AKHLAK BASED DIGITAL LITERACY: ISLAMIC EDUCATION'S ROLE IN MITIGATING ADOLESCENT CYBERBULLYIN AMONG MUSLIM ADOLESCENTS

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Abstract: The rapid development of information and communication technology has transformed social interaction patterns among adolescents, particularly through digital platforms such as social media and messaging applications. Along with these advancements, new challenges have emerged, including the rise of cyberbullying, which manifests in the form of insults, slander, threats, and other forms of online harassment. This phenomenon negatively affects adolescents' mental health, self-esteem, and social well-being. For Muslim youth, cyberbullying is not only a social problem but also a moral issue that contradicts Islamic ethical principles. Islamic teachings emphasize kindness, responsibility, and respectful communication, both offline and online. This research employs a library research method to analyze the role of Islamic Religious Education (PAI) in addressing cyberbullying based on literature from credible academic sources. The findings reveal that PAI contributes

significantly as a moral protector, a foundation for Islamic-based digital literacy, a medium for character development, and a guide for teachers to act as digital role models. Despite its effectiveness, challenges remain in curriculum relevance, digital integration, and teaching quality. Therefore, strengthening curriculum innovation, enhancing teacher competence, and fostering collaboration between schools, families, and communities are necessary to optimize the role of Islamic Religious Education in preventing cyberbullying.

Keywords: Cyberbullying, Islamic Religious Education, Digital Ethics

Abstrak: *Pesatnya perkembangan teknologi informasi dan komunikasi telah mengubah pola interaksi sosial di kalangan remaja, terutama melalui platform digital seperti media sosial dan aplikasi perpesanan. Seiring dengan kemajuan ini, muncul pula tantangan baru, termasuk marakrya perundungan siber, yang bermanifestasi dalam bentuk penghinaan, fitnah, ancaman, dan bentuk-bentuk pelecehan daring lainnya. Fenomena ini berdampak negatif terhadap kesehatan mental, harga diri, dan kesejahteraan sosial remaja. Bagi remaja Muslim, perundungan siber bukan hanya masalah sosial, tetapi juga isu moral yang bertentangan dengan prinsip-prinsip etika Islam. Ajaran Islam menekankan kebaikan, tanggung jawab, dan komunikasi yang saling menghormati, baik secara luring maupun daring. Penelitian ini menggunakan metode riset kepustakaan untuk menganalisis peran Pendidikan Agama Islam (PAI) dalam mengatasi perundungan siber berdasarkan literatur dari sumber-sumber akademis yang kredibel. Temuan penelitian menunjukkan bahwa PAI berkontribusi signifikan sebagai pelindung moral, fondasi literasi digital berbasis Islam, media pengembangan karakter, dan panduan bagi guru untuk bertindak sebagai panutan digital. Meskipun efektif, masih terdapat tantangan dalam hal relevansi kurikulum, integrasi digital, dan kualitas pengajaran. Oleh karena itu, penguatan inovasi kurikulum, peningkatan kompetensi guru, dan pembinaan kerjasama antara sekolah, keluarga, dan masyarakat diperlukan untuk mengoptimalkan peran Pendidikan Agama Islam dalam mencegah perundungan siber.*

Kata Kunci: *Perundungan Siber, Pendidikan Agama Islam, Etika Digital*

INTRODUCTION

The development of information and communication technology in the digital era has had a significant impact on people's lives, especially among teenagers. The presence of social media, messaging apps, and various other digital platforms not only facilitates interaction but also opens up new opportunities for various forms of deviant behavior. One of the most prevalent phenomena is cyberbullying, an act of bullying or violence carried out through digital media. This can take the form of insults, spreading slander, harassment, and even threats made online. This phenomenon not only causes psychological harm but can also lead to

decreased self-confidence, impaired mental health, and even lead to reckless actions such as self-harm.[1]

Among Muslim youth, cyberbullying is a serious challenge that must be addressed. Adolescence is a period of identity discovery that is highly susceptible to environmental influences, including the virtual world.[2] Religious values, which should guide our lives, are often neglected when interacting in the digital space. Yet, Islamic teachings require every Muslim to guard their words and actions, both in the real world and online. The Quran and Hadith explicitly forbid hurting others, criticizing, insulting, and spreading hatred, as these actions contradict the noble morals taught by the Prophet Muhammad (peace be upon him).

Islamic Religious Education (PAI) has a very important role in providing understanding, guidance, and instilling moral and spiritual values in adolescents.[3] Through religious education, Muslim youth are expected to internalize Islamic teachings in every aspect of their lives, including their use of technology. Islamic Religious Education (PAI) is not merely about mastering religious knowledge, but also serves as a means of character development, enabling youth to behave wisely, ethically, and responsibly in the digital world. Thus, Islamic religious education serves as a moral bulwark that can prevent and address cyberbullying among Muslim youth.

Based on this background, it is important to further examine the role of Islamic Religious Education (PAI) in addressing cyberbullying among Muslim adolescents. This study aims to fill this literature gap by presenting a comprehensive analysis of PAI's multidimensional role not only as a moral protector but also as a foundation for Islamic-based digital literacy and a guide for teachers as digital role models. The study's primary contribution is to explicitly map out relevant integrative PAI strategies for addressing current cyberbullying challenges, providing a theoretical framework for developing an adaptive and solution-oriented curriculum.

METHOD

This research employs the Systematic Literature Review (SLR) method, following the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol to ensure transparency, rigor, and reproducibility. This method was chosen because it allows for an in-depth understanding of the topic through a comprehensive synthesis of existing scientific literature, enabling the identification of patterns, gaps, and theoretical foundations without direct field

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[1] Pham, P. T. L., V. T. H. Vu, N. H. Nguyen, and T. L. Nguyen. "Online Time, Experience of Cyber Bullying and Practices to Cope with It Among High School Students in Hanoi." Health Psychology Open 7, no. 1 (2020).

[2] Bukhori, B., Nuriyyatiningrum, N. A. H., Zikrinawati, K., Liem, A., Wahib, A., & Darmu'in, D. (2024). *Determinant factors of cyberbullying behaviour among Indonesian adolescents.* International Journal of Adolescence and Youth, Vol. 29, Article **2**295442**.**

[3] Nova Mutiara Dewi, Nahidah J. Abdulhassan, and Hafiz Abdul Quddoos. "The Influence of Islamic Religious Education Learning in Forming Students' Character and Noble Morals." Jurnal Pendidikan Agama Islam Indonesia (JPAII) Vol. 6, No. 1 (2024–2025).

data collection. The research specifically focuses on analyzing the role of Islamic Religious Education (PAI) in addressing cyberbullying behavior among Muslim adolescents[4].

The research process was conducted in several systematic stages:

1. Search Strategy**:** A comprehensive literature search was performed across reputable academic databases, including Google Scholar, the Directory of Open Access Journals (DOAJ), and indexing services for national journals (e.g., SINTA). The search utilized targeted keyword combinations such as 'cyberbullying' AND 'Islamic education', 'digital ethics' AND 'Muslim adolescents', and their equivalents in Indonesian.

2. Screening and Selection**:** The initial search yielded approximately 100 articles. A rigorous screening process was then applied based on predefined inclusion and exclusion criteria. The inclusion criteria prioritized empirical studies, theoretical analyses, and literature reviews published in credible journals (particularly SINTA-indexed and international publications) within the last decade, focusing on Islamic education, digital behavior, and youth. Articles deemed irrelevant, lacking credible methodology, or outside the scope were excluded. This process refined the pool to 20 core articles that were most pertinent and methodologically sound[5].

3. Analysis and Synthesis**:** The selected articles were subjected to a detailed content and thematic analysis. The researcher analyzed each source to identify key ideas, findings, theoretical perspectives, and practical recommendations related to cyberbullying and the role of Islamic Religious Education. These findings were then synthesized to build a comprehensive, interconnected, and critical understanding of the research problem.

The final stage involved compiling and organizing the analytical results into a coherent scientific narrative, offering a synthesized overview of the phenomenon and the solutions derived from Islamic educational values.

Limitations and Practical Implications, It is crucial to acknowledge the inherent limitations of this library-based methodology. The most prominent limitation is the absence of primary empirical data from fieldwork, such as surveys, interviews, or case studies involving students, teachers, or specific institutions. Consequently, the conclusions are interpretive and theoretical, synthesized from existing literature. This may create a potential gap between the theoretical recommendations and specific, dynamic realities in diverse educational contexts, where local factors like culture, resources, and policies significantly influence implementation.

However, these limitations do not diminish the study's relevance. On the contrary, the systematic synthesis establishes a robust theoretical foundation and provides actionable insights for practitioners:

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[4] Guntur Putra Jaya, Idi Warsah, and Muhammad Istan. "Kiat Penelitian Dengan Model Pendekatan Telaah Kepustakaan." TIK ILMEU Jurnal Ilmu Perpustakaan Dan Informasi 7, no. 1 (2023): 117–17.

[5] Chigbu, U. E., S. O. Atiku, and C. C. Du Plessis. "The Science of Literature Reviews: Searching, Identifying, Selecting, and Synthesising." Publications 11, no. 1 (2023): 2.

a   For Curriculum Developers and Institutions: The findings on PAI's multidimensional role can inform the design of a more adaptive and contextual curriculum. This involves integrating Islamic-based digital literacy modules that explicitly link ethical principles (e.g., *qaulan sadīdan*, *qaulan karīman*) to online behavior, developing relevant teaching materials, and utilizing case study analyses from an Islamic perspective[6].

b   For Islamic Religious Education Teachers: This research underscores teachers' role as digital role models (*uswah hasanah*). It supports the need for professional development programs to enhance teachers' digital competency, equipping them with skills for mediating cyberbullying cases educationally and spiritually, and integrating religious values with contemporary digital issues in teaching[7].

c   For Schools and Parents: The study highlights the necessity of collaboration between schools, families, and communities. Schools can formulate anti-cyberbullying policies grounded in Islamic values, while parents can be guided to support responsible social media use at home, reinforcing the moral education provided in school[8].

Thus, while not presenting direct empirical data, this systematic review offers a clear theoretical roadmap. It provides insights that can be adapted to build a safer, more ethical digital ecosystem for Muslim adolescents, transforming Islamic Religious Education from a doctrinal subject into a dynamic and relevant moral framework for the digital age.

RESULTS AND DISCUSSION

Based on a literature review and analysis of various previous studies, it was found that Islamic Religious Education (PAI) plays a strategic role in preventing and overcoming cyberbullying among adolescents. Overall, the role of PAI in preventing and overcoming cyberbullying goes beyond theoretical learning. The strategic contribution of this research is the discovery of the multidimensional role of PAI: PAI as a Moral Protector: Becoming a spiritual bulwark against deviant digital behavior. The Foundation of Islamic-Based Digital Literacy: Integrating technological skills with Islamic ethics, making it a relevant moral guide. PAI Teachers as Uswah Ḥasanah Digital: Emphasizing the importance of teachers not only teaching ethics, but also practicing them as online role models. The discovery that PAI can be adapted to create digital literacy based on Islamic values is an important novelty. It offers the view that PAI is not just a conventional subject, but

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[6] Andriani, Astri Dwi. "Digital Literacy as a Media for Da'wah Communication in Overcoming Disaster Hoaxes in Cianjur Regency." Jurnal Ilmu Dakwah 17, no. 2 (2023): 373–96

[7] Wardana, Tirta Rega, Zainal Arifin, and Hannina Roisyah. "REVITALIZING the ROLE of TEACHERS in ENHANCING the EFFECTIVENESS of ISLAMIC RELIGIOUS EDUCATION in the DIGITAL ERA." AL-ADABIYAH: Jurnal Pendidikan Agama Islam 6, no. 1 (2025): 61–74.

[8] Nisa, Fitria Khairum, Tri, Rr Yunita Puspandari, and Satrio Ageng Rihardi. "PENINGKATAN LITERASI MEDIA SOSIAL BAGI ORANG TUA." Journal of Community Service in Public Education 3, no. 1 (2023): 41–48.

a moral framework that is adaptive to the challenges of the digital era.

1. **Religious Education as a Protective Factor**

Islamic religious education acts as a bulwark that can protect adolescents from deviant behavior, including cyberbullying. Research conducted by Baidi Bukhori et al., (2024) shows that the stronger adolescents' understanding and internalization of religious values, the lower their likelihood of engaging in bullying, both directly and through digital media. These findings indicate a negative correlation between religiosity and aggressive digital behavior, suggesting that religious education plays a crucial role in shaping character and ethics in digital media.[9]

This protective role arises because religious education provides a moral and spiritual foundation that guides adolescents to be cautious in their behavior and speech. Islamic moral values, such as qaulan sadīdan (speaking truthfully), qaulan karīman (speaking politely and respectfully), and the prohibition against backbiting, slander, and namimah (slandering) serve as guidelines for online interactions. These values exist not only as formal rules but also serve as an internal self-control mechanism that serves to curb aggressive behavior, especially in digital spaces that tend to be free and difficult to monitor.[10]

Thus, Islamic Religious Education serves not only as a subject providing theoretical knowledge but also as a means of developing moral awareness that grows from spirituality. Through the process of internalizing values, students learn to discern and be accountable for their actions, both in real life and online. This makes religious education a crucial factor in preventing cyberbullying among adolescents.

2. **Islamic-Based Digital Literacy**

Islamic-based digital literacy is a learning approach that focuses not only on technical skills in using technology but also on instilling Islamic moral and ethical values in every digital activity. Research by Suryani et al., (2024) shows that digital literacy programs developed with an Islamic foundation can increase students' ethical awareness when interacting in digital spaces. Through this learning model, students are not only trained to understand how to sort information, identify fake news, or maintain data security, but are also encouraged to understand the moral consequences of every action taken online.[11]

In this context, Islamic-based digital literacy emphasizes that the principles of etiquette in life are not limited to physical space but must also be

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[9] Baidi Bukhori, Nadya Ariyani Hasanah Nuriyyatiningrum, Khairani Zikrinawati, A. Liem, A. Wahib, and Darmuin Darmuin. "Determinant Factors of Cyberbullying Behaviour Among Indonesian Adolescents." International Journal of Adolescence and Youth 29, no. 1 (2024).

[10] Siregar, M. N., R. Rahman, Z. Zailani, Z. Darussamin, M. A. Abduh, A. M, and D. Darusman. "Literary Ethics In The Perspective Of Ḥadīth And Its Implications For Gen Z In Facing The Digital Era." Tajdid: Jurnal Ilmu Ushuluddin 24, no. 1 (2025): 108–43.

[11] Suryani, Fahmi, M. Mustofa, and Muhammad Syifaul Muntafi. "Digital Literacy Based on Islamic Values to Improve Risk Perception and Critical Thinking Among Muslim Adolescents." Psikis Jurnal Psikologi Islami 10, no. 1 (2024): 80–90.

applied in the digital realm. Islamic teachings such as maintaining the honor of others, avoiding prejudice, and avoiding demeaning or harmful behavior serve as fundamental guidelines for online behavior.[12] In other words, the digital space is not seen as a value-free realm, but as a part of life that must be lived responsibly and with spiritual awareness.

These findings demonstrate that Islamic Religious Education (PAI) has the adaptive capacity to respond to the challenges of the digital era. Therefore, the Islamic Religious Education (PAI) curriculum needs to be developed to be more contextual by incorporating digital literacy elements based on Islamic ethics. This approach is expected to produce a generation that is not only adept at using technology but also wise in its use. Through this integration, religious learning becomes not just theory but also a guide to life relevant to the changing times and the needs of the modern generation.

3. **The Role of Islamic Education Teachers as Digital Role Models**

In the context of modern education, the role of Islamic Religious Education teachers extends beyond delivering material in the classroom to serving as role models in digital life. Abdul Wahid Zaini. (2023) research confirms that Islamic Religious Education teachers play a strategic role in shaping students' digital ethics through concrete examples of their behavior on social media. Teachers not only provide theory about Islamic morality but also demonstrate how these values are implemented in everyday digital interactions.[13]

The principle of exemplary behavior, or uswah hasanah, is at the heart of this educational process. When Islamic Education teachers demonstrate polite behavior during online communications, provide constructive comments, or avoid provocative content or hate speech, students will see these behaviors as concrete reflections of the Islamic teachings they are learning.[14] Thus, teachers serve as bridges between theory and practice, between knowledge and understanding.

More than just role models, Islamic Religious Education teachers also serve as mediators and counselors in handling cyberbullying cases within the school environment. Teachers can facilitate healthy communication through an educational, empathetic, and spiritual approach, enabling students to understand the emotional, social, and moral impacts of deviant behavior

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12 Adawiyah, R., and Moch. B. U. B. Arifin. "The Role of Islamic Social Media Etiquette in Shaping Students' Online Behavior: A Case Study of Eighth-Grade MTs Students." Journal of Educational Research and Practice 3, no. 2 (2025): 307–320

13 Zaini, Abdul Wahid. "Beyond the Curriculum: Exploring the Influence of Islamic Values and Teacher Role Models on Student Character Formation." Afkarina: Journal of Islamic Thought and Education 9, no. 1 (2023): 23–34.

14 Ruswandi, A., D. Junaedi, A. Abdul, and K. Rahmatullah. "Uswah Hasanah as a Methodology of Islamic Education." TARBAWY: Indonesian Journal of Islamic Education 9, no. 2 (2022): 168–83.

online.[15] This approach is not purely punitive, but rather emphasizes awareness-raising, relationship building, and character building.

Through their dual roles as educators, mentors, and digital role models, Islamic Religious Education teachers have a significant contribution to building a digital literacy culture based on Islamic values and encouraging the birth of a generation that is wiser, more civilized, and more responsible in using technology.

4. Understanding Religion as a Moral Filter

A strong religious understanding serves as a moral filter for students in navigating the fast-paced, free, and open dynamics of the digital space.[16] Various studies have shown that students with a strong religious foundation tend to be better able to control their actions and speech when interacting through social media.[17] This is because internalized religious values become more than just knowledge but also develop into life principles that guide behavior, even in virtual spaces where social controls are often minimal.

In practice, religious-based moral filters help students be more careful before posting, commenting, or sharing information. They learn to distinguish between acceptable behavior and those that should be avoided, not out of fear of punishment, but out of a spiritual awareness that every action will be accounted for. This value strengthens their ability to refrain from impulsive, aggressive, or provocative behavior that often occurs in digital interactions.[18]

These ingrained religious values then encourage more ethical and responsible digital behavior. For example, students are not easily provoked to spread hoaxes, are not tempted to demean, mock, or intimidate others, and do not engage in defamation or hate speech. Instead of engaging in negative behavior, they prefer to use digital media as a means to learn, share knowledge, do good, and foster harmonious communication with others.

Thus, religious understanding serves not only as a cognitive aspect but also as a moral and spiritual foundation that fosters moderate, rational, and civilized attitudes toward technology use. This role makes religious education highly relevant in developing the character of a digital generation that is intelligent, ethical, and self-controlled in various situations online.

5. Challenges of Implementation and the Future of Islamic Education in the Issue of Cyberbullying

Although Islamic Religious Education has made a significant contribution to preventing and reducing cyberbullying, its implementation still faces several

[15] Putra, H. R., A. F. Rohmani, and L. Abdulhakim. "Empowering Muslim Adolescents Through Progressive Islamic Digital Literacy to Combat Cyberbullying." Multicultural Islamic Education Review 3, no. 1 (2025): 53–62.

[16] Andok, M. "Religious Filter Bubbles on Digital Public Sphere." Religions 14, no. 11 (2023): 1359.

[17] Dossi, F., A. Buja, and L. Montecchio. "Association Between Religiosity or Spirituality and Internet Addiction: A Systematic Review." Frontiers in Public Health 10 (2022).

[18] Adeni, S., and M. A. Harahap. "Islamic Values and Digital Media Ethics in Santri-Family Communication in the Digital Era." INJECT (Interdisciplinary Journal of Communication) 10, no. 1 (2025): 681–694.

challenges that require attention. These challenges relate not only to the curriculum but also to the quality of teaching, the availability of research, and the relevance of learning to today's digital needs of students. Several implementation challenges warrant attention:

Table 1: Challenges and impacts

Challenges	Impact
Lack of longitudinal research	It is difficult to measure the long-term impact.
Variation in teaching quality	Inconsistency of results across schools
Digital literacy is not yet integrated	Less relevant to developments in the digital era

One major challenge is the lack of longitudinal research on the effectiveness of Islamic Religious Education in shaping students' digital behavior. Without long-term data, it is difficult to determine the extent to which religious education consistently impacts adolescents' digital character development. This creates a knowledge gap between theory and practice, limiting the development of evidence-based curricula.[19]

Furthermore, there is variation in the quality of Islamic Religious Education (PAI) teaching across schools. Differences in competency, pedagogical approaches, and teacher backgrounds contribute to inconsistent learning outcomes. In some schools, Islamic Religious Education has become a powerful tool for developing digital character, while in others, learning still focuses on memorization and lectures without integrating modern digital contexts.[20]

The next challenge is the lack of systematic integration of digital literacy into Islamic Religious Education (PAI) learning. Much of the material remains conventional and fails to link Islamic values to digital phenomena, such as commenting ethics, privacy protection, information dissemination, and responses to online provocation. As a result, students navigate the digital space without the moral foundations relevant to the technological realities they face every day.[21]

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[19] Lopez, A. B., V. W. Huynh, and A. J. Fuligni. "A Longitudinal Study of Religious Identity and Participation During Adolescence." Child Development 82, no. 4 (2011): 1297–1309.

[20] Selly, S., Laila Nursafitri, Iri Hamzah, Rita Zunarti, Darmanto, Fitriyah, Bima Fandi Asy'arie, and N. Muhammad. "Innovative Digital Media in Islamic Religious Education Learning." Jurnal Pendidikan Agama Islam 21, no. 1 (2024): 40–59.

[21] Diyah Mintasih, Sukiman Sukiman, and Sigit Purnama. "Integration of Digital Technology in Islamic Religious Education Learning: A Qualitative Study on Teachers' Competence and Implementation Models in Secondary Schools." Jurnal Pendidikan Islam 13, no. 1 (2024): 85–96.

Given these challenges, the future of Islamic Religious Education in addressing cyberbullying requires strategic steps. Curriculum modernization is a crucial element to make religious education more adaptive and relevant to current developments. Islamic Religious Education teachers also need to improve their competencies, both in digital literacy and contextual learning methods based on students' real-life problems.

Furthermore, Islamic Religious Education (PAI) cannot function in isolation. Cyberbullying prevention will be far more effective if schools, parents, and the community collaborate to build a healthy, respectful, and civilized digital culture. With this collaboration, Islamic Religious Education can develop into a moral foundation that is not only taught but also lived out in students' daily lives, both in the real world and online.

From the analyzed results and discussion, it can be concluded that Islamic Religious Education plays a strategic, adaptive, and multidimensional role in preventing and addressing cyberbullying. Its successful implementation is primarily determined by the synergy between values education, Islamic digital literacy, teacher role models, and social support.

CONCLUSION

Based on the analysis of previous research, it can be concluded that Islamic Religious Education (PAI) plays a strategic and multidimensional role in preventing and addressing cyberbullying among adolescents. This role is evident not only in the cognitive realm through the delivery of religious theory, but also in the internalization of moral values, the formation of digital ethical character, and the regulation of student behavior in virtual communication spaces.

First, internalizing Islamic values makes Islamic Religious Education an effective protective factor. A sound understanding of religion helps students develop self-control, making them more careful, responsible, and ethical in using digital technology. Islamic moral principles, such as being mindful of one's words, avoiding slander and lies, and respecting human dignity, serve as a moral compass in a digital ecosystem that tends to be value-free.

Second, the integration of Islamic-based digital literacy has proven relevant to the needs of the digital age. Through a curriculum that connects technological competencies with Islamic ethics, students will not only become proficient in using digital devices but also be able to fulfill their roles as responsible, critical, and civilized technology users.

Third, Islamic Religious Education (PAI) teachers play a crucial role in this process as uswah hasanah (good examples) or digital role models. The presence of teachers as role models not only strengthens the internalization of values but also provides a concrete representation of how Islamic ethics are applied in the digital space. Furthermore, teachers act as mediators and counselors in resolving cyberbullying cases through an educational and spiritual approach.

Fourth, students' inherent religious understanding serves as a moral filter that helps them discern their actions, restrain impulses of digital aggression, and avoid destructive behavior on social media. These values foster positive digital behaviors oriented toward kindness, empathy, and usefulness.

However, the effectiveness of Islamic Religious Education (PAI) implementation in

the context of cyberbullying still faces challenges. The lack of long-term research, varying teaching quality, and the suboptimal integration of digital literacy into the curriculum highlight the need for paradigm and strategy reform. Curriculum modernization, teacher competency enhancement, and collaboration between schools, families, and the community are crucial steps to strengthen the role of Islamic Religious Education (PAI) in the digital era.

Thus, Islamic Religious Education has great potential to become a relevant and solution-oriented moral foundation in addressing the phenomenon of cyberbullying. Through an adaptive, integrative, and collaborative approach, Islamic Religious Education can help shape a digital generation that is not only technologically savvy but also has character, manners, and responsibility in accordance with Islamic values.

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