






-  Published online: 7 Feb 2026
-  [Submit](#) your article to this journal
-  [View](#) related and/or other articles in this issue

Preventive and Curative Studies in Reducing Cyberbullying: A Comparative Analysis from Psychological and Islamic Perspectives

Karimulloh and Ade Nursanti

To cite this article:

Karimulloh, and Ade Nursanti. 2026. "Preventive And Curative Studies In Reducing Cyberbullying: A Comparative Analysis From Psychological And Islamic Perspectives." *Australian Journal of Islamic Studies* 11 (1):e101. <https://ajis.com.au/index.php/ajis/article/view/1121>.

PREVENTIVE AND CURATIVE STUDIES IN REDUCING CYBERBULLYING: A COMPARATIVE ANALYSIS FROM PSYCHOLOGICAL AND ISLAMIC PERSPECTIVES

Karimulloh* and Ade Nursanti**

Abstract: Internet usage in Indonesia is high; however, many internet users have become victims of bullying on social media platforms. In several cases, cyberbullying has even led to fatal outcomes. Islam bans cyberbullying behaviour and Indonesia is a country with a Muslim majority. Therefore, this study examines preventive and curative measures to reduce cyberbullying behaviour from psychological and Islamic perspectives with a focus on the school environment. A comparative research method is employed by reviewing and studying references from psychology and Islam. The results of examining preventive and curative studies show that psychology and Islamic science agree that preventing cyberbullying behaviour is the responsibility of all parties: students, teachers, the school environment (friends), and parents. The difference between the two can be seen from the more detailed psychological science in terms of the technical prevention of cyberbullying behaviour. Meanwhile, in Islamic science, the technicalities are left to individuals. At the same time, Islam regulates norms, manners, and significant concepts in *muamalah* (social interactions), in the real world and cyberspace, including the prevention of cyberbullying.

Keywords: *cyberbullying, Islam, psychology*

INTRODUCTION

Indonesia has a high number of internet users. Almost everyone uses the internet in their daily lives, particularly because it is accessible 24 hours a day, making it increasingly appealing. According to a 2024 survey by the Indonesian Internet Service Providers Association (APJII), the number of active internet users in Indonesia reached 221.56 million,

* Karimulloh is a permanent lecturer in the Faculty of Psychology, Universitas YARSI, Indonesia. He received his doctorate in Sharia and law from Omdurman Islamic University, Sudan. His research focuses on Islamic studies, Islamic psychology, and Islamic law. His bio is available at <https://orcid.org/0009-0007-9838-2025>. Email: karimulloh@yarsi.ac.id.

** Ade Nursanti is a permanent lecturer in the Faculty of Psychology, Universitas YARSI, Indonesia. She received her doctorate in psychology from the Universitas Indonesia. Her research focuses on educational psychology, specifically examining cyberbullying and bullying within the academic context. Email: ade.nursanti@yarsi.ac.id.

accounting for approximately 79.5% of the total population of 278.69 million. The age group 12–27 years (Generation Z) constitutes the most significant proportion of internet users (34.4%), followed by 28–41 years (Millennials) at 30.6% and 42–59 years (Generation X) at 18.9%.¹

Social media constitutes a significant component of internet usage. The use of social media has positive and negative impacts on its users, especially since most users are school-aged children. On the positive side, social media facilitates interpersonal interactions and enables the rapid dissemination and exchange of information. However, its adverse impacts on school-aged users include delays in completing academic tasks due to addiction to gadgets (online games) or social media (TikTok videos, posts or comments on Instagram), and exposure to pornography.² Another serious problem arising from the use of social media is cyberbullying.

According to research undertaken by the APJII, a significant number of internet users in Indonesia have become victims of bullying on social media, with a prevalence rate of approximately 49% among 5,900 respondents.³ A UNICEF survey further revealed that many children lack adequate knowledge of online safety. Approximately 13.4% of children admitted to having accounts hidden from their parents, while 42% reported feeling uncomfortable or fearful due to negative online experiences. Moreover, 50.3% had been exposed to pornographic images on social media, and 48% had experienced bullying from other children.⁴ These statistics indicate that the rate of cyberbullying in Indonesia remains high. As reported by Kompas, citing the Ministry of Communication and Digital Affairs (KomDiGi), 48% of children and adolescents who have accessed the internet have been exposed to cyberbullying.⁵ This phenomenon represents a global issue, as studies have shown that cyberbullying significantly contributes to suicidal behaviours among adolescents.⁶ Other consequences of cyberbullying include psychological symptoms experienced by the perpetrators, such as

¹ APJII, “APJII Jumlah Pengguna Internet Indonesia Tembus 221 Juta Orang” [APJII Report: The Number of Internet Users in Indonesia Reaches 221 Million], February 7, 2024, <https://apjii.or.id/berita/d/apjii-jumlah-pengguna-internet-indonesia-tembus-221-juta-orang#>.

² Ines Tasya Jadidah et al., “Pengaruh Media Digital terhadap Sosial Budaya pada Anak Usia Sekolah” [The Effect of Digital Media on Social Culture in School-Age Children], *Jurnal Multidisipliner Kapalamada 2*, no. 4 (2023), <https://pdfs.semanticscholar.org/5a80/c17a4f537b788957ac8bea4bbabfb6a0dec9.pdf>.

³ Yudha Pratomo, “49 Percent of Netizens in Indonesia Have Experienced ‘Bullying’ on Social Media,” *kompas.com*, May 16, 2019, <https://lipsus.kompas.com/elmino/read/2019/05/16/08290047/49-persen-netizen-di-indonesia-pernah-mengalami-bullying-di-medsos>; News Desk, “Half of all Netizens in Indonesia Victims of Cyberbullying: Study,” *The Jakarta Post*, May 16, 2019, <https://www.thejakartapost.com/life/2019/05/16/half-of-all-netizens-in-indonesia-victims-of-cyberbullying-study.html>.

⁴ Karen Muller, Astrid Gonzaga Dionisio, and Sanghyun Park, Pengetahuan dan Kebiasaan Daring Orang Tua dan Anak-Anak di Indonesia [Online Knowledge and Digital Habits of Parents and Children in Indonesia] (United Nations Children’s Fund Indonesia, 2023), 55, 99, 105, <https://www.unicef.org/indonesia/id/perlindungan-anak/laporan/pengetahuan-dan-kebiasaan-daring-anak-di-indonesia-sebuah-kajian-dasar-2023>.

⁵ Kiki Safitri, “Menkomdigi: 48 Persen Anak Pengguna Internet Mengalami Perundungan Online” [The Ministry of Communication and Digital Affairs (MenKomDiGi): 48 Percent of Child Internet Users Experience Online Bullying], *kompas.com*, July 4, 2025, <https://nasional.kompas.com/read/2025/07/04/17354401/menkomdigi-48-persen-anak-pengguna-internet-mengalami-perundungan-online.%0A>.

⁶ Kurniawan Kurniawan et al., “Dampak Cyberbullying terhadap Risiko Bunuh Diri pada Remaja: Narrative Review” [The Impact of Cyberbullying on the Risk of Suicide in Adolescents: Narrative Review], *Jurnal Kesehatan Poltekkes Palembang* 19, no. 1 (2024): 8, <https://doi.org/10.36086/jpp.v19i1.2012>.

distress, interpersonal sensitivity, depression, hostility, phobic anxiety, paranoia, and psychotic symptoms.⁷

From an Islamic perspective, cyberbullying can be understood as an act of humiliating or demeaning others, as perpetrators of cyberbullying often attempt to undermine the mental and emotional wellbeing of their victims.⁸ Islam explicitly prohibits such behaviour and strongly discourages actions that degrade the dignity of others. This prohibition is clearly stated in the Qur'an, Surah al-Hujurat (49:11):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them. Nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another or use offensive nicknames. Wretched is the name of disobedience after faith. And whoever does not repent—then it is those who are the wrongdoers.

This verse explains that a Muslim is prohibited from insulting or belittling others, whether in matters of religion, economic status, physical appearance, personal faults, or past mistakes, since the person being ridiculed may, in fact, be better in the sight of God than the one who mocks.⁹ Such behaviour of insulting and ridiculing others constitutes a form of cyberbullying in the contemporary context. Therefore, individuals who engage in cyberbullying are considered *zālim* (wrongdoers). Moreover, if they do not repent, they will be counted among the *mufliṣ* (spiritually bankrupt) in the Hereafter, as stated in a hadith narrated by Imam Muslim:¹⁰

إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضْرَبَ هَذَا فَيُعْطَىٰ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَىٰ مَا عَلَيْهِ أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ.

The *mufliṣ* (the bankrupt person) from among my followers is the one who will come on the Day of Resurrection having performed prayers, fasting, and giving alms. However, during his lifetime, he insulted and falsely accused others, consumed others' wealth unjustly, shed blood, and struck people without right. Consequently, those whom he wronged will be recompensed with his good deeds. When his good deeds are exhausted, their sins will be transferred to him, and he will then be cast into the Hellfire.

⁷ Allison M. Schenk, William J. Fremouw, and Colleen M. Keelan, "Characteristics of College Cyberbullies," *Computers in Human Behavior* 29, no. 6 (2013): 2323, <https://doi.org/10.1016/j.chb.2013.05.013>.

⁸ Adnan Adnan and Dwi Indri Cahyani, "Cyberbullying di Media Sosial dalam Perspektif Al-Qur'an" [Cyberbullying on Social Media in the Qur'anic Perspective], *Muhkamat: Jurnal Ilmu Al-Quran Dan Tafsir* 1, no. 1 (2022): 39, <https://journal.iainlhokseumawe.ac.id/index.php/muhkamat/article/view/884>.

⁹ Saiful Anwar, "Internalisasi Nilai Pendidikan Akhlak dalam Surat Al-Hujurat dalam Tafsir Fi Zilalil Qur'an" [Internalisation of Moral Education Values in Surat Al-Hujurat Based on Fi Zilal al-Qur'an], *Journal of Islamic Education* 6, no. 1 (2021): 5, <https://ejournal.letiges.or.id/index.php/jie/article/view/190>.

¹⁰ Muslim bin Al-Hajaj Al-Qusyairi, *Shahih Muslim* (Dar Ihya At-Turats Al-'Arabi, 1999), vol. 4, 1997, hadith no. 2581, <https://dorar.net/hadith/sharh/17173>.

Although cyberbullying behaviour has numerous negative consequences in this world and the Hereafter, some individuals still engage in such actions, particularly in school environments. Therefore, this study examines measures to be undertaken from psychological and Islamic perspectives, whether before the occurrence of cyberbullying (preventive efforts) or after it has occurred (curative efforts). This article will integrate and complement these two fields of knowledge to effectively address the issue of cyberbullying through a combined approach of psychological science and Islamic teachings.

RESEARCH METHOD

This research is a comparative study that examines preventive and curative measures aimed at reducing cyberbullying from psychological and Islamic perspectives. The study was conducted through an extensive process of reading, reviewing, and analysing sources from psychology and Islamic scholarship, using primary and secondary data relevant to the topic.

The primary data sources include the Qur'an, hadith, and psychological studies that specifically discuss cyberbullying. Meanwhile, the secondary data sources consist of exegetical works such as *Tafsīr al-Qurṭubī*, *Tafsīr al-Miṣbāḥ*, and *Tafsīr Ibn Kathīr*, as well as books and academic journals. The literature review in the field of psychology was limited to scholarly publications from the past ten years to ensure contemporary relevance.

Data processing involved selecting and organising information based on coherence, consistency, and relevance to the research problem. This technique was employed to ensure the completeness and functionality of the collected data. The processed data was then analysed descriptively, with findings presented in a qualitative form. Subsequently, a comparative analytical method was applied to contrast psychological knowledge with Islamic teachings regarding preventive and curative approaches to mitigating cyberbullying to generate new insights and draw comprehensive conclusions.

CYBERBULLYING FROM A PSYCHOLOGICAL PERSPECTIVE: PREVENTIVE AND CURATIVE STUDY

Definition of Cyberbullying from a Psychological Perspective

According to Qing Li, cyberbullying refers to the use of electronic communication tools, such as computers, tablets, mobile phones, and websites, to engage in bullying behaviour.¹¹ Robin Kowalski, Susan Limber, and Patricia Agatston define cyberbullying as a form of harassment conducted through emails, instant messages, chat rooms, websites, or digital messages and images sent to mobile phones.¹² Peter K. Smith et al. describe cyberbullying as

¹¹ Qing Li, "New Bottle but Old Wine: A Research of Cyberbullying in Schools," *Computers in Human Behavior* 23, no. 4 (2007): 1779, <https://doi.org/10.1016/j.chb.2005.10.005>.

¹² Robin M. Kowalski, Susan P. Limber, and Patricia W. Agatston, *Cyber Bullying: Bullying in the Digital Age* (Blackwell Publishing, 2008), 1.

aggressive, intentional acts carried out by a group or individual using electronic forms of contact, repeatedly and over time, against a victim who cannot easily defend him or herself.¹³ Meanwhile, Tokunaga provides a synthesised definition derived from various studies, stating that cyberbullying is any behaviour performed through electronic or digital media by individuals or groups that repeatedly communicates hostile or aggressive messages intended to inflict harm or discomfort on others.¹⁴

Types of Cyberbullying

According to Willard, cyberbullying can be categorised into seven distinct forms. The first type is flaming, which refers to short online arguments that involve offensive, vulgar, and aggressive language, often accompanied by insults or threats. The second type, harassment, consists of sending hostile, abusive, and insulting messages repeatedly to the victim. The third form is denigration, which entails spreading false gossip or rumours about the victim to damage their friendships or reputation. The fourth, impersonation, occurs when the perpetrator pretends to be the victim or hacks their account to post content that makes the victim appear unfavourable to others. The fifth type, known as outing and trickery, involves obtaining private or potentially embarrassing information from the victim then forwarding or publicly sharing it to humiliate them. The sixth form of exclusion refers to deliberately excluding an individual from an online group or community to isolate and demean them. Finally, the seventh type, cyberstalking, consists of sending threatening or intimidating messages repeatedly (often involving extortion) that cause the victim to fear for their safety and wellbeing.¹⁵

Preventive Studies on Reducing Cyberbullying from a Psychological Perspective

Research conducted by Qiqi Chen et al. introduced the Game-Based Intervention for School and Cyberbullying for Children (GISCC) program, which is a game designed to prevent cyberbullying among adolescents in China. The findings revealed that the intervention effectively enhanced self-efficacy, improved problem-solving abilities, and promoted mental wellbeing among participants.¹⁶ Furthermore, a systematic literature review conducted by Izabela Zych et al. identified several factors that can safeguard children and adolescents from engaging in bullying and cyberbullying. These protective factors are classified into several domains: (1) Community environment, which includes a positive community atmosphere and a supportive, safe school environment; (2) Family, which involves positive parenting practices,

¹³ Peter K. Smith et al., "Cyberbullying: Its Nature and Impact in Secondary School Pupils," *Journal of Child Psychology and Psychiatry* 49, no. 4 (2008): 376, <https://doi.org/10.1111/j.1469-7610.2007.01846.x>.

¹⁴ Robert S. Tokunaga, "Following you Home from School: A Critical Review and Synthesis of Research on Cyberbullying Victimization," *Computers in Human Behavior* 26, no. 3 (2010): 278, <https://doi.org/10.1016/j.chb.2009.11.014>.

¹⁵ Nancy E. Willard, *Cyberbullying and Cyberthreats: Responding to the Challenge of Online Social Aggression, Threats, and Distress* (Research Press, 2007), 5–13, <https://books.google.co.id/books?id=VyTdG2BTnl4C>.

¹⁶ Qiqi Chen et al., "Effectiveness of Digital Game-Based GISCC Program on Cyberbullying Prevention among Chinese Adolescents," *Child Abuse & Neglect* 161 (2025), <https://doi.org/10.1016/j.chiabu.2025.107293>.

a comfortable home environment, and parental monitoring of technology use; and (3) Peers, where individuals experience healthy friendships, receive positive peer influence, and gain supportive relationships that encourage prosocial behaviour. On the individual level, protective factors such as high self-esteem, empathy, and strong academic performance serve as internal buffers that help prevent involvement in cyberbullying behaviour.¹⁷

Meanwhile, Ade Nursanti et al. conducted a study in Indonesia that provided educational training for guidance and counselling teachers, aiming to equip them with the necessary knowledge and skills to prevent and address cyberbullying among their students.¹⁸ Similarly, Nuri Sadida et al. implemented a Training of Trainers (ToT) program for adolescents to enhance their problem-solving skills, emotional regulation, and ability to avoid bullying and cyberbullying, while also empowering them to educate their peers to promote positive social interactions. The purpose of ToT is to inform student representatives from schools in Jakarta on cyberbullying. This representative is expected to be able to share this knowledge and help schools prevent cyberbullying. This program is designed with five hours of training. Students gain knowledge through lectures, discussions, and group activities. The discussions include understanding cyberbullying, treatment and prevention of cyberbullying, and how to establish healthy relationships on the internet to prevent cyberbullying. With this approach, the program increases participants' knowledge, supported by a campaign, education, and evaluation to assess changes in attitudes or behaviour that can be used to guide similar training in the future. Training outcomes include improved problem-solving and managing emotions to avoid bullying.¹⁹

Another study by Roshini Balasooriya Lekamge et al. found that a whole school program – a comprehensive approach emphasising preventive and intervention measures implemented across the entire school system – was highly effective in reducing issues commonly experienced by adolescents. Specifically, the program demonstrated significant success in gradually decreasing the prevalence of cyberbullying, cyber aggression, and smoking behaviours within the adolescent population.²⁰

¹⁷ Izabela Zych, Rosario Ortega-Ruiz, and Rosario Del Rey, "Scientific Research on Bullying and Cyberbullying: Where have we Been and Where are we Going," *Aggression and Violent Behavior* 24 (2015): 188–98, <https://doi.org/10.1016/j.avb.2015.05.015>.

¹⁸ Ade Nursanti, Nuri Sadida, and Riselligia Caninsthi, "Cyberbullying Pencegahan dan Penanganan Pada Guru Bimbingan Kounseling Di Jakarta Pusat" [Prevention and Management of Cyberbullying among Guidance and Counseling Teachers in Central Jakarta], *Empowering: Jurnal Pengabdian Masyarakat* 3 (2019): 41, https://www.researchgate.net/publication/341240632_Cyberbullying_Pencegahan_Dan_Penanganan_Pada_Guru_Bimbingan_Kounseling_Di_Jakarta_Pusat.

¹⁹ Nuri Sadida, Sari Zakiah, and Ade Nursanti, "Empowering Secondary Students to Overcome Cyberbullying through Peer-Helper Training," *Rekayasa: Jurnal Penerapan Teknologi Dan Pembelajaran* 18, no. 1 (2020): 18, <https://journal.unnes.ac.id/nju/rekayasa/article/view/23459/10732>.

²⁰ Whole school interventions are a program derived from the World Health Organization's Health Framework. The Framework has eight Domains, which have been simplified to four, where whole school intervention includes at least one component of the program that addresses each level of curriculum, ethos, environment, and community. The whole school intervention program is expected to improve adolescents' mental health and reduce risky behaviours. One of these risky behaviours is bullying and cyberbullying. Based on the results of systematic reviews from studies presented in this article, participants receiving whole school interventions showed a statistically significant 25% reduction in the odds of being cyberbullied compared with those who did not receive such interventions. No significant difference was found

Based on the findings of the studies as mentioned above, it can be concluded that preventive measures against cyberbullying have been extensively developed within the field of psychology and applied across multiple dimensions, including students, the school environment, teachers, and parents, each playing a crucial role within their respective capacities. Consequently, with comprehensive and coordinated preventive efforts, mitigation of cyberbullying behaviour can be optimised.

Curative Studies on Reducing Cyberbullying from a Psychological Perspective

Although cyberbullying behaviour often occurs repeatedly, identifying the perpetrator is challenging due to the anonymity provided by digital media. The curative approach to reducing cyberbullying from a psychological perspective can be classified into two types: direct curative intervention, implemented by witnesses or bystanders who observe instances of cyberbullying, and structured curative intervention, which involves organised, systematic actions aimed at addressing the issue through therapeutic, educational, or policy based measures.

1. Direct Curative Approaches by Bystanders

Psychological research focuses on how to implement interventions during the occurrence of cyberbullying to reduce and ultimately stop such behaviour. However, many bystanders who witness cyberbullying tend to remain indifferent due to experiencing moral confusion.²¹ Moral confusion arises when bystanders observe an incident but do not fully understand the situation, leading to fear of making mistakes if they choose to intervene or act. Another factor contributing to bystander inaction is the bystander effect,²² in which the presence of a large number of witnesses decreases an individual's likelihood of helping the victim in an emergency, such as in cases of cyberbullying. Furthermore, bystanders who observe cyberbullying often refrain from commenting or engaging in the situation out of fear that they may become the next target. Previous studies on cyberbullying intervention have referred to the bystander effect, indicating the greater the number of witnesses, the less likely individuals are to help, primarily influenced by whether the bystander knows the perpetrator or victim.²³

2. Curative Approaches through Structured Interventions

The most common strategies employed by individuals when experiencing cyberbullying include ignoring the received messages, blocking the perpetrator's contact number, and

for the odds of being bullied in person between intervention and control participants. Heterogeneity was minimal for cyberbullying, but considerable for in-person bullying. See Roshini Balasooriya Lekamge et al., "Systematic Review and Meta-Analysis of the Effectiveness of Whole-School Interventions Promoting Mental Health and Preventing Risk Behaviours in Adolescence," *Journal of Youth and Adolescence* 54, no. 2 (2025): 271, <https://doi.org/10.1007/s10964-025-02135-6>.

²¹ Patrick M. Markey, "Bystander Intervention in Computer-Mediated Communication," *Computers in Human Behavior* 16, no. 2 (2000): 183–187, [https://doi.org/10.1016/S0747-5632\(99\)00056-4](https://doi.org/10.1016/S0747-5632(99)00056-4).

²² John M. Darley and Bibb Latane, "Bystander Intervention in Emergencies: Diffusion of Responsibility," *Journal of Personality and Social Psychology* 8, no. 4 (1968), 382–83, <https://doi.org/10.1037/H0025589>.

²³ Mark Levine and Simon Crowther, "The Responsive Bystander: How Social Group Membership and Group Size can Encourage as well as Inhibit Bystander Intervention.," *Journal of Personality and Social Psychology* 95, no. 6 (2008): 1429, <https://doi.org/10.1037/a0012634>.

changing their phone number.²⁴ This aligns with research findings indicating that students adopt several coping strategies when confronted with cyberbullying, such as blocking the perpetrator online or changing passwords, usernames, or phone numbers. Most respondents reported that few victims sought help from others, and when they did disclose the incident, their first choice was usually to confide in a friend, followed by a parent, and lastly a teacher.²⁵ Kowalski, Limber, and Agatston emphasise that an effective way to stop cyberbullying is to teach students to take a proactive approach, by confronting the situation directly or reporting the incident to the appropriate authorities.²⁶

Curative (intervention) measures that teachers can undertake in responding to cyberbullying incidents include:

1. Engaging in dialogue with the perpetrator, victim, and witnesses of cyberbullying to facilitate discussion and understanding. The homeroom teacher, guidance teacher, counsellor, or school principal can carry out this process.
2. Directly informing the perpetrator about the consequences of bullying or cyberbullying behaviour occurring within the school environment.
3. Focusing on the victim's comfort and safety. Many victims of cyberbullying are unaware of the perpetrator's identity in the virtual space, which often causes them to feel threatened even within the school setting, as they may fear the perpetrator is one of their peers.
4. Communicating the incident to the parents or guardians of the perpetrator and victim to ensure comprehensive awareness and collaborative handling of the situation.²⁷

Meanwhile, for parents who discover that their child has become a victim of cyberbullying, several actions could be taken:

1. Do not take away the child's access to gadgets

Research findings indicate that victims of cyberbullying are often reluctant to confide in adults (such as teachers or other school personnel, including security guards and custodians), including their parents. This reluctance is mainly due to parents' impulsive reactions, which often leave them overly anxious and protective. Parents frequently fear their child may become a victim again, leading them to prohibit the use of internet-connected devices and restrict access to social media. However, for children, using gadgets is not only a source of enjoyment but also a significant part of their daily needs and social interaction.

2. Discuss social media use with the child

²⁴ Smith et al., "Cyberbullying," 381.

²⁵ Robert Slonje, Peter K. Smith, and Ann Frisén, "The Nature of Cyberbullying, and Strategies for Prevention," *Computers in Human Behavior* 29, no. 1 (2013): 30, <https://doi.org/10.1016/j.chb.2012.05.024>.

²⁶ Kowalski, Limber, and Agatston, *Cyber Bullying*, 28, 97.

²⁷ Justin W. Patchin and Sameer Hinduja, *Cyberbullying Prevention and Response: Expert Perspectives* (Routledge, 2012), 150–52, <https://doi.org/10.4324/9780203818312>.

Parents should engage in open discussions with their children about the use of social media. It should be conveyed that, while social media can be enjoyable and allows interaction without face-to-face contact, it also involves personal data and rules that must be safeguarded and not easily shared with others.

3. Use social media following the same etiquette as real-life interactions

One of the main challenges of online interaction is anonymity. This anonymity often leads individuals to act irresponsibly, assuming their identity and actions cannot be traced, whether when commenting, playing online games, or engaging in other interactions. Therefore, it is essential to remain honest, use appropriate language, and maintain proper etiquette while communicating online.

Based on the above explanation concerning interventions in cyberbullying behaviour from a psychological perspective, there is implicit consensus that cyberbullying must be stopped. Several intervention programs have been adapted from those addressing traditional (offline) bullying, while others take a different approach by teaching individuals coping strategies and problem-solving skills.

CYBERBULLYING FROM AN ISLAMIC PERSPECTIVE: A PREVENTIVE AND CURATIVE STUDY

Preventive Efforts to Reduce Cyberbullying from an Islamic Perspective

From an Islamic viewpoint, cyberbullying is a behaviour that can be categorised as an act of *zulm* (injustice or wrongdoing). *Zulm* is considered a sinful act and is strictly prohibited by Allah.²⁸ This is explicitly mentioned in the Qur'an, Surah Al-An'ām (6:108):

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

This verse explains that Allah has prohibited His servants from insulting the deities worshiped by others. This verse forbids Muslims from ridiculing or mocking anything that polytheists venerate, as such behaviour may lead to greater harm, namely, provoking the polytheists to blaspheme or insult the God of the believers.²⁹ Therefore, individuals who engage in cyberbullying by insulting or mocking others are likewise committing an act forbidden by Allah, since such behaviour can generate broader negative consequences.

²⁸ Winda Fitri and Nadila Putri, "Kajian Hukum Islam atas Perbuatan Perundungan (Bullying) secara Online di Media Sosial" [An Islamic Law Analysis of Online Bullying on Social Media], *Jurnal Pendidikan Kewarganegaraan Undiksha* 9, no. 1 (2021): 145, <https://ejournal.undiksha.ac.id/index.php/JJPP/article/view/31438>.

²⁹ M. Quraish Shihab, *Tafsir Al-Mishbah* (Lentera, 2012), vol. 4, 240–41.

Islam is a noble religion that upholds human dignity and promotes ethical conduct. It explicitly prohibits individuals from inciting others, gossiping, using offensive language, calling others derogatory names in public, or engaging in any behaviour that may harm others' honour and integrity. Protection of one's dignity and reputation is essential to maintaining the unity and harmony of society. Consequently, Islam regards any act that undermines another person's honour as sinful and to be avoided by all believers, including the act of cyberbullying.³⁰

Certain behaviours that are considered demeaning include mocking or ridiculing others, making false accusations, assigning offensive labels, harbouring negative assumptions, spying on others, or speaking ill of them in their absence. Prophet Muhammad ﷺ explicitly warned against revealing the faults of others in a hadith narrated by Abu Dawud, which prohibits exposing another person's shortcomings or disgrace.³¹

يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ لَا تَعْتَابُوا الْمُسْلِمِينَ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنِ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ.

O assembly of people who have professed faith with their tongues but in whose hearts faith has not entered! Do not harm the Muslims, do not revile them, and do not seek out their faults. Whoever searches for the faults of his Muslim brother, Allah will expose his own faults. And whoever's faults are exposed by Allah, Allah will disgrace him even if he hides in the depths of his home.

In addition to preventive measures against cyberbullying, by prohibiting and instilling the belief that those who engage in such behaviour will have their disgrace exposed in the Hereafter, Islam also emphasises the prevention aspect of something that will lead to a prohibited act (cyberbullying) with the concept of *sadd al-dharaa'i* (سدّ الذرائع).³² One example of the *sadd al-dharaa'i* (سدّ الذرائع) approach in the context of cyberbullying is anonymity on social media, which is often used as a buzzer³³ account to attack someone with the intention of degrading or bringing that person down.

Another reason to prevent cyberbullying is to protect yourself and your family from the torment of Hellfire. Allah ﷻ declares in the Qur'an, Surah At-Tahrīm (66:6):

³⁰ Maulida Nur Mukhlisotin, "Cyberbullying Perspektif Hukum Pidana Islam" [Cyberbullying from the perspective of Islamic Criminal Law], *Al-Jinayah: Jurnal Hukum Pidana Islam* 3, no. 2 (2017): 375, <https://jurnalfsh.uinsa.ac.id/index.php/HPI/article/view/519>.

³¹ Abu Daud Sulaiman bin Al-Asy'ats, *Sunan Abi Daud* (Dar Ar-Risalah Al-'Alamiyah, 2009), vol. 7, 241–42, hadith no. 4880.

³² *Sadd al-dharaa'i* (سدّ الذرائع) is to prevent (roads/facilities) from causing damage where the road/means produce damage, because the damage is prohibited. An example is that it is haram to look at women because these acts lead to adultery. Likewise, it is haram to sell weapons during war, because these acts generally help the enemy. See Wahbah az-Zuhaili, *Ushul al-Fiqh al-Islami* [Foundations of Islamic Jurisprudence] (Dar al-Fikr: 2006), vol. 2, 173, 178.

³³ A buzzer is an individual or organisation that carries out its activities across various social media platforms and has a significant impact on shaping public opinion. See Ahmad Faiz Shobir Alfikri, "Istinbath Hukum terhadap Fenomena Buzzer Politik di Media Sosial" [Islamic Legal Reasoning on the Phenomenon of Political Buzzers on Social Media], *Jurnal Ruhul Islam* 2, no. 2 (2024): 2, <https://doi.org/10.33476/jri.v2i2.185>.

يَأْتِيهَا الَّذِينَ آمَنُوا قُورًا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

The meaning of Allah’s statement, “Protect yourselves and your families from the Fire,” according to Ibn ‘Abbās as cited in Tafsīr Ibn Kathīr, is that one should “practice obedience to Allah and abstain from disobedience to Him; thus, Allah will save you from the Fire of Hell.”³⁴ This means, to prevent cyberbullying, Islam teaches individuals to observe proper etiquette in using social media, which includes:³⁵

1. Using Good and/or Beneficial Speech

Morality today applies not only in the real world but also in the virtual world. In fact, the digital realm can be regarded as a miniature of life after death, because everything that is opened, accessed, or shared leaves behind a digital footprint.³⁶ Therefore, Prophet Muhammad ﷺ reminded Muslims through his saying:³⁷

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ.

Whoever believes in Allah and the Last Day should speak good or remain silent.

In another hadith, Prophet Muhammad ﷺ said.³⁸

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

Part of the perfection of one’s Islam is leaving that which does not concern him.

These two hadiths indicate that a person will refrain from engaging in cyberbullying if they use social media only for good and beneficial purposes and disengage once those purposes are fulfilled. In Islam, remaining silent is considered better than speaking or posting something that may harm others. Thus, social media can be a means of earning rewards when used appropriately, but, conversely, it can lead to sin when used for harmful or damaging purposes.

2. Filtering Before Sharing

A wise Muslim exercises prudence and discernment in using social media. This means they are not easily provoked, deceived, or influenced, nor do they spread lies, slander,

³⁴ Ismail bin Umar bin Katsir, *Tafsir Al-Qur’an Al-‘Adzhim* [Interpretation of the Noble Qur’an] (Dar Thaybah, 1999), vol. 8, 167.

³⁵ Mhd Safuan and Kemas Ridho Aufa, “Adab Komunikasi dalam Islam: Bijak dalam Bermedia Sosial” [Communication Ethics in Islam: Being Wise in Social Media Use], *Jurnal Ilmu Dakwah Dan Komunikasi Islam* 16, no. 2 (2022): 290–94, <https://doi.org/10.24952/hik.v16i2.6492>.

³⁶ Irfan Nur Hakim, *Akhak Nge-Medsos Panduan Jadi Netizen Shaleh* [Social Media Ethics: A Guide to Being a Righteous Netizen] (Yayasan Islam Cinta Indonesia, 2018), 79.

³⁷ Abu Daud, *Sunan Abi Daud*, vol. 7, 463, hadith no. 5154.

³⁸ Abu Daud, *Sunan Abi Daud*, vol. 5, 119, hadith no. 3976; Muhammad bin ‘Isa at-Tirmidzi, *Sunan at-Tirmidzi* (Dar Al-Gharb Al-Islami, 1996), vol. 4, 136, hadith no. 2317.

or hate speech. A Muslim should always filter before sharing. The first step is to remain calm and not hastily share information received.³⁹ Prophet Muhammad ﷺ said:⁴⁰

النَّائِبِي مِنَ اللَّهِ ، وَالْعَجَلَةُ مِنَ الشَّيْطَانِ.

Calmness comes from Allah, while haste comes from Satan.

Even Prophet Ibrahim (Abraham), when he received revelation through a dream commanding him to sacrifice his son, verified it first and did not act hastily, fearing the dream might have come from Satan.⁴¹

The next step is to carefully verify the authenticity of information. Among the abundance of circulating news, one must remain composed and discern whether the information is beneficial. Afterward, it is crucial to examine its truthfulness, since not everything that appears beneficial is necessarily true.⁴² Regarding this matter, Allah ﷻ states in the Qur'an, Surah Al-Hujurat (49:6):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ لُدْمِينَ

O you who have believed, if a sinner comes to you with news, verify it, lest you harm people in ignorance and afterward become regretful for what you have done.

This verse is reinforced by a saying of Prophet Muhammad ﷺ:⁴³

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

It is sufficient for a person to be considered a liar if he conveys everything he hears.

This verse and hadith emphasise the importance of caution when dealing with information or posts circulating on social media. A person can be deemed deceitful if they share everything they receive without verifying its authenticity.⁴⁴ Therefore, if everyone was to filter before sharing, incidents of cyberbullying and the spread of misinformation would be significantly reduced.

3. Correcting Misinformation and Offering Advice

One of the fundamental duties of a Muslim, alongside performing good deeds, is to prevent wrongdoing (*nahy 'an al-munkar*). Correcting misinformation is part of this

³⁹ Hakim, *Akhak Nge-Medsos Panduan Jadi Netizen Shaleh*, 110.

⁴⁰ Abu Bakr Al-Baihaqi Ahmad bin Al-Husain, *Al-Madkhal Ila As-Sunan Al-Kurbo* [Entrance to the Great Hadiths] (Dar Al-Khulafa Lil-Kitab Al-Islami, 2000), vol. 1, 437.

⁴¹ Zaenal Arifin, "Nilai-Nilai Pendidikan dalam Kisah Penyembelihan Nabi Ibrahim terhadap Nabi Ismail" [Educational Values in the Story of Prophet Ibrahim's Sacrifice of Prophet Ismail], *AL-IFKAR: Jurnal Pengembangan Ilmu Keislaman* 18, no. 02 (2022): 57, <https://ejournal.kopertais4.or.id/mataraman/index.php/ifkar/article/view/5287>.

⁴² Wiji Nurasih, Mhd Rasidin, and Doli Witro, "Islam dan Etika Bermedia Sosial bagi Generasi Milenial: Telaah Surat Al-'Asr" [Islam and Social Media Ethics for the Millennial Generation: A Study of Surah Al-'Asr], *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 16, no. 1 (2020): 166, <https://doi.org/10.24239/al-mishbah.Vol16.Iss1.194>.

⁴³ Muslim, *Shahih Muslim*, vol. 1, 11, hadith no. 5, <https://dorar.net/hadith/sharh/26146>.

⁴⁴ Hakim, *Akhak Nge-Medsos Panduan Jadi Netizen Shaleh*, 113.

moral responsibility, as it seeks to prevent harm and uphold truth. Surah Al-‘Asr, verse three, emphasises the obligation of every Muslim to promote truth (“to enjoin one another to the truth”) and offer sincere counsel (“to enjoin one another to patience”). These two principles, when applied to digital ethics, reflect a moral duty to correct false information and provide guidance online.⁴⁵ Together with the previous two etiquettes of social media conduct, these three ethical principles can significantly reduce the tendency of individuals to engage in cyberbullying.

In addition to the role of individuals, parents also play a crucial role in mitigating cyberbullying, particularly through the way they nurture and guide their children. The goal is to raise a generation that is virtuous, healthy, intelligent, strong, and possesses a pure and responsible heart.⁴⁶ Allah ﷻ commands in Surah Luqmān, verse 17:

يٰۤاَيُّهَا اَبْنٰى اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَا اَصَابَكَ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْر (۱۷)

O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over whatever befalls you. Indeed, that is among the matters requiring determination.

This verse illustrates Luqmān’s role as a parent, emphasising the importance of teaching children to do what is right—what is considered virtuous and in accordance with Divine law—and to forbid what is wrong, including behaviours such as cyberbullying. The verse further implies that these responsibilities are essential and must not be neglected, as they shape the moral and spiritual integrity of future generations.⁴⁷

4. Being Selective when Choosing Friends

Islam encourages believers to associate with righteous companions who can provide positive influence and mutual benefit. Prophet Muhammad ﷺ likened a good friend to a seller of perfume: even if one does not buy from him, one may still enjoy his pleasant fragrance.⁴⁸ This analogy symbolises the moral and spiritual benefits of surrounding

⁴⁵ Nurasih, Rasidin, and Witro, “Islam Dan Etika Bermedia Sosial Bagi Generasi Milenial,” 169–71.

⁴⁶ Tatta Herawati Daulae, “Kewajiban Orang Tua terhadap Anak (Kajian Menurut Hadis)” [Parents’ Obligations Toward Children: A Hadith-Based Study], *Jurnal Kajian Gender Dan Anak* 4, no. 2 (2021), <https://jurnal.uinsyahada.ac.id/index.php/JurnalGender/article/view/3338>.

⁴⁷ Al-Qurthubi, *Al-Jami’ Li Ahkam Al-Qur’an* [The Whole of the Rulings of the Qur’an] (Al-Resalah Publishers, 2006), vol. 16, 479–80.

⁴⁸ Hadith of Al-Bukhori, hadith no. 2101:

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا عَبْدُ الْوَالِدِ : حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ قَالَ : سَمِعْتُ أَبَا بُرْدَةَ بْنَ أَبِي مُوسَى ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ ، كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ ، لَا يَغْدُمُكَ مِنْ صَاحِبِ الْمِسْكِ : إِمَّا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ ، وَكَبِيرِ الْحَدَّادِ : يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ ، أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً .

Narrated to me [Musa bin Isma'il]: narrated to us ['Abdul Wahid]: narrated to us [Abu Burdah bin 'Abdullah] said: I heard [Abu Burdah bin Abu Musa] from [his father] (may Allah be pleased with him) saying: The Messenger of Allah (peace and blessings of Allah be upon him) said: “The parable of the one who associates with the righteous and the one who associates with the wicked such as the perfumer and the blacksmith, You must get it from the perfume merchant, that is, you buy the perfume or you just get the smell of the fragrance; and the ironsmith will burn your body or your cloth, or you will get an unpleasant smell.”

See Muhammad bin Ismail Al-Bukhori, *Shahih Al-Bukhori* (Dar Tauq Al-Najat, 2020), vol. 6, 63, hadith no. 2101, <https://dorar.net/hadith/sharh/26079>; Haura Alfiyah Nida, “Konsep Memilih Teman yang Baik Menurut Hadis” [The Concept of Choosing Good Friends According to Hadith], *Jurnal Riset Agama* 1, no. 2 (2021): 346, 348, <https://doi.org/10.15575/jra.v1i2.14571>.

oneself with virtuous people; these benefits can help protect individuals from engaging in harmful behaviours such as cyberbullying. Conversely, when one's social environment becomes morally corrupt, Islam advocates the concept of *hijrah*, which refers to moving away or distancing oneself temporarily from a place or community for a higher moral or spiritual purpose. It may also mean withdrawing from worldly distractions, avoiding the company of those who engage in sinful or immoral acts, and separating oneself from individuals of poor character.⁴⁹

Curative Study on Reducing Cyberbullying from an Islamic Perspective

Cyberbullying is a form of cybercrime committed through the internet. In Islamic jurisprudence, cybercrime falls under the category of *jarīmah ta'zīr*, as during the time of Prophet Muhammad ﷺ, computer and internet technology did not yet exist as tools for committing such acts. *Ta'zīr* refers to a type of punishment for which there is no explicit provision in the Qur'an or hadith. Therefore, its determination is entrusted to the *wālī al-amr* (ruler or government authority), specifically judges appointed by the government.⁵⁰ The objectives of *ta'zīr* punishment are not only preventive, to deter potential offenders, but also curative. They aim to educate law violators, create social welfare, safeguard human rights, and most importantly, uphold and glorify the *sharī'ah* of Allah.⁵¹

The establishment of *ta'zīr* punishments for cyberbullying offenders is carried out through *ijtihād* (independent legal reasoning). Judges or *wulāt al-amr* perform *ijtihād* by determining the punishment in accordance with the nature and severity of the offense, since there are no explicit *sharī'ah* provisions concerning cyberbullying. The types of *ta'zīr* punishments applicable to cyberbullying offenders can be categorised into four forms:

1. Physical punishments, which include the death penalty and corporal punishment (*jild*).
2. Restrictions on personal freedom, such as imprisonment in various forms or exile.
3. Financial penalties, including fines, confiscation or seizure of property, and destruction of prohibited materials.
4. Other discretionary punishments determined by the *ulī al-amr* (authorities) for the sake of public interest, such as admonition, stern warnings, dismissal from office, and other similar measures.⁵²

If these punishments are implemented justly and effectively, the occurrence of cyberbullying will inevitably decrease. Consequently, social welfare will be achieved, and society at large will experience harmony and justice. Moreover, a nation that enforces justice

⁴⁹ Uswah Hasanah and Anna Aisa, "Konsep Hijrah Kaum Millennial (Kajian Media Dan Dakwah)" [The Hijrah Concept among Millennials: A Study of Media and Da'wah], *Al-Munzir* 14, no. 2 (2021): 143, <https://ejournal.iainkendari.ac.id/index.php/al-munzir/article/view/2711>.

⁵⁰ Mukhlisshotin, "Cyberbullying Perspektif Hukum Pidana Islam," 396–397.

⁵¹ Ahmad Syarbaini, "Konsep Ta'zir Menurut Perspektif Hukum Pidana Islam" [The Concept of Ta'zīr in Islamic Criminal Law], *Jurnal Tahqiqā : Jurnal Ilmiah Pemikiran Hukum Islam* 17, no. 2 (2023): 42, <https://doi.org/10.61393/tahqiqā.v17i2.167>.

⁵² Mukhlisshotin, "Cyberbullying Perspektif Hukum Pidana Islam," 398.

in accordance with the Divine will shall be granted the pleasure and protection of Allah and His Messenger.

COMPARATIVE STUDY ON REDUCING CYBERBULLYING FROM PSYCHOLOGICAL AND ISLAMIC PERSPECTIVES

Psychology and Islamic scholarship, from a preventive perspective, agree that preventing cyberbullying behaviour must involve all aspects of an individual’s environment, including students, teachers, the school community (peer relationships), and parents. This is shown in Table 1.

Table 1: Similarities between psychological and Islamic perspectives on preventing cyberbullying behaviour

Psychological perspective	Islamic perspective
Psychology and Islam agree that prevention of cyberbullying behaviour must be carried out across all aspects, including students, teachers, the school environment (peer groups), and parents.	

Meanwhile, the differences between the psychological and Islamic perspectives in the preventive approach to cyberbullying behaviour can be observed from the aspects of students, family, peer relationships, and the school environment. These differences are explained in detail in Table 2.

Table 2: Differences between psychological and Islamic perspectives on preventing cyberbullying behaviour

Aspect	Psychological perspective	Islamic perspective
Students	Psychological experts in China have designed games to prevent cyberbullying among teenagers. Psychology also creates educational films or videos that explain the dangers of cyberbullying.	Islam commands individuals (students) and their families to protect themselves from the torment of Hellfire, one of which can result from acts of cyberbullying and its forms. Islam offers solutions by teaching manners in using social media, including: <ol style="list-style-type: none"> a. Using beneficial speech or choosing to remain silent. b. Filtering before sharing. c. Correcting misinformation.
Family	Psychology promotes the application of positive parenting patterns within the family.	Islam teaches parents to uphold <i>ma’rūf</i> (good deeds) and abandon <i>munkar</i> (wrongdoings) in raising their children. This is exemplified in the story of Luqman al-Hakim in the Qur’an as a parent.
Friendship	Psychology has implemented ToT programs for adolescents to enhance their problem-solving skills and control their emotions to avoid engaging in cyberbullying behaviour.	Islam encourages individuals to seek righteous friends, who are likened to perfume sellers that will gift, sell, or spread a pleasant fragrance — symbolising the positive influence of good companionship.

Aspect	Psychological perspective	Islamic perspective
School environment	Psychology provides teachers with education to guide their students and prevent cyberbullying.	Islam emphasises the importance of teaching proper manners and ethics (<i>adab/akhlaq</i>) to teachers and students. Islam also introduces the concept of <i>hijrah</i> (migration), where an unhealthy environment should be avoided.

Based on tables 1 and 2, it can be concluded that preventing cyberbullying is the responsibility of all parties, including students, teachers, the school environment (e.g., peer groups), and parents. The difference between the two approaches lies in the fact that psychology provides more detailed and technical strategies for preventing cyberbullying behaviour. At the same time, Islam focuses more on regulating norms, ethics, and overarching moral principles in social interactions (*mu'amalah*), in the real world and virtual space, including the prevention of cyberbullying.

Meanwhile, the curative approach from psychological and Islamic perspectives can be examined from two perspectives: the perpetrator's (Table 3) and victim's (Table 4).

Table 3: Curative approaches in psychological and Islamic perspectives on cyberbullying behaviour from the perpetrator's viewpoint

Aspect	Psychological perspective	Islamic perspective
Perpetrator	The curative approach from the perpetrator's perspective has not yet been clearly identified in psychology. This is because treatment of perpetrators is predominantly viewed through a legal rather than a psychological lens.	<p>Cyberbullying is a form of cybercrime categorised as a <i>ta'zir</i> offense. The <i>ta'zir</i> punishment for perpetrators is divided into four categories:</p> <ol style="list-style-type: none"> 1. Punishments related to the body, such as capital punishment and flogging. 2. Punishments related to personal freedom, such as imprisonment or exile. 3. Punishments related to property, such as fines, confiscation, or destruction of property. 4. Other punishments determined by the <i>ulī al-amr</i> (authorities) for the sake of public welfare, such as admonition, stern warning, dismissal from office, and others. <p>The determination of <i>ta'zir</i> punishment for perpetrators of cyberbullying is based on the nature and severity of the offense committed.</p>

Table 4: Curative approaches in psychological and Islamic perspectives on cyberbullying behaviour from the victim's viewpoint

Aspect	Psychological perspective	Islamic perspective
Students as victims	<p>Students need to:</p> <ol style="list-style-type: none"> 1. Ignore the messages they receive. 2. Block the perpetrator online. 3. Change passwords or phone numbers. 4. Report the incident to the authorities. 	<p>Students need to:</p> <ol style="list-style-type: none"> 1. Be patient, refrain from retaliation, or remain silent. 2. Offer advice and guidance. 3. Defend themselves by reporting the incident to parents or relevant authorities if the situation becomes excessive.

Aspect	Psychological perspective	Islamic perspective
Teachers of victims	Teachers need to: <ol style="list-style-type: none"> 1. Call the perpetrators, victims, and witnesses of cyberbullying to have a discussion or dialogue. 2. Directly inform the perpetrators of cyberbullying about the consequences of such behaviour in the school environment. 3. Create a sense of safety and comfort for the victims. 4. Report incidents that occur at school, especially to the parents of the perpetrators and victims. 	Teachers need to: <ol style="list-style-type: none"> 1. Advise victims to use social media in accordance with proper manners and ethics. 2. Encourage victims to engage in <i>muhasabah</i> (self-reflection). 3. Pray for the victims so they may receive protection and guidance from Allah.
Parents of victims	Parents need to: <ol style="list-style-type: none"> 1. Avoid isolating their children from gadgets. 2. Discuss the use of social media with their children. 3. Advise their children to use social media wisely by following the same rules as in real-life interactions. 	Parents need to: <ol style="list-style-type: none"> 1. Advise their children on how to use social media appropriately and in accordance with Islamic manners and ethics. 2. Pray for their children's protection and wellbeing.

Based on Tables 3 and 4 from the curative approach, it can be observed that prevention of cyberbullying behaviour from the perpetrator's perspective has not yet been clearly identified within the field of psychology. In contrast, Islamic scholarship views cyberbullying perpetrators as offenders committing a criminal act categorised under *jarimah ta'zir*, for which the punishment is determined by the *ulī al-amr* (governing authority) in accordance with the severity of the violation committed. Meanwhile, in terms of preventing cyberbullying from the victim's perspective, psychology provides a more detailed approach in terms of technical measures. These include advising victims to block the perpetrator online, ignore their messages, or even change their phone number or account. Islam, on the other hand, emphasises ethical and moral values, encouraging victims to practice patience, remain silent, or even attempt to advise the perpetrator. However, if necessary, Islam allows victims to report the incident to the appropriate authorities.

CONCLUSION

Psychology and Islamic science agree on a preventive approach to cyberbullying. Furthermore, prevention of cyberbullying behaviour is the responsibility of all parties, including students, teachers, the school environment (friends), and parents. Meanwhile, the difference between the two can be seen from the more detailed psychological science in terms of the technicalities of preventing cyberbullying behaviour. Islamic science views that the technical prevention of cyberbullying behaviour is left to individuals, and Islam regulates norms, manners, and significant concepts in *muamalah*, in the real world and cyberspace.

From a curative approach, Islamic science considers that cyberbullying perpetrators are criminals who fall into the *jarimah ta'zir*, and the punishment is determined by *ulī al-amr* (judge) according to the offense committed. Meanwhile, psychological science from the perpetrator's side has not provided research that discusses this. As for the victim's side (students), teachers, and the victim's parents, psychology gives more detail in terms of cyberbullying prevention techniques, such as students need to block the perpetrator online, ignore the message, or even change their phone number or account. Meanwhile, Islam emphasises the ethical aspect by prioritising the value of patience, silence, or even the victim trying to advise the perpetrator. If needed, Islamic science and psychology allow the victim to intervene by reporting to the authorities.

Based on these findings, this study offers several recommendations aimed at reducing cyberbullying behaviour:

1. Teachers and parents should act as *uswatun hasanah* (good role models) on social media, and accompany or supervise children in their digital activities.
2. Schools should provide character education based on Islamic values so students understand that cyberbullying is a forbidden behaviour and has negative psychological effects.
3. Policymakers and government authorities should:
 - a. Improve the digital literacy of the community by providing education on social media manners and ethics, including the dangers of cyberbullying, for students, teachers, families and the school environment, including digital platform managers.
 - b. Create a safe digital space by making and enforcing laws or regulations that regulate behaviour in the digital space.
 - c. Protect victims of cyberbullying and give strict sanctions to perpetrators as a deterrent effect in accordance with their actions.

BIBLIOGRAPHY

- Abu Bakr Al-Baihaqi Ahmad bin Al-Husain. *Al-Madkhal Ila As-Sunan Al-Kurbo* [Entrance to the Great Hadiths]. Dar Al-Khulafa Lil-Kitab Al-Islami, 2000.
- Abu Daud Sulaiman bin Al-Asy'ats. *Sunan Abi Daud*. Dar Ar-Risalah Al-'Alamiyah, 2009.
- Adnan, Adnan, and Dwi Indri Cahyani. "Cyberbullying di Media Sosial dalam Perspektif Al-Qur'an" [Cyberbullying on Social Media in the Qur'anic Perspective]. *Muhkamat: Jurnal Ilmu Al-Quran Dan Tafsir* 1, no. 1 (2022): 36–51. <https://journal.iainlhokseumawe.ac.id/index.php/muhkamat/article/view/884>.
- Al-Bukhori, Muhammad bin Ismail. *Shahih Al-Bukhori*. Dar Tauq Al-Najat, 2020.
- Alfikri, Ahmad Faiz Shobir. "Istinbath Hukum terhadap Fenomena Buzzer Politik di Media Sosial" [Islamic Legal Reasoning on the Phenomenon of Political Buzzers on Social Media]. *Jurnal Ruhul Islam* 2, no. 2 (2024): 2. <https://doi.org/10.33476/jri.v2i2.185>.
- Anwar, Saiful. "Internalisasi Nilai Pendidikan Akhlak dalam Surat Al-Hujurat dalam Tafsir Fi Zilalil Qur'an" [Internalisation of Moral Education Values in Surah Al-Hujurat Based on Fi Zilal al-Qur'an]. *Journal of Islamic Education* 6, no. 1 (2021): 1–17. <https://ejournal.letiges.or.id/index.php/jie/article/view/190>.
- APJII. "APJII Jumlah Pengguna Internet Indonesia Tembus 221 Juta Orang" [APJII Report: The Number of Internet Users in Indonesia Reaches 221 Million]. February 7, 2024. <https://apjii.or.id/berita/d/apjii-jumlah-pengguna-internet-indonesia-tembus-221-juta-orang#>.
- Arifin, Zaenal. "Nilai-Nilai Pendidikan dalam Kisah Penyembelihan Nabi Ibrahim terhadap Nabi Ismail" [Educational Values in the Story of Prophet Ibrahim's Sacrifice of Prophet Ismail]. *AL-IFKAR: Jurnal Pengembangan Ilmu Keislaman* 18, no. 02 (2022): 53–69. <https://ejournal.kopertais4.or.id/mataraman/index.php/ifkar/article/view/5287>.
- Az-Zuhaili, Wahbah. *Ushul al-Fiqh al-Islami* [Foundations of Islamic Jurisprudence]. Dar al-Fikr, 2006.
- Chen, Qiqi, Zujian Lu, Bofan Liu, Qiao Xiao, and Ko Ling Chan. "Effectiveness of Digital Game-Based GISCC Program on Cyberbullying Prevention among Chinese Adolescents." *Child Abuse & Neglect* 161 (2025): 107293. <https://doi.org/10.1016/j.chiabu.2025.107293>.
- Darley, John M., and Bibb Latane. "Bystander Intervention in Emergencies: Diffusion of Responsibility." *Journal of Personality and Social Psychology* 8, no. 4 (1968): 377–83. <https://doi.org/10.1037/H0025589>.
- Daulae, Tatta Herawati. "Kewajiban Orang Tua terhadap Anak (Kajian Menurut Hadis)" [Parents' Obligations Toward Children: A Hadith-Based Study]. *Jurnal Kajian Gender Dan Anak* 4, no. 2 (2021): 95–112. <https://jurnal.uinsyahada.ac.id/index.php/JurnalGender/article/view/3338>.

- Fitri, Winda, and Nadila Putri. "Kajian Hukum Islam atas Perbuatan Perundungan (Bullying) secara Online di Media Sosial" [An Islamic Law Analysis of Online Bullying on Social Media]. *Jurnal Pendidikan Kewarganegaraan Undiksha* 9, no. 1 (2021): 143–56. <https://ejournal.undiksha.ac.id/index.php/JJPP/article/view/31438>.
- Hakim, Irfan Nur. *Akhak Nge-Medsos Panduan Jadi Netizen Shaleh* [Social Media Ethics: A Guide to Being a Righteous Netizen]. Yayasan Islam Cinta Indonesia, 2018.
- Hasanah, Uswah, and Anna Aisa. "Konsep Hijrah Kaum Millennial (Kajian Media Dan Dakwah)" [The Hijrah Concept among Millennials: A Study of Media and Da'wah]. *Al-Munzir* 14, no. 2 (2021): 137–52. <https://ejournal.iainkendari.ac.id/index.php/al-munzir/article/view/2711>
- Ibnu Katsir, Ismail bin Umar. *Tafsir Al-Qur'an Al-'Adzhim* [Interpretation of the Noble Qur'an]. Dar Thaybah, 1999.
- Jadidah, Ines Tasya, Ani Rahayu, Hanum Salsa Bella, Julinda Julinda, and Tiara Widya Anggraini. "Pengaruh Media Digital terhadap Sosial Budaya pada Anak Usia Sekolah" [The Effect of Digital Media on Social Culture in School-Age Children]. *Jurnal Multidisipliner Kapalamada* 2, no. 4 (2023): 253–68. <https://pdfs.semanticscholar.org/5a80/c17a4f537b788957ac8bea4bbabfb6a0dec9.pdf>.
- Kowalski, Robin M., Susan P. Limber, and Patricia W. Agatston. *Cyber Bullying: Bullying in The Digital Age*. Blackwell Publishing, 2008.
- Kurniawan, Kurniawan, Iyus Yosep, Khoirunnisa Khoirunnisa, Ai Mardhiyah, and Nurlaila Fitriani. "Dampak Cyberbullying terhadap Risiko Bunuh Diri pada Remaja: Narrative Review" [The Impact of Cyberbullying on the Risk of Suicide in Adolescents: Narrative Review]. *Jurnal Kesehatan Poltekkes Palembang* 19, no. 1 (2024): 8–16. <https://doi.org/10.36086/jpp.v19i1.2012>.
- Lekamge, Roshini Balasooriya, Ria Jain, Jenny Sheen, Pravik Solanki, Yida Zhou, Lorena Romero, Margaret M Barry, Leo Chen, Md Nazmul Karim, and Dragan Ilic. "Systematic Review and Meta-Analysis of the Effectiveness of Whole-School Interventions Promoting Mental Health and Preventing Risk Behaviours in Adolescence." *Journal of Youth and Adolescence* 54, no. 2 (2025): 271–89. <https://doi.org/10.1007/s10964-025-02135-6>.
- Levine, Mark, and Simon Crowther. "The Responsive Bystander: How Social Group Membership and Group Size can Encourage as well as Inhibit Bystander Intervention." *Journal of Personality and Social Psychology* 95, no. 6 (2008): 1429–39. <https://doi.org/10.1037/a0012634>.
- Li, Qing. "New Bottle but Old Wine: A Research of Cyberbullying in Schools." *Computers in Human Behavior* 23, no. 4 (2007): 1777–91. <https://doi.org/10.1016/j.chb.2005.10.005>.
- Markey, Patrick M. "Bystander Intervention in Computer-Mediated Communication." *Computers in Human Behavior* 16, no. 2 (2000): 183–88. [https://doi.org/10.1016/S0747-5632\(99\)00056-4](https://doi.org/10.1016/S0747-5632(99)00056-4).

- Mukhlisotin, Maulida Nur. "Cyberbullying Perspektif Hukum Pidana Islam" [Cyberbullying from the perspective of Islamic Criminal Law]. *Al-Jinayah: Jurnal Hukum Pidana Islam* 3, no. 2 (2017): 370–402. <https://jurnalafh.uinsa.ac.id/index.php/HPI/article/view/519>.
- Muller, Karen, Astrid Gonzaga Dionisio, and Sanghyun Park. *Pengetahuan dan Kebiasaan Daring Orang Tua dan Anak-Anak di Indonesia* [Online Knowledge and Digital Habits of Parents and Children in Indonesia]. United Nations Children's Fund Indonesia, 2023. <https://www.unicef.org/indonesia/id/perindungan-anak/laporan/pengetahuan-dan-kebiasaan-daring-anak-di-indonesia-sebuah-kajian-dasar-2023>.
- Muslim bin Al-Hajaj Al-Qusyairi. *Shahih Muslim*. Dar Ihya At-Turats Al-'Arabi, 1999.
- News Desk. "Half of all Netizens in Indonesia Victims of Cyberbullying: Study." *The Jakarta Post*, May 16, 2019. <https://www.thejakartapost.com/life/2019/05/16/half-of-all-netizens-in-indonesia-victims-of-cyberbullying-study.html>.
- Nida, Haura Alfiah. "Konsep Memilih Teman yang Baik Menurut Hadis" [The Concept of Choosing Good Friends According to Hadith]. *Jurnal Riset Agama* 1, no. 2 (2021): 338–53. <https://doi.org/10.15575/jra.v1i2.14571>.
- Nurasih, Wiji, Mhd Rasidin, and Doli Witro. "Islam dan Etika Bermedia Sosial bagi Generasi Milenial: Telaah Surat Al-'Asr" [Islam and Social Media Ethics for the Millennial Generation: A Study of Surah Al-'Asr]. *Al-Mishbah: Jurnal Ilmu Dakwah Dan Komunikasi* 16, no. 1 (2020): 149–78. <https://doi.org/10.24239/al-mishbah.Vol16.Iss1.194>.
- Nursanti, Ade, Nuri Sadida, and Riselligia Caninsthi. "Cyberbullying Pencegahan dan Penanganan Pada Guru Bimbingan Kounseling Di Jakarta Pusat" [Prevention and Management of Cyberbullying among Guidance and Counseling Teachers in Central Jakarta]. *Empowering: Jurnal Pengabdian Masyarakat* 3 (2019): 41–52. <https://doi.org/10.32528/emp.v3i0.2399>.
- Patchin, Justin W., and Sameer Hinduja. *Cyberbullying Prevention and Response: Expert Perspectives*. Routledge, 2012. <https://doi.org/10.4324/9780203818312>.
- Pratomo, Yudha. "49 Percent of Netizens in Indonesia Have Experienced 'Bullying' on Social Media." *kompas.com*, May 16, 2019. <https://lipsus.kompas.com/elmino/read/2019/05/16/08290047/49-persen-netizen-di-indonesia-pernah-mengalami-bullying-di-medsos>.
- Al-Qurthubi. *Al-Jami' Li Ahkam Al-Qur'an* [The Whole of the Rulings of the Qur'an]. Al-Resalah Publishers, 2006.
- Sadida, Nuri, Sari Zakiah, and Ade Nursanti. "Empowering Secondary Students to Overcome Cyberbullying through Peer-Helper Training." *Rekayasa: Jurnal Penerapan Teknologi Dan Pembelajaran* 18, no. 1 (2020): 18–23. <https://journal.unnes.ac.id/nju/index.php/rekayasa/article/view/23459>.
- Safitri, Kiki. "Menkomdigi: 48 Persen Anak Pengguna Internet Mengalami Perundungan Online" [The Ministry of Communication and Digital Affairs (MenKomDiGi): 48 Percent

- of Child Internet Users Experience Online Bullying]. *kompas.com*, July 4, 2025. <https://nasional.kompas.com/read/2025/07/04/17354401/menkomdigi-48-persen-anak-pengguna-internet-mengalami-perundungan-online.%0A>.
- Safuan, Mhd, and Kemas Ridho Aufa. “Adab Komunikasi dalam Islam: Bijak dalam Bermedia Sosial” [Communication Ethics in Islam: Being Wise in Social Media Use]. *Jurnal Ilmu Dakwah Dan Komunikasi Islam* 16, no. 2 (2022): 280–96. <https://doi.org/10.24952/hik.v16i2.6492>.
- Schenk, Allison M., William J. Fremouw, and Colleen M. Keelan. “Characteristics of College Cyberbullies.” *Computers in Human Behavior* 29, no. 6 (2013): 2320–27. <https://doi.org/10.1016/j.chb.2013.05.013>.
- Shihab, M. Quraish. *Tafsir Al-Mishbah*. Lentera, 2012.
- Slonje, Robert, Peter K. Smith, and Ann Frisé. “The Nature of Cyberbullying, and Strategies for Prevention.” *Computers in Human Behavior* 29, no. 1 (2013): 26–32. <https://doi.org/10.1016/j.chb.2012.05.024>.
- Smith, Peter K., Jess Mahdavi, Manuel Carvalho, Sonja Fisher, Shanette Russell, and Neil Tippett. “Cyberbullying: Its Nature and Impact in Secondary School Pupils.” *Journal of Child Psychology and Psychiatry* 49, no. 4 (2008): 376–85. <https://doi.org/10.1111/j.1469-7610.2007.01846.x>.
- Syarbaini, Ahmad. “Konsep Ta’zir Menurut Perspektif Hukum Pidana Islam” [The Concept of Ta’zīr in Islamic Criminal Law]. *Jurnal Tahqiq: Jurnal Ilmiah Pemikiran Hukum Islam* 17, no. 2 (2023): 37–48. <https://doi.org/10.61393/tahqiq.v17i2.167>.
- At-Tirmidzi, Muhammad bin ’Isa. *Sunan at-Tirmidzi*. Dar Al-Gharb Al-Islami, 1996.
- Tokunaga, Robert S. “Following you Home from School: A Critical Review and Synthesis of Research on Cyberbullying Victimization.” *Computers in Human Behavior* 26, no. 3 (2010): 277–87. <https://doi.org/10.1016/j.chb.2009.11.014>.
- Willard, Nancy. *Cyberbullying and Cyberthreats: Responding to the Challenge of Online Social Aggression, Threats, and Distress*. Research Press, 2007. <https://books.google.co.id/books?id=VyTdG2BTnl4C>.
- Zych, Izabela, Rosario Ortega-Ruiz, and Rosario Del Rey. “Scientific Research on Bullying and Cyberbullying: Where have we Been and Where are we Going.” *Aggression and Violent Behavior* 24 (2015): 188–98. <https://doi.org/10.1016/j.avb.2015.05.015>.