

### Islamic Education in Responding to the Challenges of Cyberbullying in the School Environment

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#### Abstrak:

The issue of cyberbullying in Islamic school environments is increasingly rising alongside the development of digital technology and the high use of social media among students. This phenomenon not only affects students' psychological health but also highlights a weak moral development in understanding media ethics and human values. The purpose of this study is to analyze the role of Islamic educational institutions in preventing cyberbullying through a Qur'anic value approach and Lawrence Kohlberg's moral development theory. This study uses a qualitative method with a literature review approach that examines various scientific literature related to Islamic education, moral development, and cyberbullying prevention. The research results indicate that Islamic educational institutions play a strategic role in enhancing students' stages of moral development, from pre-conventional to post-conventional morality, through the strengthening of character curriculum, habituation of digital ethics, teacher role modeling, and integration of media literacy in learning. The implications of this research emphasize that cyberbullying prevention must be carried out preventively, systematically, and continuously by creating an educational ecosystem based on spiritual, moral, and universal ethical values, thereby shaping a generation that is wise, civilized, and responsible in interacting in the digital world.

**Kata Kunci:** *Cyberbullying; Islamic Education; Moral Development*

#### INTRODUCTION

The development of digital technology has brought major changes to various aspects of life, including the field of education (Alenezi, Wardat, & Akour, 2023; Timotheou et al., 2023). Today's learners live in a highly connected era in which communication, learning, and social interactions largely take place through digital devices (Aldhahi, Alqahtani, Baattaiah, & Al-Mohammed, 2022; Dias & Victor, 2017; Sayk\il\i, 2019). This condition encourages schools to integrate technology into the learning process as an effort to improve the quality of education (Christensen et al., 2018; Haq & others, 2024; Kusnanto, Sukristyanto,

Rochim, & others, 2023). However, the use of digital technology does not only provide positive impacts but also introduces new challenges. One of these challenges is the increasing misuse of digital media by students (Abdullah, Haq, & Qureshi, 2023; Garcia-Umaña & Tirado-Morueta, 2018). This phenomenon can be seen from various cases involving negative behavior on social media (Baccarella, Wagner, Kietzmann, & McCarthy, 2018; Siahaan, Iswari, & Sinambela, 2021). Among the most common deviant behaviors is cyberbullying, a form of bullying carried out through digital media. The presence of cyberbullying requires serious attention because it can disrupt the educational process and the emotional development of learners.

Cyberbullying has a more complex impact than conventional bullying (Baccarella et al., 2018; Waasdorp & Bradshaw, 2015). Its existence in the online space allows acts of bullying to occur at any time without spatial or temporal limits (Bork-Hüffer, Mahlke, & Kaufmann, 2021). This causes victims to experience heavier psychological pressures because they have no safe space from such attacks. In addition, bullying content circulating in the digital world can be seen by many people, increasing the victim's sense of shame (Abidin, 2019; Kazan, 2022). The long-term impacts of cyberbullying are also very serious, ranging from anxiety and depression to decreased learning motivation. For the school environment, high cases of cyberbullying can hinder the creation of a conducive learning climate. Schools become psychologically unsafe places if students do not receive protection from digital intimidation. Therefore, this phenomenon has become a crucial issue in modern education.

In the context of education in Indonesia, Islamic education plays a strategic role in shaping students' character and morals (Darlan, Pettalongi, & Rustina, 2021; Hang & others, 2025). Qur'anic values and Hadith teachings emphasize social ethics, respect for others, and the protection of individual rights. Islamic Religious Education (PAI) should serve as a means of building moral literacy capable of preventing deviant behaviors, including cyberbullying. Values such as positive thinking (*husnuzan*), guarding one's speech, and the prohibition of harming others are highly relevant to be applied in the digital era. Schools as educational institutions have the responsibility to integrate these values into the curriculum and habituation programs. Thus, Islamic education is not limited to cognitive material but also becomes a behavioral guide for students' digital lives. Integrating Islamic values with contemporary issues is essential in building a generation with strong character and morality amidst technological advancement. Therefore, Islamic education must position itself adaptively toward the dynamics of the

digital era.

Although Islamic education emphasizes noble character, cases of cyberbullying are still found in schools and madrasahs. This indicates a gap between students' religious knowledge and their actual behavior in digital life. Many students possess good understanding of Islamic moral teachings but have not been able to consistently implement them in online interactions. Some schools also lack specific programs that systematically address digital ethics from an Islamic perspective. On the other hand, PAI teachers often lack adequate digital pedagogical competence to respond to the phenomenon of cyberbullying. The lack of collaboration between schools, parents, and the community also becomes an obstacle in reducing cases of online bullying. Furthermore, the problem becomes more complex when students perceive digital bullying as something trivial or merely a form of entertainment. Students' awareness of the psychological and social impacts of cyberbullying still needs to be strengthened through appropriate education.

Research conducted by Mi'razfauzi and Wildan Ahmad shows that strengthening Islamic values in Islamic Religious Education plays an important role in preventing cyberbullying behavior among teenagers. Islamic education teachers function as mentors in instilling digital ethics, particularly through supervision, role modeling, and the integration of moral materials in the context of the virtual world. The results of the study affirm that the development of students' digital morals and character becomes more effective when Islamic values are consistently applied in the education process (Mi'razfauzi, 2025). Research written by Prasetya, Saifuddin, and Rozi found that Islamic Education teachers at Al-Islam High School in Krian play a strategic role in handling cyberbullying cases through educational approaches, moral guidance, and reinforcement of religious values. The teachers not only provide understanding of digital media ethics but also offer support when incidents occur to ensure changes in student behavior. The study results indicate that the active involvement of Islamic Education teachers can create a safer and more character-driven school environment (Prasetya, Saifuddin, & Rozi, 2025).

Research written by Naswa, Naila Hanin, and their colleagues shows that Islamic education strategies play an important role in strengthening character education to face moral challenges in the digital era. The researchers emphasize that integrating Islamic values into the learning process can shape positive behavior and moral resilience in students. The study's results reveal that a holistic approach through role modeling, habituation, and spiritual reinforcement is

effective in shielding students from the negative impacts of the digital world (Naswa & others, 2025). Research conducted by Istiqomah, Zada, and Athiyallah shows that the prevention and handling of cyberbullying in schools is carried out through digital literacy education, strengthening of character values, as well as collaboration between teachers, parents, and the school. The researchers found that the socialization of media ethics, monitoring of student behavior, and the provision of educational sanctions are effective steps in reducing cases of cyberbullying. The results of the study emphasize the importance of a collaborative and continuous approach to creating a safe and conducive learning environment (Istiqomah, Zada, & Athiyallah, 2024).

Based on existing studies, it appears that research on cyberbullying has mostly focused on psychological, social, and technological aspects. Meanwhile, studies that specifically link cyberbullying with Islamic education remain limited. There is almost no research that explores how Qur'anic values and Islamic ethics can serve as systematic preventive strategies. In addition, few studies examine the role of PAI teachers in responding pedagogically to cyberbullying. This gap indicates the need for deeper studies that integrate digital ethics concepts with Islamic values. There is also no comprehensive learning model specifically designed to build anti-cyberbullying character through an Islamic approach. Thus, there exists a significant research gap in this field. This gap underscores the importance of studying how Islamic education can respond to the challenges of cyberbullying in schools.

This study aims to analyze how Islamic education can play a role in responding to and addressing cyberbullying in the school environment. Specifically, this research seeks to explore relevant PAI learning strategies in shaping ethical digital behavior. It also aims to identify Islamic values that can serve as the foundation for developing anti-cyberbullying character. Additionally, the study attempts to understand the challenges faced by teachers in applying these values in the digital era. This research also seeks to provide recommendations for schools to develop Islamic-based digital ethics programs. Through this study, it is expected that an effective and applicable Islamic education intervention model can be developed. The results of this research are expected to contribute theoretically to the development of contemporary Islamic pedagogy. Thus, this study may serve as a reference in efforts to build an educational environment that is safe and Islamic in character amidst the challenges of the digital age.

## RESEARCH METHOD

This study employs the library research method, an approach that focuses on the exploration and analysis of literature as the primary data source (Mustofa, 2023). This method was chosen because the issues of cyberbullying and the response of Islamic Education have broad conceptual foundations that need to be examined through credible scientific sources. The researcher collected various references from Islamic education books, national and international journals, reports from educational institutions, and digital articles discussing the phenomenon of cyberbullying. The selection of sources was based on topic relevance, author credibility, and their substantial contribution to the development of Islamic Education theory. Various previous studies were also included to understand how cyberbullying has been examined within the context of modern education. The library research approach enables the researcher to explore the relationship between Islamic values, the concept of digital ethics, and character-building strategies relevant to technological era challenges. All collected data were recorded, classified, and systematically analyzed to ensure the accuracy and coherence of the information. Thus, this method provides a strong theoretical foundation for addressing the research problems posed in this study.

The literature collection process was carried out through several structured and measurable stages to ensure that the research results are scientifically accountable (Tinmaz, Fanea-Ivanovici, & Baber, 2023). The first stage involved identifying keywords such as "Islamic education," "cyberbullying," "digital ethics," "media morality," and "student protection in schools," to facilitate literature searches through academic databases. Afterward, the researcher selected sources based on publication year, content relevance, and compatibility with the research objectives. The next stage was an in-depth reading of all sources to understand the core ideas related to Islamic Education strategies in responding to bullying behaviors in the digital world. The researcher also recorded bibliographic information and annotated important points found in each source. Conceptual data were grouped into specific themes such as Islamic values, media ethics, character strengthening, and school regulations. All of these stages were conducted to ensure that the literature used was truly relevant to the focus of the study. Through this rigorous selection process, the research obtained a sufficient theoretical foundation to examine the phenomenon of cyberbullying in depth.

After the literature data were collected, the researcher conducted content analysis to examine patterns, key concepts, and findings emerging from various sources. This analytical technique allows the researcher to identify the

compatibility between Islamic Education theories and the phenomenon of cyberbullying occurring in school environments. The analysis was carried out by interpreting key messages in the literature, comparing findings across studies, and synthesizing ideas into a more comprehensive formulation. The researcher also connected theoretical data with educational practice to determine the extent to which Islamic values can serve as solutions for digital moral development. This process involved drawing preliminary conclusions which were then verified through other sources to maintain the validity of the study. Additionally, content analysis enabled the researcher to identify the relevance of Qur'anic and Hadith values in guiding student behavior when interacting in the digital world. This analysis technique also assisted in formulating a conceptual model of Islamic Education's response to cyberbullying. Through this approach, the study provides a comprehensive overview of how Islamic Education can contribute to the prevention and management of cyberbullying in schools.

## **RESULTS AND DISCUSSION**

### **RESULT**

#### **1. The Concept of Cyberbullying in the Perspective of Modern Education**

Cyberbullying is a form of psychological violence carried out through digital media such as social media, instant messaging applications, online forums, and various other communication platforms (Çakar-Mengü & Mengü, 2023). Unlike conventional bullying, which requires physical encounters, cyberbullying can occur anytime, anywhere, and in a very rapid manner, making its impact broader and more difficult to control. In modern educational environments, cyberbullying is understood as a complex social phenomenon because it involves students' interactions with digital devices that are part of their daily lives. Unlimited access to gadgets makes cyberspace an extension of children's social lives at school, meaning verbal or psychological violence is no longer confined to physical environments. This makes cyberbullying a new threat to students' emotional development, as they may experience continuous pressure even outside school hours. Education experts emphasize that the presence of the internet creates new dynamics in student behavior, requiring schools to understand the characteristics of the online world—its anonymity, speed, and lack of control. Thus, cyberbullying is not only perceived as deviant behavior but also as a major challenge requiring a systematic response from modern education.

From a modern pedagogical perspective, cyberbullying forms an aggressive behavior pattern that is more difficult to detect because it often

occurs through private messages, digital comments, or anonymous posts. Students involved in digital activities develop virtual identities that sometimes differ from their real-life identities, allowing aggressive behaviors to emerge without significant moral restraint (Arslan, Yener, & Akturan, 2025). Factors such as the desire for attention, social pressure, low self-control, or a permissive digital culture often reinforce tendencies toward cyberbullying in school environments. Furthermore, the characteristics of the online world which create emotional distance—make perpetrators less likely to feel the immediate impact of their actions, making acts such as insults, defamation, harassment, and sharing personal content easier to commit. For victims, cyberbullying can cause excessive anxiety, declining academic performance, loss of safety at school, and even long-term trauma. This phenomenon shows that modern education faces new challenges that extend beyond academic learning to include the psychological protection of students. Therefore, a deeper understanding of the mechanisms and characteristics of cyberbullying is essential for educators, counselors, and education policymakers.

In scientific contexts, cyberbullying is categorized as a form of technology-based violence that requires a multidisciplinary analytical approach involving psychology, sociology, education, and digital ethics. Modern educational approaches position cyberbullying as an issue not only triggered by individual factors but also influenced by the evolving digital culture among adolescents. The increasing digitalization of education—such as the use of e-learning and social media as part of learning activities—also expands the spaces where digital conflicts may arise. In many countries, educational policies have begun to incorporate digital literacy into the curriculum, recognizing that media competencies are essential 21st-century skills. However, many students still lack adequate moral awareness and digital ethics, making negative behaviors more likely to occur without strong internal control. This indicates a gap between students' rapidly developing technological abilities and their ethical capacities, which have not yet been optimally formed. Education experts emphasize that without a strong moral education approach, the digital world will continue to be a conflict-ridden space that endangers student development. Therefore, understanding cyberbullying becomes a fundamental basis for building comprehensive educational strategies in schools.

Cyberbullying is also influenced by the development of digital culture, which emphasizes free expression, social competition, and the pursuit of

recognition through online interactions. This culture creates new norms that often conflict with traditional educational values, particularly in terms of communication ethics, empathy, and social responsibility. Students are easily influenced by digital trends such as controversial posts, provocative comments, and mocking behaviors in the form of memes or videos considered as entertainment. When these trends enter educational settings, the boundary between humor and psychological violence becomes blurred, causing many acts of cyberbullying to go unrecognized as moral violations. Additionally, social media algorithms that prioritize viral content often amplify the spread of negative content, increasing the impact of bullying on victims. In such situations, schools face serious challenges in creating an educational system that focuses not only on technological proficiency but also on developing students' digital character. Modern education must instill media ethics so that students become not only intelligent technology users but also civilized ones. Therefore, understanding digital culture and its impact on student behavior becomes an essential foundation for formulating relevant educational solutions to respond to cyberbullying.

## **2. Islamic Education Values Related to Media Ethics and Digital Morality**

Islamic education possesses a strong foundation of values for shaping ethical media behavior, especially in the context of digital technology that has become an inseparable part of students' lives. The Qur'an and Hadith provide clear moral guidance on the importance of preserving dignity, respecting others, and avoiding speech that may hurt feelings or degrade the honor of another person. Principles such as *qaulan ma'rūfan* (kind speech), *qaulan karīman* (noble speech), and *qaulan layyinan* (gentle speech) serve as communication ethics that are highly relevant for digital interactions. In a virtual world that is often value-neutral, Islamic teachings emphasize that every word, comment, post, or digital response is part of one's deeds and therefore carries moral and spiritual consequences. Thus, the use of social media is not merely a technical matter, but also a form of worship when conducted with proper intention and attitude. Students must understand that online activities constitute a form of social interaction that must be carried out with responsibility and *akhlaq al-karimah*. Accordingly, Islamic education provides fundamental guidelines for cultivating digital morality capable of preventing cyberbullying.

Verses of the Qur'an offer strong ethical guidance in preventing acts that demean, mock, accuse without evidence, or humiliate others, including in

digital spaces. Surah Al-Hujurat verses 11–12 explicitly prohibit mocking, ridiculing, name-calling, accusing, and backbiting—behaviors that essentially represent forms of modern cyberbullying. These teachings show that Islam has provided detailed moral principles regarding communication ethics, both in direct interaction and through mediated forms. When these principles are applied to digital activities such as comments, private messages, status updates, or social media posts, negative behaviors can be significantly minimized. In addition, the Prophet’s hadiths highlight the obligation of Muslims to guard their speech, which today can be extended to guarding their “fingers” as tools of digital communication. The Prophet ﷺ stated that a true Muslim is one from whose tongue and hands others are safe, making this principle a crucial foundation for cultivating ethical digital behavior. Hence, Islamic values are not merely historical but highly compatible with the needs of the digital era in preventing cyberbullying. These teachings guide students to be cautious, ethical, and responsible in every digital activity.

In the context of education, Islamic values can serve as a pedagogical framework for shaping students’ digital morality through integrated moral learning in class activities as well as habitual programs. Islamic education emphasizes the importance of amanah (trustworthiness), teaching that every action must be carried out with responsibility, including the use of technology. The attitudes of tawadhu’ (humility) and tasamuh (tolerance) provide a basis for cultivating digital empathy, as students must learn to respect differences and treat others with dignity in cyberspace. Furthermore, the principle of islah (promoting goodness and reconciliation) can be encouraged as an active attitude to prevent digital conflicts—for example, by avoiding provocation, refraining from spreading negative content, and deleting posts that may harm others. The value of hifz al-’ird (preservation of honor) in Maqasid al-Shariah is particularly relevant because cyberbullying often targets a person’s dignity and reputation through the dissemination of private information or public humiliation. When applied consistently, these values position Islamic education as a moral safeguard that protects students from destructive behavior in the digital world. This demonstrates that Islamic education is not only oriented toward character formation in real life but is also highly relevant in guiding students to navigate digital life ethically and responsibly.

The development of digital culture requires an Islamic digital ethics framework capable of guiding student behavior in confronting modern technological challenges. Digital morality is not merely about being polite

online, but also involves the awareness that Allah's presence encompasses all human activities, including those carried out behind the screens of digital devices. The value of *muraqabah*—the awareness of being constantly observed by Allah—becomes an essential principle in preventing cyberbullying because it cultivates strong personal integrity. Additionally, the concept of *tazkiyatun nafs* (purification of the soul) can be applied to controlling desires, emotions, and negative impulses that frequently arise in digital interactions, such as the urge to mock, retaliate in comments, or upload provocative content. The value of *'iffah* (maintaining one's dignity) is also highly relevant, as students must understand the boundaries that should be upheld when interacting online. Islamic education can teach that every click, comment, or post leaves a digital footprint that may have legal, social, and moral consequences. Thus, the formation of digital morality through Islamic values becomes a strategic and sustainable solution for addressing cyberbullying in schools. These values do not merely prevent harmful actions but also cultivate a generation that understands the essence of digital ethics as part of worship and human responsibility.

### 3. **The Role of Islamic Educational Institutions in Preventing Cyberbullying**

Islamic educational institutions hold a strategic position in shaping the character of the younger generation in today's digital era, which is filled with moral and social challenges. The rapid development of information technology has brought significant impacts on students' interaction patterns, including the increasing prevalence of cyberbullying occurring through social media, messaging applications, and other communication platforms. This phenomenon can no longer be viewed merely as a technical issue, but rather as a moral and spiritual problem that threatens students' mental health and social integrity. Therefore, Islamic educational institutions are required to play a broader role—not only as academic learning centers but also as institutions responsible for nurturing moral values, ethics, and digital manners. In this context, Qur'anic values and the exemplary character of the Prophet serve as the primary references for Islamic schools in cultivating students' moral awareness, particularly in safeguarding digital speech, avoiding hate speech, and fostering a culture of courteous communication. This awareness must be instilled not only through theoretical instruction but also through habituation, exemplary conduct, and the strengthening of an educational environment that promotes positive behavior in the digital sphere.

In addition to the moral challenges, cyberbullying also creates psychological pressures that may disrupt the learning process, hinder social development, and even trigger prolonged trauma. Given these impacts, Islamic educational institutions hold the responsibility to create a school ecosystem that is safe, friendly, and free from all forms of digital violence. This role is not solely the responsibility of teachers but involves all components of the school, including the principal, Islamic education teachers, guidance counselors, homeroom teachers, parents, and even the surrounding community. Islamic educational institutions need to design comprehensive prevention strategies, starting from integrating moral education, digital literacy, character-building initiatives, to implementing school policies that support ethical media practices. In an era where students spend much of their time in the digital world, preventing cyberbullying cannot be limited to reactive efforts but must be preventive, systematic, and sustainable. Through this approach, Islamic educational institutions are expected to produce a generation that is intelligent, wise in using digital media, and morally sensitive to the consequences of their actions in online spaces. There are several roles Islamic educational institutions can play in preventing cyberbullying, including the following:

**a. The Fundamental Role of Islamic Educational Institutions**

Islamic educational institutions carry a significant mandate in shaping the character and moral conduct of students, especially in addressing the ethical challenges that arise from the rapid development of digital technology. Amid the increasing prevalence of cyberbullying which can severely damage students' psychological well-being Islamic educational institutions are expected to serve as a primary fortress for instilling ethical values that guide responsible digital behavior. This aligns with the concept of Islamic education, which is not only oriented toward the mastery of knowledge but also toward personality formation, moral strengthening, and the internalization of Qur'anic values. Through a comprehensive tarbiyah process, Islamic schools can cultivate the awareness that every action, whether in the real world or the digital world, will be held accountable before Allah SWT, encouraging students to act with greater caution. Islamic educational institutions also possess a strategic position because they stand at the intersection of family, society, and the digital environment, allowing them to implement holistic preventive measures. Thus, the role of Islamic educational institutions is not merely informative but also transformative, aiming to shape a

generation capable of managing technology wisely and responsibly.

**b. Integration of Moral Education and Digital Literacy**

One of the key strategies in preventing cyberbullying is the integration of moral education and digital literacy into the curriculum as well as into habitual activities in Islamic schools. Moral education can be delivered through Islamic Religious Education subjects, mentoring programs, regular study circles, and exemplary behavior demonstrated by teachers. At the same time, digital literacy is essential to help students understand the risks of social media, the ethics of communication, and ways to avoid aggressive behavior in the digital world. School programs such as morning motivation, class meeting moral messages, daily short sermons (\*kultum\*), or digital etiquette briefings can be designed to build a school culture that instills politeness and responsibility in the use of digital devices. Through the combination of moral development and digital literacy, Islamic schools can cultivate both moral competency and technological competency in a balanced manner. This internalization process can prevent students from becoming perpetrators or victims of cyberbullying because they possess adequate understanding of ethical boundaries in digital interactions. Therefore, moral education integrated with digital literacy becomes a strong foundation for the creation of a healthy and civilized digital culture.

**c. The Role of Teachers, Parents, and the School Ecosystem**

In addition to the curriculum, the role of teachers and educational staff is also a key factor in preventing cyberbullying. Islamic Education (PAI) teachers hold strong moral authority in explaining Islamic values that directly relate to online behavior, such as the prohibition against mocking, insulting, exposing others' faults, or engaging in digital ghibah. Guidance and Counseling (BK) teachers can provide psychological support and monitor students' behavior both at school and in the digital sphere through individual counseling, case mapping, and preventive interventions. Parents must also be involved in the digital education ecosystem through parenting classes, seminars, or family digital literacy training so that they can supervise their children's device usage at home. Collaboration between teachers, parents, and the school environment will create more comprehensive supervision of student behavior, thereby reducing the potential for cyberbullying as early as possible. In addition, schools can establish a digital behavior monitoring team tasked with monitoring,

controlling, and addressing cyberbullying cases in an integrated manner. With the involvement of multiple stakeholders, Islamic educational institutions can create a safe, supportive, and conducive digital environment for students' development.

#### **d. Digital Policy and School Culture**

In addition to guidance and supervision strategies, Islamic educational institutions also need to establish formal policies to regulate the ethical use of technology through a cyber ethics guideline or digital conduct policy. Such policies may include rules for the use of digital devices at school, sanctions for cyberbullying, procedures for handling violations, and protocols for digital interaction among students. With clear regulations in place, schools can enforce digital discipline that is fair and educational without restricting students' freedom to express themselves positively. These policies must also be disseminated regularly so that all school members understand their responsibilities in maintaining digital safety. Furthermore, Islamic educational institutions can build positive digital communities, such as a student cyber ethics community, that promotes ethical media behavior, mutual reminders, and anti-cyberbullying campaigns. These policy and cultural initiatives aim to ensure that the school becomes not only a space for academic learning but also a center for cultivating digital character grounded in Islamic values. Thus, Islamic educational institutions serve as a key pillar in developing a generation that is well-mannered both in the real world and in the digital realm.

## **DISCUSSION**

Peran lembaga pendidikan Islam dalam pencegahan cyberbullying dapat dianalisis secara mendalam melalui **Theory of Moral Development** yang dikembangkan oleh **Lawrence Kohlberg**, yang menekankan bahwa perilaku moral siswa berkembang melalui tahap-tahap tertentu, mulai dari orientasi kepatuhan terhadap hukuman hingga pada prinsip moral universal. Dalam konteks sekolah Islam, cyberbullying tidak hanya merupakan pelanggaran sosial, tetapi juga pelanggaran moral yang menunjukkan ketidaksiapan siswa dalam mencapai tahap perkembangan moral yang lebih tinggi. Peserta didik yang melakukan cyberbullying biasanya masih berada pada tingkat **pre-conventional**, yaitu moralitas yang hanya mempertimbangkan kesenangan, kepentingan pribadi, dan ketakutan terhadap hukuman. Hal ini menunjukkan betapa pentingnya pendidikan Islam untuk menaikkan level moralitas siswa

hingga mencapai tahap **post-conventional**, di mana tindakan dilakukan berdasarkan nilai, prinsip kemanusiaan, dan kesadaran spiritual. Dengan demikian, lembaga pendidikan Islam memiliki tanggung jawab strategis dalam mempercepat perkembangan moral siswa melalui pembelajaran nilai Qur'ani, keteladanan, dan internalisasi akhlak digital.

Dalam perspektif Kohlberg, perilaku cyberbullying sering muncul karena kegagalan siswa dalam memahami konsekuensi moral dari tindakannya, terutama bagi orang lain. Pada tahap moralitas konvensional, seseorang diharapkan mulai mematuhi norma sosial dan menjaga hubungan interpersonal, tetapi dalam konteks dunia digital, batasan antara dunia nyata dan maya sering kali kabur sehingga siswa kesulitan memahami dampak psikologis dari komentar, unggahan, atau pesan yang mereka kirimkan. Di sinilah peran lembaga pendidikan Islam menjadi sangat penting, yaitu menegaskan bahwa etika komunikasi digital sama pentingnya dengan etika komunikasi langsung. Melalui pendekatan tarbiyah, pendidikan karakter, dan pembiasaan akhlak, sekolah Islam dapat membantu siswa naik ke tahap moralitas konvensional yang matang, di mana mereka memahami bahwa menjaga harga diri (*al-'ird*), menghindari ejekan, dan menghormati sesama adalah norma sosial sekaligus kewajiban agama yang harus dijunjung tinggi.

Tahap moralitas tertinggi dalam teori Kohlberg adalah **post-conventional level**, yaitu ketika individu bertindak berdasarkan prinsip moral universal dan nilai yang dipegang secara sadar, bukan lagi karena perintah atau tekanan sosial. Lembaga pendidikan Islam dapat memfasilitasi pencapaian tahap ini melalui integrasi nilai akhlak karimah dan prinsip-prinsip syariah yang mengajarkan kesadaran diri (*muraqabah*), keadilan, tanggung jawab, dan kasih sayang dalam seluruh aspek kehidupan, termasuk interaksi digital. Ketika siswa memahami bahwa setiap tindakan digital dicatat oleh Allah dan memiliki implikasi moral serta spiritual, mereka akan menunjukkan kontrol diri yang lebih tinggi. Hal ini sangat sesuai dengan konsep moralitas post-konvensional, di mana tindakan positif dilakukan karena kesadaran etis, bukan karena takut hukuman. Dengan demikian, pembinaan spiritual yang dilakukan lembaga pendidikan Islam menjadi kunci untuk mendorong siswa mencapai perkembangan moral tertinggi yang menjadi benteng kuat terhadap cyberbullying.

Kohlberg juga menekankan bahwa perkembangan moral sangat dipengaruhi oleh lingkungan sosial, terutama **lingkungan sekolah**, interaksi dengan guru, serta pembiasaan yang diterapkan dalam sistem pendidikan. Oleh sebab itu, lembaga pendidikan Islam harus membangun ekosistem sekolah yang

mendukung perkembangan moral, mulai dari kurikulum berbasis nilai, pembelajaran PAI yang aplikatif, hingga budaya sekolah yang menjunjung akhlak digital. Guru harus menjadi figur moral yang memberikan teladan melalui perilaku komunikatif yang santun, baik dalam interaksi langsung maupun digital. Ketika sekolah mampu menciptakan lingkungan etis yang konsisten, siswa akan menyerap nilai moral dan menjadikannya standar perilaku, sehingga mereka tidak hanya memahami bahwa cyberbullying itu salah, tetapi juga merasa bertanggung jawab secara moral untuk menghindarinya. Lingkungan yang kondusif secara moral inilah yang membantu siswa bergerak dari tahap moralitas rendah menuju tahap moralitas tinggi.

Dalam teori Kohlberg, kemampuan penalaran moral berkembang melalui diskusi moral, pemecahan dilema etika, dan interaksi kelompok yang mendorong siswa melakukan refleksi diri. Lembaga pendidikan Islam dapat mengimplementasikan strategi ini melalui forum diskusi kelas, kajian ayat Al-Hujurat ayat 11–12, studi kasus cyberbullying, mentoring keagamaan, dan halaqah tarbiyah yang membahas implikasi moral dari perilaku digital. Diskusi mengenai dilema moral digital—misalnya apakah boleh menyebarkan meme ejekan, atau apakah sah memposting ulang sesuatu yang memalukan seseorang—akan membantu siswa membentuk kemampuan penalaran moral tingkat tinggi. Dengan pembelajaran seperti ini, siswa tidak hanya mengetahui larangan cyberbullying secara normatif, tetapi juga mampu memahami alasan moral dan kemanusiaan yang mendasarinya, sebagaimana ditekankan dalam moral reasoning theory.

Kohlberg juga menyatakan bahwa perkembangan moral tidak dapat dicapai hanya melalui ceramah atau nasihat, tetapi harus melalui internalisasi nilai yang konsisten, penguatan positif, dan pembiasaan perilaku moral. Lembaga pendidikan Islam dapat menerapkan ini melalui program pembiasaan seperti daily akhlak reminders, literasi digital Islami, reward bagi perilaku digital positif, serta penanganan kasus cyberbullying dengan pendekatan edukatif dan restoratif. Jika siswa secara terus-menerus diperlihatkan contoh komunikasi santun, diberi penghargaan atas sikap digital yang baik, dan dilibatkan dalam proses penyelesaian konflik, mereka akan semakin matang secara moral. Penguatan ini membantu siswa berpindah dari moralitas pre-konvensional (takut hukuman) menuju moralitas konvensional dan bahkan post-konvensional yang berdasarkan kesadaran pribadi. Dengan demikian, pembiasaan perilaku akhlak digital di sekolah Islam merupakan strategi yang sejalan dengan teori perkembangan moral Kohlberg.

Penerapan teori perkembangan moral Kohlberg di lingkungan pendidikan Islam menunjukkan bahwa pencegahan cyberbullying memerlukan pendekatan jangka panjang yang terstruktur dan berkelanjutan. Lembaga pendidikan Islam harus memastikan bahwa nilai Qur'ani, akhlak digital, literasi media, dan disiplin teknologi terintegrasi ke dalam seluruh aspek pendidikan, tidak hanya dalam materi pelajaran tetapi juga dalam budaya sekolah dan hubungan antarwarga sekolah. Dengan menumbuhkan perkembangan moral dari tahap terendah hingga tertinggi, sekolah Islam dapat menghasilkan generasi yang tidak hanya cerdas dalam teknologi, tetapi juga matang secara moral, mampu mengendalikan diri, dan memiliki empati dalam menggunakan media digital. Ketika siswa telah mencapai moral reasoning tingkat tinggi sebagaimana dijelaskan Kohlberg, cyberbullying tidak lagi menjadi ancaman besar, karena mereka telah memiliki kesadaran etis bahwa menjaga kehormatan dan kedamaian adalah kewajiban moral, sosial, dan spiritual. Dengan demikian, lembaga pendidikan Islam berperan strategis dalam membangun generasi digital yang beradab, bermoral, dan siap menghadapi tantangan zaman.

## CONCLUSION

The prevention of cyberbullying in the school environment is a strategic responsibility of Islamic educational institutions, which not only function as centers of academic learning but also as institutions for shaping students' morality and digital character. Through approaches grounded in Qur'anic values, the example of the Prophet, and a deep understanding of Kohlberg's Theory of Moral Development, Islamic educational institutions are able to guide students to progress from lower stages of morality — driven by punishment and self-interest — toward higher stages of morality that emphasize self-awareness, social responsibility, and universal ethical principles. This effort can be realized through strengthening character-based curricula, integrating digital literacy, cultivating ethical media habits, providing teacher role modeling, and fostering collaboration among schools, parents, and the community to create an educational ecosystem that is safe, humane, and civilized. In this context, preventing cyberbullying cannot be carried out merely reactively; it must be preventive, systematic, and continuous so that students not only refrain from negative behavior but also develop the moral capacity to make the right decisions in their digital interactions. Thus, Islamic educational institutions serve as the primary pillar in building a generation that is not only intellectually capable but also spiritually mature, wise in using technology, and sensitive to humanitarian values in every action — both

in the real world and in digital spaces.

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