

Islamic Religious Education for Cyberbullying Prevention in Junior High School: A Fiqh-Based Ethical Framework

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Abstract

The issue of digital interaction among Muslim adolescents underscores the importance of strengthening Islamic Religious Education as a tool for preventing cyberbullying. This qualitative study aims to describe the implementation of the integration of preventive fiqh principles, specifically *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ*, into Islamic Religious Education as a strategy to address cyberbullying among students at Bonang State Junior High School 3. Data were collected through observations and interviews with teachers and students and analyzed using a descriptive-interpretive approach. The results indicate that cyberbullying including online insults, the dissemination of embarrassing information and slander, digital exclusion, and identity theft has psychological, academic, and social consequences. The integration of preventive fiqh principles into Islamic Religious Education can be applied through case studies, character building, digital ethics literacy, and teachers serving as role models to enhance moral awareness. These findings underscore that the paradigm of preventive fiqh can be integrated with Islamic education to foster digital character development among Muslim students.

Keywords: Preventive Fiqh Paradigm, Islamic Religious Education, Cyberbullying

Abstrak

Problem Interaksi digital di kalangan remaja muslim mendorong pentingnya penguatan Pendidikan Agama Islam sebagai instrumen pencegahan *cyberbullying*. Penelitian kualitatif ini bertujuan mendeksripsikan implemantasi integrasi kaidah fikih preventif berupa *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* dalam pembelajaran Pendidikan Agama Islam sebagai strategi cyberbullying pada peserta didik Sekolah Menengah Peratama Negeri 3 Bonang. Data diperoleh melalui observasi dan wawancara dengan guru dan peserta didik yang dianalisis secara deskriptif-interpretatif. Hasil penelitian menunjukkan cyberbullying meliputi penghinaan daring, penyebaran aib dan fitnah, pengucilan digital, dan pemalsuan identitas berdampak psikologis, akademik, dan sosial. Integrasi kaidah fikih preventif dengan pembelajaran Pendidikan Agama Islam dapat diaplikasikan melalui studi kasus, penguatan karakter, literasi etika digital, dan keteladanan guru meningkatkan kesadaran moral. Kontribusi temuan ini menegaskan bahwa paradigma fikih preventif dapat diintegrasikan dengan pembelajaran pendidikan Islam dalam pembentukan karakter digital bagi pelajar muslim.

Kata Kunci: Paradigma Fikih Preventif, Pendidikan Agama Islam, Cyberbullying

INTRODUCTION

Advances in information technology in the digital age have significantly transformed students' communication patterns, social interactions, and access to information. The internet and social media have now become an integral part of the lives of adolescents, including junior high school students in Indonesia. Data from the Indonesian Internet Service Providers Association shows that the majority of Indonesian internet users are teenagers, meaning the digital space plays a major role in students' identity formation, social relationships, and self-expression. This situation positions the virtual world as a new environment that directly influences students' character development. However, the development of digital technology does not only bring positive impacts; it also gives rise to complex social and moral issues. One prominent problem is the rise of cyberbullying acts of bullying carried out through digital media such as social media and instant messaging apps (Hinduja & Patchin, 2008). This phenomenon is often triggered by low digital literacy, weak social control, and the insufficient internalization of moral and religious values in students' use of technology (Willard, 2006).

In a number of regions in Indonesia, such as Demak Regency in Central Java Province, teachers of Islamic Religious Education and Guidance and Counseling have reported a surge in cases of online bullying among junior high school students, including taunts in WhatsApp groups, the unauthorized sharing of content, and derogatory remarks on social media. From an Islamic educational perspective, such behavior contradicts the principles of *akhlak karimah*, which emphasize the prohibition against harming or degrading the dignity of others. Islam stresses the importance of guarding one's speech and actions so as not to cause harm, as emphasized in the hadith of the Prophet Muhammad (peace be upon him) regarding the safety of others from the tongue and hands of a Muslim (Al-Bukhari, 2002). This principle is relevant in the digital context, because the ethics of communication and content sharing in cyberspace are part of a Muslim's moral responsibility (Qaradawi, 1998). Therefore, strengthening character education based on Islamic values has become an urgent necessity in addressing the issue of cyberbullying. In addition, the rise in juvenile delinquency stemming from a lack of preparedness in dealing with digital technology calls for a more comprehensive preventive approach not merely a technical one (Novita, 2023, p. 83).

Furthermore, the rise in cyberbullying cases in Demak Regency has been shown to have a negative impact on students' mental health and ability to concentrate in class, thereby necessitating more preventive moral strategies (Afroo et al., 2025; Romadloni & Muqit, 2025). As in the case at Bonang State Junior High School No. 3, instances of cyberbullying that have been detected often stem from the unmonitored use of school social media groups, which, if left unchecked, will hinder the development of students' moral character (Adiyono et al., 2024, p. 297), (Hasniati et al., 2025). These effects not only lead to a decline in the quality of social interactions and empathy, but also increase the likelihood of deviant behavior that

can undermine the academic atmosphere in the school environment (Paramansyah et al., 2024).

In response to the challenges outlined above, a strategic paradigm is needed to resolve the existing problems. For example, the internalization of the Islamic legal paradigm through the fiqh principle of *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* can serve as a philosophical foundation for guiding student behavior, such that preventing moral corruption in cyberspace must be prioritized over pursuing broader academic benefits. The implementation of this fiqh principle encourages students to consider the impact of every post, comment, and digital action on the dignity, safety, and psychological well-being of others.

The objective of this study focuses on analyzing the integration of the fiqh principle of *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* into Islamic Religious Education as a preventive strategy against cyberbullying among students at State Junior High School 3 Bonang, Demak Regency, Central Java. This focus aims to examine how the principle of prioritizing the prevention of harm over the pursuit of benefit is translated into the pedagogical process and the development of students' digital ethics. The study includes identifying the forms and characteristics of cyberbullying, mapping relevant fiqh and akhlak values, and analyzing the strategies used by Islamic Religious Education teachers to internalize the principle of preventing harm through instruction, habit formation, modeling, and digital literacy. In addition, the study explores the collaborative role of Islamic Religious Education teachers, Guidance and Counseling teachers, and the school environment in building a safe and ethical digital culture.

Various relevant previous studies, including that by Afroo et al., explain that in Islamic Religious Education, this internalization can be achieved by reinforcing the values of *qaulan karīman*, responsibility, honesty, self-control, and the prohibition against harming others as guidelines for interacting on digital media (Afroo et al., 2025). Mirazfauzi also added that Islamic Education teachers serve as moral role models who connect Islamic teachings to real-life situations, guide students in recognizing potential harm, and help them make wise and responsible decisions regarding digital media. (Mirazfauzi, 2025). Furthermore, Sobol et al. emphasize that this perspective needs to be expanded by positioning students as cyber-bystanders who are trained to show empathy and engage in constructive advocacy such as supporting victims, preserving evidence, and reporting bullying content through safe procedures (Sobol et al., 2024). Next, Abror, Noviani, and Ramadhan et al. state that implementing this strategy enables Islamic Religious Education to serve as both the foundation of character education and a strategic tool in fostering students' digital well-being (Abror & Noviani, 2025; Ramadhan et al., 2023, p. 260).

Although previous research has emphasized the role of Islamic Religious Education in fostering digital ethics, teachers' moral exemplary behavior, and students' ability to respond constructively to cyberbullying, studies that specifically integrate the fiqh principle of *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* as a preventive framework in Islamic Religious Education remain limited. This study

offers a novel approach by reconstructing the principle of *dar'u al-mafāsīd* into a pedagogical framework to equip students to recognize potential harm (mafsadah), consider the consequences of digital behavior, and choose actions oriented toward the common good (*maṣlaḥah*). Thus, Islamic Religious Education is positioned not only as the transmission of religious values but also as a preventive instrument for character development and ethical decision-making in the digital space. This study is expected to produce a conceptual framework that strengthens the integration of fiqh and digital character education and serves as a foundation for developing contextual, preventive, and responsive Islamic Religious Education learning strategies to address cyberbullying.

RESEARCH METHODS

This study employed a qualitative approach using a case study design to gain an in-depth and contextual understanding of school policies and the implementation of Islamic Religious Education in efforts to prevent cyberbullying. The research was conducted at State Junior High Schools No. 3 Bonang in Demak Regency, Central Java. Data sources were selected purposively and included Islamic Religious Education teachers, school principals, guidance and counseling teachers, as well as institutional documents such as the curriculum, teaching materials, and school programs relevant to character education and cyberbullying prevention. Data were collected through in-depth interviews, observations of the Islamic Religious Education learning process, and a document review. The use of these various sources and techniques allowed for data triangulation, resulting in a more comprehensive picture of the patterns of implementation of Islamic Religious Education values, school prevention strategies, and educational responses to cyberbullying behavior. (Creswell, 2014; Yin, 1984; Sugiyono, 2019).

Data analysis was conducted interactively by adapting the model proposed by Miles, Huberman, and Saldaña, which includes data condensation, data presentation, and the ongoing drawing and verification of conclusions (Miles et al., 2014). The condensation stage involved selecting, coding, and grouping data based on the research themes, specifically the forms of cyberbullying, Islamic Religious Education teaching strategies, the internalization of the principle of *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ*, and mechanisms for its prevention and management. The categorized data were then presented thematically to identify patterns of relationships between fiqh values, pedagogical practices, and the development of students' digital ethics. The validity of the findings was strengthened through triangulation of sources and techniques, comparisons between empirical data and school documents, and repeated verification of conclusions throughout the analysis process. Through these procedures, the study aimed not only to describe Islamic Religious Education teaching practices but also to interpret the relevance of the *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* principle as a preventive framework for fostering ethical and responsible digital behavior.

RESULTS AND DISCUSSION

A Model of Cyberbullying at Bonang Public Junior High School No. 3

The results of this study are presented based on empirical findings obtained at State Junior High School No. 3 Bonang in Demak Regency through field observations and interviews with Islamic Religious Education teachers, Guidance and Counseling teachers, and a number of students. The collected data was then analyzed by relating it to relevant theories and the fiqh principle of Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ to examine the implementation of Islamic values in efforts to address cyberbullying in the school environment.

Based on the results of observations and interviews, the majority of students at State Junior High School No. 3 Bonang have fairly broad access to various social media platforms, such as WhatsApp, Facebook, TikTok, and Instagram. This open access implies an increased potential for cyberbullying. The most common forms of cyberbullying can be classified as follows (APJII, 2022).

First, insults and the spread of misinformation. A number of students reported experiencing derogatory comments whether related to their physical appearance, family background, skin color, or academic ability. This behavior typically occurs in class WhatsApp groups or in the comment sections of TikTok posts. This pattern aligns with the category of harassment as defined by Hinduja and Patchin (Hinduja & Patchin, 2020). Field findings also indicate the practice of sharing students' personal photos without their consent, accompanied by derogatory or humiliating captions. This form of cyberbullying is considered serious because it causes harm in the form of damage to an individual's dignity. UNESCO emphasizes that the sharing of personal content without consent is one of the forms of cyberbullying with the most destructive impact (Herkama & Salmivalli, 2022).

Second, exclusion from digital groups and identity theft. This study found that students were intentionally removed from class digital groups with the aim of humiliating them or isolating them from academic communication. Such acts of digital exclusion have a negative impact on the victims' psychological well-being. This finding is consistent with research by Kowalski and Limber, which states that digital exclusion can trigger anxiety and a decline in self-esteem among adolescents (Kowalski & Limber, 2021). Some teachers have also reported instances of students using fake accounts to mock or belittle their peers. This phenomenon indicates that digital ethics literacy remains low among high school students and is a form of cyberbullying that is difficult to detect.

The Impact of Cyberbullying on Students

At the institutional level, cyberbullying prevention efforts must be complemented by an easily accessible confidential reporting system, protections for reporters, periodic digital risk assessments, and evaluations of school responses based on student feedback, as fear of retaliation, distrust of adults, and concerns about losing internet access often make victims reluctant to disclose their experiences (Mishna et al., 2010, p. 379; Ong et al., 2020, p. 9). Meanwhile, the effectiveness of the intervention depends heavily on the involvement of the entire

school community and the educators' ability to implement it consistently (Cross et al., 2015; Pearce et al., 2011). The effects of cyberbullying identified in this study can be categorized into the following aspects.

First, the psychological impact. Interviews with guidance counselors revealed that a number of cyberbullying victims experience psychological distress, such as increased anxiety, emotional distress, decreased self-confidence, and reluctance to socialize. Some students even showed a tendency to withdraw after experiencing bullying on social media. These findings are consistent with research by Kowalski and Limber, which indicates that cyberbullying contributes to increased stress and symptoms of depression in adolescents.(Kowalski et al., 2012). Second, the academic impact. Cyberbullying also leads to a decline in concentration during class and a weakening of academic motivation. Teachers report that some students are reluctant to attend school due to feelings of shame and fear of facing their bullies. UNESCO states that cyberbullying is directly correlated with students' attendance rates and academic achievement(UNESCO, 2018). Third, the social and moral impacts. From a social perspective, the school environment becomes less conducive due to the emergence of groups that seek to undermine one another. This situation erodes the values of togetherness, empathy, and brotherhood among students. From an Islamic perspective, this situation constitutes a form of harm (mafsadah) in the realm of human relations (mu'āmalah insāniyyah) that must be prevented in accordance with the principle of Dar'u al-Mafāsīd.

Integrating the Principle of *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* and Islamic Religious Education in Addressing Cyberbullying at Bonang Public Junior High School No. 3

The prevention strategy implemented by Islamic Religious Education teachers at Bonang State Junior High School No. 3 is not only aimed at conveying the prohibition against negative use of social media, but also at fostering students' character and ability to make ethical decisions in the digital space. These strategies focus on strengthening moral values, developing Islamic digital literacy, and fostering behaviors that can prevent harm from arising in the first place through the following steps.

Instilling the value of qaulan karīman that is, encouraging students to use polite language that is neither insulting nor demeaning, and to refrain from spreading statements that could harm others' dignity. Next, reinforcing honesty and trustworthiness, particularly when conveying information and using digital accounts and identities. Next, fostering the practice of "tabayyun" verifying the accuracy of information before believing it, commenting on it, or sharing it with others. Then, developing self-control by cultivating the habit of refraining from responding to provocative comments, sharing humiliating content, or following peers' urging to engage in cyberbullying. Following that, respecting the privacy and dignity of others. Furthermore, strengthening brotherhood and empathy by cultivating the habit of mutual respect, helping victims, refraining from laughing at or spreading bullying content, and having the courage to report harmful actions. In this way, students are not only guided to avoid becoming perpetrators but are also encouraged to

become individuals capable of preventing and stopping cyberbullying within the school environment.

Collaboration Between Islamic Religious Education Teachers and Guidance and Counseling Teachers in Addressing Cyberbullying. This collaboration can be realized through emotional assessments of victims, mediation between perpetrators and victims, and the development of a “digital-friendly” school program that integrates digital literacy and Sharia values. The results of this collaboration were marked by an increase in students’ understanding of the dangers of cyberbullying, a growth in empathy among students, and a decrease in the frequency of cases in the following semester. These findings are consistent with research by Fatimah and Yulianto, which states that religiosity acts as a protective factor against aggressive behavior in digital spaces (Fatimah & Yulianto, 2022).

The implementation of the fiqh principle of **Dar’u al-Mafāsīd Muqaddam ‘Alā Jalb al-Maṣāliḥ** in Islamic Religious Education has significant implications in both pedagogical and social aspects. This principle is not only positioned as a normative principle in Islamic law but also serves as an applicable ethical foundation for responding to the dynamics of student behavior in the digital age. Through the application of this principle, Islamic Religious Education teachers are able to contextualize Islamic values within the reality of students’ social interactions in the digital space. (AUDA, 2008).

From a pedagogical perspective, the application of the principle of *Dar’u al-Mafāsīd* encourages Islamic Religious Education teachers to present religious material in a contextual and relevant manner. Moral education is not merely presented as normative concepts but is linked to real-life situations experienced by students, such as cyberbullying, hate speech, and the dissemination of defamatory content through social media. This approach makes Islamic Religious Education more meaningful because students can understand the moral and social implications of their own digital behavior. (Hasanah, 2021).

Further implications are evident in changes in students’ attitudes and behavior patterns. An understanding of the principle of preventing harm (*mafsadah*) fosters an awareness that actions which undermine the honor and dignity of others even when they occur in cyberspace still carry ethical and legal consequences from an Islamic perspective. This awareness encourages students to exercise greater caution when communicating online, to carefully select the content they share, and to avoid actions that could potentially have negative impacts on individuals or the social environment (Nata, 2020).

In addition to impacting individuals, the implementation of the *Dar’u al-Mafāsīd* principle also contributes to the creation of a more conducive social climate in schools. Islamic Religious Education that focuses on preventing social harm serves as a preventive tool in mitigating potential conflicts and bullying in the school environment. This finding aligns with Kamali’s perspective, which emphasizes the importance of a contextual Islamic approach to ensure that religious teachings remain relevant in addressing modern challenges, including in the fields of education and digital ethics. (Kamali, 2008).

Within the framework of *Dar’u al-Mafāsīd Muqaddam ‘Alā Jalb al-Maṣāliḥ*, these two values encourage students to weigh the potential harms before reaping the

benefits of a post, comment, or the sharing of information. This can be implemented through dialogic and reflective learning, analysis of cyberbullying case studies, and fostering the habit of seeking clarification, exercising restraint, and responding in ways that protect victims without escalating the conflict (Endang et al., 2024, p. 1592; Sulaeman et al., 2025).

This study shows that the success of addressing cyberbullying is marked not only by a reduction in the perpetrator's behavior but also by the restoration of the victim's sense of safety, trust, and social relationships; therefore, the implementation of these principles must be carried out through a multi-layered response by training students to recognize incidents, understand their responsibilities, and choose solutions reflectively, while schools provide support focused on recovery—not merely punishment through a restorative approach that addresses the victim's needs for understanding, acknowledgment of their feelings, safety, justice, and relationship repair by thoughtfully involving the perpetrator, peers, teachers, family, and the school community. Meanwhile, in Islamic Religious Education classes, teachers can introduce procedures for reviewing digital incidents that protect the confidentiality of identities, document communication evidence in a reasonable manner, and prevent the clarification process from turning into a judgment against the victim, while continuing to tailor the response steps to the level of threat, power dynamics, and psychological readiness of the parties involved since a restorative approach does not always result in behavioral change without consistent implementation and adequate educator competence (Cross et al., 2015; Mishna et al., 2010, p. 379; Pearce et al., 2011). Thus, the primary contribution of this fiqh principle is to establish an ethical framework that balances the protection of victims, the rehabilitation of perpetrators, the restoration of the community, and the school's responsibilities.

Based on the preceding discussion, the principle of *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* prioritizing the prevention of harm over the pursuit of benefit—holds significant relevance for addressing the challenges of 21st-century education, particularly cyberbullying among students. The principle provides Islamic Religious Education with an ethical and preventive framework for responding to the complex consequences of digital interaction, where technological connectivity creates learning opportunities while simultaneously exposing students to psychological, social, and moral risks. From this perspective, cyberbullying prevention should not be limited to disciplinary or technological measures but should become an educational process that develops students' moral awareness before harmful behavior occurs. Internalizing *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* encourages students to anticipate the consequences of their words, images, comments, and online interactions before sharing them. This approach expands Islamic Religious Education beyond the transmission of religious knowledge toward the formation of ethical digital citizenship. By integrating values of compassion, responsibility, self-restraint, respect for human dignity, and accountability, Islamic Religious Education enables students to recognize that digital conduct remains subject to moral and religious responsibility. Therefore, *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* offers a

preventive educational orientation for fostering safer, healthier, and ethically responsible digital environments. Furthermore, applying *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* through Islamic Religious Education contributes to building a sustainable and ethically responsible digital culture. Its implementation requires collaboration among teachers, students, parents, and school administrators to establish digital ethics as a shared commitment. Through contextual instruction, case-based learning, and reflective activities, Islamic Religious Education educators can help students critically assess digital behavior and understand the ethical consequences of online interactions. This principle reinforces Islamic educational objectives by protecting human dignity, psychological well-being, social harmony, and public interest (*maṣlaḥah*). Thus, Islamic Religious Education can develop digitally competent, empathetic, morally responsible, and socially conscious students.

CONCLUSION

This study concludes that the integration of the fiqh principle of *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* into Islamic Religious Education instruction has strategic relevance as a preventive framework for addressing cyberbullying among junior high school students. At Bonang State Junior High School No. 3 in Demak Regency, cyberbullying was found to take the form of sarcasm via online media, bullying in class WhatsApp groups, the sharing of photos without consent, and the use of derogatory labels or nicknames. These conditions indicate that students' digital spaces require a strengthening of ethics that is not merely regulatory but also based on the internalization of values. The integration of the principle of *Dar'u al-Mafāsīd* through Islamic-values-based digital literacy, case-based learning, the cultivation of communication ethics, and character building fosters an attitude of *iḥtiyāt*, moral responsibility, self-control, and awareness to avoid actions that could potentially cause harm to others. Thus, Islamic Religious Education can serve not only as a means of transmitting religious knowledge but also as a pedagogical tool in shaping students' digital ethics and responsibility.

Conceptually, this study reinforces a values-based preventive approach in anti-bullying education by prioritizing the principle of preventing harm as a guiding principle before violations occur, rather than merely as the basis for imposing sanctions after a case has occurred. The effectiveness of internalizing these values is greatly influenced by the role of Islamic Religious Education teachers as mentors of character, role models, and facilitators of moral reflection, and is supported by collaboration among Guidance and Counseling teachers, school principals, parents, and a school culture conducive to ethical digital literacy. These findings propose the principle of *Dar'u al-Mafāsīd Muqaddam 'Alā Jalb al-Maṣāliḥ* as a normative-pedagogical framework that can broaden the orientation of Islamic Religious Education from the cultivation of personal piety toward the development of ethical, responsible, and socially beneficial digital citizenship. Nevertheless, the research findings are contextual in nature; therefore, further research is needed to test the application of this model in a wider variety of schools, educational levels, and social contexts.

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