



## **Preventing Cyberbullying with Islamic Values: Reviewing the Role of Islamic Religious Education Teachers in Shaping the Digital Ethics and Morals of the Young Generation**

**Wildan Ahmad Mi'razfauzi**

*Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia*

\*Corresponding Email: [Wildanahmadm114@gmail.com](mailto:Wildanahmadm114@gmail.com)

### **Abstract**

The increasing prevalence of cyberbullying among students demands a preventive approach that goes beyond technical solutions, incorporating moral and religious values. This study aims to analyze the strategic role of Islamic Religious Education (IRE) teachers in preventing cyberbullying by internalizing Islamic values within students' digital ethics. Using a descriptive qualitative approach through a literature review, this research examines academic literature, educational policy documents, and previous studies to construct a thematic understanding of the IRE teachers' contributions in shaping students' character in the digital era. The findings reveal that IRE teachers hold significant potential as moral agents in instilling Islamic digital ethics, such as honesty, mutual respect, and the prohibition of harming others. Cyberbullying prevention efforts can be more effective when supported by Islamic-based digital literacy training, contextual pedagogical strategies, and collaboration among schools, families, and religious institutions. This study contributes to the development of a curriculum that is responsive to digital challenges and provides a foundation for educational policies focused on fostering digitally literate youth with strong moral character rooted in Islamic values.

**Keywords:** Cyberbullying, digital ethics, islamic religious education, islamic religious education teacher, islamic values.

### **1. Introduction**

The development of digital technology has brought about significant transformations in various aspects of human life, including communication and social interaction (Kraus et al., 2021). On one hand, these advancements have broadened access to information and enhanced communication efficiency; on the other hand, the digital era has also introduced serious challenges, one of which is the phenomenon of cyberbullying (Anjani, 2025; Ikhsan, 2024). Cyberbullying refers to a form of psychological violence perpetrated online through social media, instant messaging applications, or other digital platforms. It may include intimidation, insults, harassment, or threats (Alza, Afifa, Sitasari, & Safitri, 2021; Mukred et al., 2024; Ray, McDermott, & Nicho, 2024). The consequences of such behavior are profoundly damaging, not only socially but also psychologically, often resulting in anxiety

disorders, depression, and other potential mental health issues for the victims (Novitasari & Hia, 2021).

In the context of education, preventing cyberbullying cannot rely solely on technical approaches; it also requires a value-based approach that is holistic in nature (Nisa Humaira & Siti Nur Zalikha, 2023; Utama & Salim, 2024). One particularly promising approach is the reinforcement of moral and religious ethical values. Teachers of Islamic Religious Education (IRE/PAI) play a strategic role in shaping students' character through the internalization of Islamic teachings that emphasize noble virtues such as honesty, trustworthiness, tolerance, and mutual respect (Herfany & Abdurrasyid, 2024; Pujianti, 2024). In this regard, IRE teachers can make a significant contribution to fostering Islamic digital ethics among students (Abiyuna, 2023), including understanding rights and responsibilities in cyberspace and the prohibition of harmful behavior, such as cyberbullying, which clearly contradicts Islamic values.

The urgency of this research lies in the increasing cases of cyberbullying among students, which reflect the weakness of character education in digital ethics based on religious values. While many studies have examined cyberbullying from psychological (Almuntaha & Armalid, 2023; Novitasari & Hia, 2021), law or legal (Alfarizy, Yusnita, & Uzma, 2024; Frensh, 2022; Nugraheni, 2021), health (Nixon, 2014), and technological perspectives (Milosevic et al., 2023; Nee et al., 2023; Tłuściak-Deliowska, 2018), there remains a notable lack of research specifically highlighting the contribution of IRE teachers in preventing cyberbullying. Therefore, it is imperative to explore in depth the role of IRE teachers in cultivating digital ethics grounded in Islamic teachings, as well as relevant and contextual teaching strategies that address the dynamics of the digital age. This study also aims to examine the involvement of parents and school communities in supporting the development of a healthy and ethical digital culture.

This study aims to analyze the role of Islamic Religious Education teachers in preventing cyberbullying by strengthening Islamic values within students' digital ethics. Furthermore, the research will identify effective pedagogical strategies for internalizing Islamic teachings that are relevant to the challenges of the virtual world. The study will also design training and professional development models for IRE teachers, enabling them to integrate digital ethics content into teaching in a systematic and practical manner.

The significance of this research is expected to go beyond enriching academic discourse in the field of Islamic religious education. It also aims to make a concrete contribution to the development of curricula that are responsive to digital issues. The research findings can serve as a reference for policymakers in formulating programs to enhance the competence of IRE teachers and in drafting school policies oriented

toward cyberbullying prevention. In addition, this research constitutes an important part of efforts to shape a digitally literate and ethically grounded young generation in the midst of the challenges of information globalization.

## 2. Method

This study employs a descriptive qualitative approach with a literature review design. It aims to explore in depth the role of Islamic Religious Education (IRE) teachers in preventing cyberbullying behavior and instilling Islamic digital ethics among students. The data used are entirely secondary in nature, drawn from books, scholarly journal articles, educational policy documents, and other relevant academic literature.

Data collection was conducted through documentation techniques by reviewing a wide range of relevant literature. The data were analyzed using the interactive analysis model developed by Miles and Huberman, which involves three key stages: data reduction, data display, and conclusion drawing and verification. This approach enables the researcher to develop a thematic and well-argued understanding of the role of IRE teachers in shaping students' character in the digital age.

## 3. Results and Discussion

### 3.1 Cyberbullying in Indonesia

Cyberbullying refers to the use of digital technology to harass, threaten, or intimidate individuals or groups. In the context of international law, cyberbullying can be classified as a form of cybercrime, encompassing any harmful acts committed through the internet or other digital devices. In Indonesia, cyberbullying is regulated under the Law on Electronic Information and Transactions (UU ITE), which stipulates that any form of insult, defamation, as well as the distribution of false or personal information without consent via electronic media constitutes a legal violation. The manifestations of cyberbullying are diverse, encompassing various negative behaviors. Online harassment, for instance, includes the use of words or images that degrade or humiliate others through social media platforms or instant messaging applications (Pratama, Purnomo, Zannethi, & Supriyadi, 2024).

More persistent and intense forms of harassment involve repeated transmission of threatening or disturbing messages or comments by the perpetrator. The unauthorized distribution of personal information—commonly referred to as doxxing—is another form of cyberbullying, wherein sensitive data such as home addresses or phone numbers are publicly shared without the individual's consent. Recent data indicate a rise in cyberbullying incidents during the COVID-19 pandemic, with increased online activity contributing to heightened exposure to such harmful behaviors. Research from various institutions has highlighted the severe

impact of cyberbullying, including mental health disorders such as anxiety, depression, and in extreme cases, suicidal ideation.

Efforts to combat cyberbullying require a holistic approach, involving education, stringent policies, and support systems to aid victims in recovering from psychological trauma. Enhanced security technologies integrated into digital platforms also play a crucial role in effectively preventing and addressing cyberbullying. Recent statistics from UNICEF Indonesia reveal that approximately 45% of children and adolescents in the country have experienced some form of cyberbullying. Additionally, the Indonesian Child Protection Commission (KPAI) reported a 20% increase in cyberbullying complaints in 2023 compared to the previous year.

Furthermore, social media platforms such as Facebook, Instagram, and Twitter have introduced various tools and updated policies to combat cyberbullying, including more accessible reporting features and advanced algorithms designed to detect and remove harmful content. Nonetheless, several challenges persist, such as the anonymity of perpetrators and the limitations of international law in prosecuting offenders located outside the jurisdiction of the victim's country. The implementation of educational programs in schools promoting safe and responsible internet use also serves as a vital preventive measure. Moreover, active parental involvement in monitoring their children's online activities is essential to mitigating the risk of cyberbullying. A combination of robust policies, appropriate technologies, and comprehensive education is expected to reduce the prevalence of cyberbullying and protect individuals from its negative consequences. Cyberbullying has emerged as a critical issue in the digital era, particularly in Indonesia. According to the latest data from the Indonesian Ministry of Communication and Information Technology, the prevalence of cyberbullying has increased sharply in recent years (Nisa Humaira & Siti Nur Zalikha, 2023).

In 2023, more than 1,500 cyberbullying cases were reported to authorities, representing a 20% increase from the previous year. This surge underscores the urgency of understanding and addressing this phenomenon. One high-profile case involved a high school student in Jakarta in early 2024 who became a victim of online harassment via social media. The incident had significant consequences on the student's physical and mental health. This case demonstrates that cyberbullying can cause long-term effects, including chronic stress, depression, and even tendencies toward extreme actions such as suicide.

Data collected from various reports show that most victims are adolescents aged 13 to 17, with social media platforms like Instagram, Facebook, and instant messaging applications being the most common channels for bullying. Data analysis also reveals that the high rate of cyberbullying in Indonesia is influenced by factors such as a lack

of awareness regarding online ethics, insufficient parental supervision, and easy access to digital devices without adequate guidance. Therefore, preventive measures such as education on safe internet use, the enforcement of stricter legal frameworks, and the enhancement of psychological support for victims are imperative. These case studies and statistical findings highlight the urgent need to address cyberbullying through a comprehensive and sustainable approach.

Cyberbullying has become an increasingly urgent issue that demands in-depth analysis. Several primary triggers of cyberbullying include the anonymity offered by the digital world, the ease of access to technology, and the lack of supervision from parents and educational institutions. Online anonymity often provides a false sense of security for perpetrators, encouraging behaviors they would likely not engage in offline. The widespread availability of technology, such as smartphones and social media, facilitates bullying at any time and place, thereby amplifying its reach. Inadequate supervision from parents and schools creates gaps that allow perpetrators to continue cyberbullying without barriers. The impacts of cyberbullying on victims are profound and multifaceted. Mental health issues such as depression, anxiety, and suicidal ideation frequently emerge as direct consequences. Social isolation is also a common outcome, where victims feel alienated from their social environment and struggle to establish healthy interpersonal relationships. Moreover, academic performance tends to decline among cyberbullying victims (Boleng, Pardede, & Fahlevie, 2024), as the stress and psychological pressure they experience disrupt concentration and motivation to learn, negatively affecting their academic outcomes (Fikri, 2023).

The Indonesian Child Protection Commission (KPAI) is responsible for overseeing the implementation of Law No. 23 of 2022 concerning Child Protection. KPAI is an independent government body established under the provisions of Law No. 23 of 2022 and Presidential Decree No. 77 of 2003. In fulfilling its duties, the Ministry of Women's Empowerment and Child Protection (KPPPA) functions as the executive policy coordinator for various child protection initiatives across central and regional government levels (Adawiah, 2019). KPPPA also maintains an independent monitoring and evaluation system, which includes internal sanctions and reward mechanisms related to surveillance, evaluation, and oversight. These activities are performed in an interagency administrative framework, distinct from KPAI's implementation role. Although KPAI is a government entity, it operates autonomously and thus is not subject to internal coordination. All state institutions are required to respond to any warnings, publications, recommendations, or other information provided by KPAI as deemed necessary (Arliman, 2017).

From a linguistic standpoint, the term "cyberbullying" combines "cyber," referring to the digital space or internet, with "bullying," a form of aggressive behavior

characterized by torment or abuse. The cyber domain represents a global electronic network connecting users anywhere and anytime, also referred to as the internet. Bullying involves targeting individuals based on attributes such as ability, gender, sexual orientation, race, or religion, and is carried out through verbal, aggressive, or physical means. However, under U.S. legal definitions, cyberbullying is specifically defined as the act of publishing information about an individual online. Such material may involve hostility or serve as direct evidence of one's character – both of which can be profoundly humiliating and serve to discredit the individual (Almizri, 2022).

### 3.2 Islamic Education Teachers' Understanding of Cyberbullying

Cyberbullying is a form of digital violence that has emerged and intensified in line with the rapid advancement of information and communication technology, particularly social media, among adolescents (Rusyidi, 2020). Within the educational context, Islamic Education (IRE) teachers are considered strategic actors in identifying, understanding, and responding to this phenomenon. Research findings reveal that the majority of IRE teachers demonstrate a high level of awareness regarding the existence of cyberbullying as a serious threat to students' character and moral development. These teachers are able to identify various forms of cyberbullying behavior, such as verbal harassment through messages or comments, the dissemination of false information or slander, online social exclusion, defamation, and threats or intimidation in the form of texts or images.

From the perspective of IRE teachers, such behaviors directly contradict Islamic teachings concerning interpersonal ethics. Core values such as respecting the dignity of others (*ḥurmat al-insān*), prohibiting the exposure of others' faults (*tajassus*), and maintaining proper speech etiquette (*ḥusn al-kalām*) serve as the foundation for evaluating cyberbullying not merely as a social ethical violation, but also as a transgression against religious norms. IRE teachers perceive cyberbullying not solely as a technological issue, but as a symptom of moral degradation that must be addressed through an integrative religious approach. This perspective aligns with Islamic concepts such as *tazkiyat al-nafs* (purification of the soul) and *ta'dīb* (formation of noble character), which emphasize character building in all aspects of life, including digital spaces (Supriyanto & Amany, 2025).

Furthermore, IRE teachers observe that students often do not realize their actions on social media can be categorized as bullying due to a lack of ethical digital literacy grounded in religious values. It is in this context that the central role of IRE teachers as value educators becomes evident. Several teachers report that they actively integrate digital world phenomena into Islamic Education lessons, particularly when discussing themes related to ethics (*akhlāq*), Islamic brotherhood (*ukhuwwah islāmiyyah*), and etiquette in social life. In practice, they adopt a contextual approach

by presenting real-life examples from social media, which are then analyzed from the perspective of Islamic values.

These findings reinforce previous studies, such as that of Patchin & Hinduja (2015), which concluded that effective interventions against cyberbullying stem not only from strengthening school regulations but also from the role of teachers in fostering students' ethical awareness. On the other hand, the extent of IRE teachers' understanding of cyberbullying is also significantly influenced by their capacity to comprehend the dynamics of the digital world. Teachers with higher levels of digital literacy are more capable of explaining the dangers of cyberbullying comprehensively and linking them to religious teachings in a relevant manner. Conversely, teachers with limited understanding of students' digital interaction patterns face challenges in identifying and responding to forms of cyberbullying that may not be immediately visible.

From an Islamic perspective, cyberbullying can also be analyzed through the lens of *maqāṣid al-sharī'ah* (the objectives of Islamic law), particularly in terms of preserving intellect (*ḥifẓ al-'aql*) and dignity (*ḥifẓ al-'ird*). Digital harassment contradicts fundamental Islamic principles that emphasize respect for human dignity and the preservation of harmonious social relations. Consequently, IRE teachers believe that religious education must extend into the digital realm to instill moral and spiritual consciousness in the use of technology. This view is consistent with the argument of Hutagalung, Yani, & Iqbal (2025) who assert that Islamic education is not merely the transmission of knowledge, but a process of value internalization and the cultivation of proper conduct across all dimensions of human life.

Thus, IRE teachers' understanding of cyberbullying positions them not only as instructors of religious content, but also as moral agents who hold authority in guiding students to behave wisely and ethically in the digital age. This strategic role indicates that cyberbullying prevention efforts cannot be separated from spiritual and moral dimensions, and that IRE teachers serve as a crucial component in instilling such awareness from an early stage among students.

### 3.3. Strategies of Islamic Religious Education Teachers in Preventing Cyberbullying

Islamic Religious Education (IRE) teachers hold a central role in instilling Islamic values that are not only normative but also adaptive to changing times, including the dynamics of the digital world. According to research findings, the strategies employed by IRE teachers to prevent cyberbullying within educational settings encompass curricular, pedagogical, and value-based approaches aimed at shaping students' character and moral awareness (Putri, Anisah, & Nazib, 2024).

From a curricular perspective, IRE teachers have begun integrating contemporary issues relevant to students' lives, such as ethics in social media usage, honesty in digital interactions, and responsibility in disseminating information online. Topics such as interpersonal ethics, prohibitions against slander and defamation (*ghibah* and *fitnah*), and the obligation to uphold others' dignity serve as foundational material for conveying the dangers of cyberbullying from an Islamic standpoint. This approach is grounded in the principle that religion must be present in all aspects of human life, including the digital realm, which now constitutes an integral part of students' daily experiences.

Pedagogically, teachers implement interactive and reflective learning methods, such as real-case discussions, thematic study of Qur'anic verses and Hadiths related to online behavior, and student-led projects to produce positive digital content. Teachers also guide students in distinguishing between constructive criticism and hate speech, as well as in understanding the boundaries between freedom of expression and moral responsibility. In several cases, IRE teachers also utilize digital media as an educational tool, including creating short da'wah content, producing educational videos on digital ethics, or conducting moderated online discussions via classroom group chats (Fasmadhy Satiadharmanto & Abd. Rahman, 2024).

Beyond delivering instructional material, IRE teachers serve as role models in the ethical use of digital media. This exemplary conduct is considered crucial, as students learn not only through verbal instruction but also through observing their teachers' real-life behavior in digital interactions. Teachers who actively use social media in a positive manner, refrain from sharing provocative content, and promote courteous communication are perceived to exert a positive influence on students' digital behavior.

Preventive strategies also involve strengthening students' spiritual connection with religious values. IRE teachers foster awareness that every action, including digital activity, is subject to Allah SWT's supervision and will be held accountable. This message aligns with the Islamic concept of *murāqabah*—the consciousness of God's presence in all aspects of life—which serves as an internal control mechanism, discouraging students from engaging in deviant behaviors such as cyberbullying (Rahma, Zain, Mustain, & Rokim, 2024).

Collectively, these strategies demonstrate that the prevention of cyberbullying by IRE teachers is not merely reactive but rather preventive and transformative in nature. Their approaches target not only observable behaviors but also the cultivation of ethical and spiritual awareness as the foundation of responsible digital conduct. This aligns with Thomas Lickona's value education framework, which posits that the development of character requires the integration of moral knowing, moral feeling, and moral action (Peribadi & Amsar, 2020).

Basically, the strategies adopted by IRE teachers in preventing cyberbullying reflect an integration of value-based pedagogical approaches with the necessity to adapt to social and digital transformations. They serve as agents of moderation, bridging religious teachings and technological challenges, which—if managed properly—can contribute significantly to shaping a generation of Muslims who are not only intellectually capable but also ethically grounded in the digital era.

### 3.4. Instilling Islamic Digital Ethics by Islamic Education Teachers

Islamic digital ethics refers to the embodiment of Islamic values in digital media activities, encompassing responsible behavior, respect for others' dignity, avoidance of hoaxes, and refraining from hate speech and slander. This study finds that Islamic Education (IRE) teachers play a crucial role in instilling Islamic digital ethics in students through an integrated educational, moral, and spiritual approach.

First, IRE teachers emphasize the awareness that digital activities are not exempt from moral responsibility. Referring to Qur'anic verses such as Surah Al-Hujurat (49:12), which prohibits suspicion, fault-finding, and gossiping, and Surah An-Nur (24:19), which warns against spreading immorality within society, teachers underscore that social media interactions must be governed by Islamic ethics. In practice, students are guided to evaluate digital actions not only from the perspectives of legality or social norms, but also from the standpoint of what is permissible (halal) and forbidden (haram), as well as their spiritual benefits and harms (Halimaini K, Ritonga, & Farabi, 2024).

Second, the approach used by teachers in instilling digital ethics is dialogical and contextual. They create space for discussion on trending social media phenomena, such as viral content, influencers, pranks, cancel culture, and hateful comments from netizens. By analyzing these issues through an Islamic lens, teachers guide students to distinguish behaviors that align with Islamic ethics from those that should be avoided. This approach has proven effective in fostering critical awareness and developing students' moral sensitivity toward digital activities that are often considered trivial or entertaining, yet can have serious implications for individual and societal dignity (Fahrudin, Kadri, & Lubis, 2025).

Third, the cultivation of Islamic digital ethics is also achieved through the internalization of values such as *shidq* (honesty), *amanah* (trustworthiness), *'adalah* (justice), and *ihsan* (benevolence). Teachers stress the importance of these values not only in real life but also in digital spaces—such as when sharing information, responding to comments, handling disagreements, or avoiding indecent content. IRE teachers also emphasize that every digital action must consider *maslahah* (benefit) and avoid *mafsadah* (harm), which are fundamental principles in Islamic social ethics (Subaidi, Ali, & Zulfahmi, 2023).

Fourth, IRE teachers serve as role models in practicing digital ethics. They maintain proper digital communication ethics in online interactions with students and fellow educators and refrain from disseminating negative content. Such exemplary behavior is vital, as students naturally imitate their teachers. By demonstrating respect, tolerance, and wisdom in digital engagement, teachers become living representations of how Islamic teachings are to be applied in the digital sphere (Maulidin, Munip, & Nawawi, 2024).

Fifth, the inculcation of Islamic digital ethics is reinforced through religious activities in schools, such as short sermons (*kultum*), religious camps (*pesantren kilat*), and thematic studies that address digital behavior and media etiquette. During these events, IRE teachers utilize the opportunity to expand students' religious awareness, reminding them that digital media is not a value-neutral space, but a domain for *dakwah* that should be filled with positive, enlightening, and compassionate content (Sari, 2023).

Through these various approaches, it can be concluded that IRE teachers do not merely deliver religious instruction in a normative sense, but actively engage in shaping students' digital character in accordance with Islamic teachings. The cultivation of Islamic digital ethics represents a transformation in the role of religious educators in the digital era – demanding pedagogical competence, social sensitivity, and high moral exemplarity. This role is strategically significant in nurturing a generation of Muslims who are not only digitally literate, but also possess integrity, noble character, and spiritual awareness in their use of technology.

#### 4. Conclusion

The research findings indicate that cyberbullying in Indonesia has become a serious issue with significant impacts on students' mental health and character development, particularly among adolescents. Although various regulations and policies have been implemented, prevention efforts still face numerous challenges, such as the lack of ethics-oriented digital literacy and weak supervision from parents and educational institutions. In this context, Islamic Religious Education (IRE) teachers hold a strategic position as moral agents capable of integrating Islamic values into digital ethics education. IRE teachers not only understand the forms of cyberbullying but also assess such behavior as a violation of religious teachings, particularly concerning upholding dignity, preventing slander, and promoting noble morals in online interactions.

There is a need to strengthen the role of IRE teachers in cyberbullying prevention through digital literacy training grounded in Islamic values and the development of curricula contextualized to students' digital realities. Active teacher involvement in delivering digital ethics materials through interactive pedagogical approaches and

real-life case studies can enhance students' awareness of the negative consequences of unethical cyber behavior. Additionally, collaboration between schools, families, and religious institutions should be enhanced to create a conducive educational environment that fosters a generation that is not only technologically proficient but also morally upright and responsible in digital spaces.

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