very important to forming a character that aligns with Islamic teachings. In addition, time limits and supervision of the content accessed by children also need to be implemented so that social media does not interfere with learning activities and direct interaction in the real world. In this way, social media can serve as a medium that enriches children's learning experience without sacrificing the ethical values of Islamic communication.[45]. The concept of compassionate supervision is expected to balance children's freedom of expression with the responsibility and morality taught in Islam. Thus, the application of social media in children's education provides information and respects and internalizes the ethical principles of Islamic communication in daily life.

Social media has significantly impacted children's interaction and communication in various aspects of daily life. On the one hand, social media platforms provide a space for children to interact with peers, share experiences, and develop important social skills. Children can expand their social networks, discover new interests, and share ideas through uploaded content, such as photos, videos, and writing.[46]. Children allow them to learn to collaborate, communicate effectively, and express themselves, which is crucial in forming their identity. However, there are several challenges to watch out for. Excessive use of social media can cause children to experience a lack of direct interaction in the real world, which is important in developing social and emotional skills. With more time spent on screens, children may miss out on opportunities to learn through face-to-face interactions, which

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[43] Asone et al., "Analisis Dampak Pendidikan Multikultural Terhadap Kemampuan Beradaptasi Siswa."

[44] Arpani et al., "Pendidikan Multikultural Dalam Mata Pelajaran Pendidikan Pancasila Sebagai Bentuk Penguatan Implementasi Civic Disposition Di Sekolah Yayasan Sultan Iskandar Muda Kota Medan."

[45] Nasikhah, Rosfalia, and Suhasto, "Dampak Penerapan Dua Bahasa Terhadap Kemampuan Berbicara Anak Usia 2-4 Tahun Di Lingkungan Multikultural."

[46] Niken and Julta, "Pendidikan Seni Pertunjukan Sebagai Alternatif Pendidikan Multikultur Bagi Siswa SD."

can potentially lead to anxiety, depression, and loneliness problems. In addition, social media often facilitates an environment that can lead to negative behaviors, such as cyberbullying and the spread of inappropriate content, which can interfere with children's mental health.

Another negative impact is the spread of inaccurate information, where children still in the stage of intellectual development may find it difficult to distinguish between right and wrong. Therefore, digital literacy education is critical in teaching children to develop critical thinking. Parents and educators need to be actively involved in monitoring and guiding children's use of social media, helping them adjust social expectations to realities in the real world. With the proper guidance, social media can be used positively, without ignoring the challenges posed so that children can grow up socially and emotionally healthy.

CONCLUSION

This study shows that when Islamic communication ethics guide social media use in Early Education Programs at An-Nur, digital interactions become a constructive extension of classroom learning and family engagement. Parents who actively supervise and model ethical conduct help children internalize positive online behaviors. At the same time, teachers and school administrators reinforce these values by curating content that strengthens knowledge-sharing, collaboration, and socio-emotional development. In this way, social media becomes a technological add-on and a values-infused learning ecosystem that nurtures children's moral and intellectual growth in the digital era.

Like all qualitative case studies, the present work has limitations. They may not be generalized to other cultural or educational settings. Future research could adopt a comparative multi-site design, employ longitudinal data to trace value formation over time or engage larger, more diverse participant groups to test the transferability of these insights. Embedding ethical principles at the heart of social-media practice equips young learners to navigate online spaces safely and meaningfully while affirming the enduring relevance of Islamic values in contemporary education.

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