

Prevention Strategies for Cyberbullying Based on Hadiths: A Thematic Analysis of Hadiths Pertaining to Ethical Communication



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Abstract

This article seeks to investigate hadith-based strategies for the prevention of cyberbullying through a thematic analysis of the Prophet Muhammad's teachings on communication ethics. The increasing prevalence of digital bullying highlights a widening disparity between technological advancements and the moral literacy of society, particularly in the context of social media usage. Employing a qualitative methodology grounded in library research, this study utilizes thematic hadith analysis (mauqū'ī) alongside sanad and matn criticism to verify the authenticity of the narrations. Additionally, it examines Indonesia's cyber law framework, including the Electronic Information and Transactions Law (UU ITE). The findings reveal that moral principles such as adab al-ḥiwār (ethics of dialogue), emotional regulation, tazkiyat al-nafs (self-purification), and the reinforcement of ukhuwah (social solidarity) can be operationalized into practical preventive strategies applicable within educational institutions, family environments, and digital communities. Moreover, the integration of hadith values with contemporary regulatory frameworks, such as the UU ITE, facilitates a more holistic approach to combating cyberbullying, incorporating educational and reconciliatory mechanisms aligned with the concept of islāh (reconciliation). This study underscores that cyberbullying constitutes not only a technological challenge but also an ethical and spiritual concern necessitating a synergistic approach involving character development, digital literacy, and legal policy. The findings aim to contribute to the discourse on Islamic digital ethics and inform the development of hadith-based digital literacy modules.

Abstrak

Artikel ini bertujuan mengkaji strategi pencegahan perundungan siber berbasis hadis melalui analisis tematik terhadap ajaran Nabi Muhammad terkait etika komunikasi. Fenomena meningkatnya perundungan digital menunjukkan adanya kesenjangan antara perkembangan teknologi dan literasi moral masyarakat, khususnya dalam menggunakan media sosial. Penelitian ini menggunakan metode kualitatif melalui analisis kepustakaan dengan telaah tematik hadis (maudhu'i), kritik sanad dan matan untuk memastikan otentisitas riwayat, serta analisis terhadap regulasi hukum siber di Indonesia, termasuk Undang-Undang Informasi dan Transaksi Elektronik (UU ITE). Hasil penelitian menunjukkan bahwa prinsip-prinsip moral seperti adab al-ḥiwār, pengendalian emosi, tazkiyah al-nafs, dan penguatan ukhuwah dapat diterjemahkan ke dalam strategi preventif yang aplikatif dalam pendidikan, keluarga, dan komunitas digital. Selain itu, integrasi nilai-nilai hadis dengan kerangka regulatif modern, seperti UU ITE, memungkinkan pendekatan yang lebih komprehensif dalam penanganan cyberbullying, termasuk pemanfaatan mekanisme edukatif dan rekonsiliatif yang sejalan dengan spirit islāh. Penelitian ini menegaskan bahwa perundungan siber bukan hanya problem teknologi, tetapi persoalan etik dan spiritual yang memerlukan sinergi antara pembinaan karakter, literasi digital, dan kebijakan hukum. Temuan ini diharapkan memperkaya diskursus etika digital Islam dan memberi arah bagi pengembangan modul literasi digital berbasis hadis.

Keywords:

Cyberbullying;
Thematic
Hadith; Digital
Communication
Ethics; UU ITE

Kata kunci:

Perundungan
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Introduction

Cyberbullying has emerged as a significant concern in contemporary society, largely due to the fact that advancements in technology are not consistently accompanied by corresponding enhancements in communication ethics. While digital technology facilitates unprecedented connectivity, society remains inadequately prepared to address the social and moral ramifications of intensified online interactions.¹ Many social media users, especially among younger demographics, fail to recognize that their conduct in digital environments is subject to ethical scrutiny within Islamic teachings. Hadiths that emphasize the prohibition of causing harm to others, the preservation of human dignity, and the obligation to speak kindly or remain silent, collectively suggest that behaviors such as bullying, mockery, and insults contravene the moral principles of Islam.² Conversely, limited digital literacy contributes to a public perception that actions like exposing others' faults or making derogatory remarks are commonplace, despite the fact that technology amplifies their impact in terms of speed, reach, and permanence.³ Consequently, the disjunction between technological progress and the public's ethical literacy renders the issue of cyberbullying an urgent subject for rigorous scholarly examination, particularly through a hadith-based framework as a source of moral guidance.

Academic research on cyberbullying reveals a notable deficiency in the integration of hadith values with prevention strategies rooted in Islamic ethics. The majority of existing studies concentrate primarily on psychological, social, and legal dimensions, without thoroughly engaging with normative Islamic sources. While investigations into communicative ethics within Islam often address concepts such as *ghibah* (backbiting), *fitnah* (slander), sowing discord, and *adab al-kalam* (etiquette of speech), they seldom explore their applicability to digital contexts.⁴ Furthermore, the prevailing normative-descriptive approach has hindered the development of a conceptual framework that translates hadith values into effective measures for preventing harmful behavior on social media platforms.⁵ Additionally, there is an absence of comprehensive thematic analyses of hadiths concerning communicative

¹ Radja Erland Hamzah et al., "Digital Literacy and Positive Bystander Intervention in Preventing Adolescent Cyberbullying," *International Journal of Law and Society (IJLS)* 4, no. 2 (October 2025): 329–42, <https://doi.org/10.59683/ijls.v4i2.172>; Muhammad Arsyad, Bashori Bashori, and Wardatun Nadhiroh, "Literasi Digital Qur'ani: Integrasi Konsep Laghw Dan Tadabbur Dalam Menghadapi Brain Rot Di Era Digital," *Al-Qudwah* 3, no. 2 (October 2025): 149–66, <https://doi.org/10.24014/alqudwah.v3i2.36248>.

² Danish Nabi and Tauseef Ahmad Parray, "Prophetic Ethics of Inclusion and Conflict Resolution: A Neo- Traditionalist Interpretation of the Sirah," *Jurnal THEOLOGIA Volume* 36, no. 1 (2025): 71–92.

³ Daffa Rizky Febriansyah and Yuyun Yuningsih, "Fenomena Perilaku Bullying Sebagai Bentuk Kenakalan Remaja," *Jurnal Ilmiah Perlindungan Dan Pemberdayaan Sosial (Lindayasos)* 6, no. 1 (2024): 26–33, <https://doi.org/10.31595/lindayasos.v6i1.1177>.

⁴ Vidhya Lakshmi Kumar, Mark A Goldstein, and Young Adult Medicine, "Cyberbullying and Adolescents," *HHS Public Access* 8, no. 3 (2020): 86–92, <https://doi.org/10.1007/s40124-020-00217-6>.Cyberbullying.

⁵ Tommy K H Chan, Christy M K Cheung, and Zach W Y Lee, "Cyberbullying on Social Networking Sites: A Literature Review and Future Research Directions," *Information & Management* 58, no. 2 (2021): 103411, <https://doi.org/10.1016/j.im.2020.103411>.

ethics specifically tailored to cyberbullying prevention. Consequently, the application of hadith in addressing digital challenges remains limited and fails to offer practical contributions to educational initiatives or digital ethics policies within Muslim communities. This gap highlights the imperative for research that systematically aligns ethical principles derived from the hadith with contemporary efforts to combat cyberbullying effectively.

A thematic analysis of hadith facilitates a more profound comprehension of the teachings of the Prophet Muhammad (peace be upon him) and allows for the contextual adaptation of these teachings to address contemporary challenges.⁶ Hadiths concerning the obligation to speak appropriately or remain silent, as reported in Sahih al-Bukhari and Sahih Muslim, underscore the significance of exercising caution in speech to avoid causing harm or humiliation to others, including within digital communication platforms. Furthermore, the Prophet emphasized that a Muslim is a brother to another Muslim and must not oppress him, as documented in Sahih Muslim; thus, cyberbullying may be understood as a modern manifestation of *ghibah*⁷ and *namimah* (backbiting and tale-bearing).⁸ The prohibition against gossip, likened in a hadith to consuming the flesh of one's deceased brother (also reported in Sahih Muslim), highlights the severity of such conduct in online environments. The principles derived from hadith can be operationalized through faith-based character education within families, schools, and communities, incorporating parental and teacher oversight of digital media usage. Additionally, religious institutions can play a pivotal role in disseminating ethical guidelines for social media to younger generations. The integration of spiritual frameworks with technological practices is essential for the effective prevention of cyberbullying, as legal interventions alone are insufficient without accompanying moral reinforcement.⁹

Previous research on cyberbullying has investigated various prevention strategies from an Islamic perspective, which can be categorized as follows: first, a normative-psychological approach grounded in hadiths for bullying prevention, as examined by Muhammad Fauzhan 'Azima et al.¹⁰; second, the incorporation of anti-bullying values into Islamic curricula and educational management, analyzed by M.

⁶ Azni Yeza Laora and Feri Sanjaya, "Fenomena Cyberbullying Di Media Sosial Instagram (Studi Deskriptif Tentang Kesehatan Mental Pada Generasi Z Usia 20-25 Tahun Di Jakarta)," *Oratio Directa* 3, no. 1 (2021): 346-68.

⁷ Endad Musaddad Darin Rihhadatul 'Aisy, "The Relevance of Hadith in the Digital World: Hate Speech on Social Media," *Al-Hukumah: Jurnal Ilmu Pemerintahan Dan Studi Islam* <https://Al-Hukumah.Kjii.Org> 1, no. 3 (2025): 65-78.

⁸ Zaid Almubarak Simangunsong et al., "Etika Penggunaan Media Sosial Dalam Perspektif Hadis Studi Tentang Privasi Dan Tanggung Jawab Social," *Jurnal Budi Pekerti Agama Islam* 3, no. 2 (2025).

⁹ Kambali Kambali et al., "Religion In Cyberspace : Islamic Religious Education In Social Media," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2023): 129-42, <https://doi.org/10.30868/ei.v11i03.3886>.

¹⁰ Muhammad Fauzhan 'Azima Fitri Sari, Firma Andrian, "Pendidikan Anti Bullying: Studi Nalar Hadis Pendekatan Psikologi," *RI'YAYAH* 7, no. 4 (2022): 225, <https://doi.org/10.3176/chem.geol.1974.4.04>.

Aditya Prayoga et al.,¹¹ Moch. Sya'roni Hasan, and Mar'atul Azizah;¹² and third, a socio-cultural examination of the pesantren (Islamic boarding school) environment, considered both as a context for prevention and a potential source of bullying, studied by Imas Kania Rahman.¹³

The application of hadith principles in preventing cyberbullying holds significant implications for education, policy development, and the digital culture within Muslim communities. Hadith values serve as consistent and time-tested moral guidelines that can be effectively integrated into digital literacy curricula and contemporary dawah (religious outreach) programs.¹⁴ Islamic education can develop digital ethics modules grounded in hadith for implementation in schools, universities, and religious institutions. At the community level, communicative ethics principles derived from hadith may inform the creation of anti-cyberbullying campaigns, training programs on responsible social media use, and institutional policies within educational settings that emphasize digital etiquette.¹⁵ The integration of moral values and technology presents an opportunity to cultivate a communication culture characterized by greater empathy, courtesy, and responsibility.¹⁶ Moreover, emphasizing preventive principles, such as the obligation to speak kindly, can mitigate the potential for conflict, enhance social harmony, and strengthen the character of Muslim digital users.

This study employs a qualitative methodology grounded in library research, focusing on the identification, analysis, and synthesis of primary and secondary literature concerning cyberbullying from the perspective of hadith.¹⁷ Data collection was conducted systematically, adhering to principles of transparency and academic rigor. Subsequently, sources were selected based on specific inclusion criteria, encompassing scholarly works that address phenomena such as cyberbullying, Islamic communicative ethics, or thematic hadith studies. Credible sources included accredited academic journals and authoritative hadith collections, such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ*

¹¹ M. Aditya Prayoga et al., "Management of Santri Discipline: Bullying Prevention and Intervention at Dayah Terpadu Al-Muslimun," *Journal of Educational Research and Practice* 3, no. 2 (2025): 204–12, <https://doi.org/10.70376/jerp.v3i2.358>.

¹² Suryadi, A Faridul Ilmi, and Sukanto Sukanto, "Growing The Value of Islamic Religious Education to Prevent Bullying Behavior in Islamic Boarding Schools," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 02 (2023): 1391–404, <https://doi.org/10.30868/ei.v12i02.3988>.

¹³ Imas Kania Rahman, Nesia Andriana, and Syahrozak Syahrozak, "Menelisik Fenomena Bullying Di Pesantren," *Asatiza: Jurnal Pendidikan* 4, no. 3 (2023): 156–67, <https://doi.org/10.46963/asatiza.v4i3.1179>.

¹⁴ Naeli Mutmainah, Farhatun Sa, and Dien Kalpika Kasih, "Maqāṣ Id Al- Shari'ah in the Digital Era: Challenges in Islamic Family Law and Halal Lifestyle in Indonesia," *Jurnal Munakahat, Institut Miftahul Huda Al Azhar Kota Banjar* 1 (2024): 1–16.

¹⁵ Tika Mutia, "Generasi Milenial, Instagram dan Dramaturgi: Suatu Fenomena dalam Pengelolaan Kesan Ditinjau dari Perspektif Komunikasi Islam," *An-Nida'* 41, no. 2 (February 2018): 240–51, <https://doi.org/10.24014/an-nida.v41i2.4656>.

¹⁶ Fakhri Gilman Husaeni, "Cyberbullying Criminal Law from the Perspective of Hadith Ahmad Number 3646 and Article 27A of Law Number 1 of 2024," *Taqnin: Jurnal Syariah Dan Hukum* 07, no. 01 (2025): 38–51.

¹⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D*, ke 19 (Bandung: Penerbit Alfabeta, 2013).

Muslim, Sunan Ibn Mājah, and Musnad Aḥmad. A critical evaluation of the selected literature was then performed by analyzing contextual frameworks and research methodologies, as well as verifying the authenticity of the sanad (chain of transmission) and matn (text) of hadiths through the naqd al-sanad wa al-matn approach (criticism of sanad and matn). This methodological approach ensures the validity of the literature and facilitates a contextual analysis that underpins the development of applicable Islamic digital ethics pertinent to contemporary digital society.¹⁸

Results and Discussion

Ethics of Speech in Hadith as a Moral Foundation for Combating Cyberbullying

The hadiths of the Prophet encompass comprehensive principles of communicative ethics, applicable to both oral and written forms, which hold significant relevance in addressing the issue of cyberbullying in the contemporary digital context. The Prophet not only instructed on proper etiquette in speech but also emphasized the moral obligation to avoid disseminating information that could cause harm, defamation, or emotional distress to others.¹⁹ This is exemplified in the hadith: “Whoever believes in Allah and the Last Day, let him speak good or remain silent” (reported by al-Bukhari and Muslim).²⁰ This narration highlights that a Muslim’s speech should embody faith and virtuous character. In the realm of digital communication, this principle necessitates that individuals exercise caution when composing comments, sharing posts, and distributing information on social media platforms.

Behaviors such as mocking, insulting, or demeaning others in online environments contravene the principle of “speaking good or remaining silent.”²¹ Moreover, the hadith narrated by Muslim states: “A Muslim is a brother to another Muslim; he does not oppress, humiliate, or belittle him.” This narration underscores the significance of preserving the honor and dignity of others, whether in direct interpersonal interactions or through digital media. Cyberbullying—which encompasses public humiliation, doxing, and the dissemination of slander online—constitutes a clear violation of the Islamic value of ukhūwah (brotherhood). Consequently, this hadith functions not only as a normative guideline but also as a preventive measure, fostering moral awareness aimed at respecting and protecting fellow digital users.²²

The hadiths offer a robust ethical framework for promoting courteous and civilized communication within digital media.²³ The principles of speech ethics derived

¹⁸ Mutmainah, Sa, and Kasih, “Maqāṣ Id Al- Sharī’ah in the Digital Era: Challenges in Islamic Family Law and Halal Lifestyle in Indonesia.”

¹⁹ Ibn Ḥajar al-ʿAsqalānī. *Fath al-Bārī bi Syarḥ Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Maʿrifah, 1379 H/1959M.

²⁰ <https://sunnah.com/bukhari/73/43>, accessed on 30 November 2025.

²¹ <https://sunnah.com/muslim/1/71>, accessed on 30 November 2025.

²² Al-Nawawī, Yaḥyā ibn Sharaf. *Al-Minhāj Syarḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. Beirut: Dār Ihyāʾ al-Turāth al-ʿArabī, 1392 H/1972 M.

²³ Syintia Nurfitri and Arzam Arzam, “Urgensi Media Sosial Sebagai Sarana Dakwah Melalui Media,” *An-Nidaʾ* 46, no. 1 (June 2022): 85–105, <https://doi.org/10.24014/an-nida.v46i1.19245>.

from the Prophet's Sunnah not only regulate traditional interpersonal interactions but also function as a preventive measure against cyberbullying. The application of hadith-based values – such as maintaining respectful speech, refraining from insults, rejecting slander, and encouraging empathy and social responsibility – can provide a moral foundation for fostering a healthy digital environment consistent with Islamic teachings.

Although digital technology was not present during the Prophet's era, the universal guidance he imparted continues to hold significant relevance for contemporary issues, including cyberbullying. The Prophet consistently cautioned against gossip (ghibah), inciting conflict (namimah), and seeking out others' faults (tajassus), behaviors that are directly pertinent to cyberbullying. In the digital environment, these actions are intensified, occurring publicly, reaching extensive audiences, and inflicting substantial harm on victims.²⁴

The hadith instructs the Prophet's followers to exercise caution in their speech, emphasizing that individuals are accountable for every word and action. In the contemporary digital era—where information can disseminate rapidly and uncontrollably—actions intended to harm, demean, insult, or belittle others online can exert significant psychological pressure on victims. Cyberbullying fundamentally contravenes the principles of ukhūwah (brotherhood) and compassion, both of which are central tenets in Islam. The Prophet Muhammad (peace be upon him) advocated for the cultivation of empathy, heightened social awareness, and compassion among all individuals.

A thematic analysis of the hadiths pertaining to the phenomenon of cyberbullying, as found in the Kutub al-Sittah, reveals the following theme:

1. Hadiths Concerning the Prohibition of Causing Harm to Others and the Concealment of the Faults of Fellow Muslims

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَنَّ سَالِمًا أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ). [الحديث ٢٤٤٢ – طرفه في: ٦٩٥١]

"Allah's Messenger (ﷺ) said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection." (HR. Bukhari No. 2442).²⁵

²⁴ Muhammad Maga Sule and Salihi Ashiru Musa, "Muslim Scholars and Challenges of Social Media Da'Wah: Cyberbullying in Perspective," *Akademika* 12, no. 01 (2023): 107–20, <https://doi.org/10.34005/akademika.v12i01.2675>.

²⁵ Al-Bukhari, M. I. (2002). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār Ṭūq al-Najāh, No Hadis 2442.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ). [البخاري: كتاب المظالم، باب لا يظلم المسلم ولا يسلمه، رقم: ٢٤٤٢].

A Muslim is the brother of a fellow-Muslim. He should neither commit oppression upon him nor ruin him, and he who meets the need of a brother, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection. " (HR. Muslim No. 2580).²⁶

The aforementioned hadith elucidates the prohibition against causing harm to fellow Muslims and underscores the principle of brotherhood. In the context of cyberbullying, this teaching is particularly pertinent, as actions such as insulting, belittling, humiliating, or disseminating slander through digital platforms constitute forms of injustice (ẓulm). Furthermore, the hadith exhorts believers to support one another during times of hardship, which encompasses providing moral support to victims of cyberbullying to prevent their isolation. Additionally, the encouragement to conceal the faults of fellow Muslims serves as a caution against sharing others' photographs, secrets, or personal errors on social media. In accordance with the Prophet's teachings, a Muslim is thus expected not only to refrain from engaging in cyberbullying but also to actively participate in its prevention and in safeguarding its victims.

2. Hadith Regarding the Obligation to Guard One's Speech and Maintain Silence When One Has Nothing Beneficial to Convey

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارُهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ (:رَسُولُ اللَّهِ ﷺ (فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ [طرفه في: ٥١٨٥].

"Allah's Messenger (ﷺ) said, "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil and dirty talk)." (HR. Bukhari No. 6018).

²⁶ Muslim, I. (2006). *Ṣaḥīḥ Muslim*. Beirut: Dār al-Kutub al-'Ilmiyyah. No Hadith 2580.

This hadith underscores that faith in Allah and the Last Day should be manifested through one's social behavior and ethical communication. Firstly, a believer is prohibited from causing harm to neighbors, which entails fostering harmonious relationships and refraining from disturbances, whether physical or verbal. Secondly, a believer is obligated to honor guests with warmth and appropriate hospitality, reflecting noble character. Thirdly, a believer is advised to speak only what is beneficial, or otherwise remain silent if no positive contribution can be made. In the contemporary digital context, "speaking" encompasses text, images, posts, and comments on social media platforms. The principle of speaking good or remaining silent serves as a foundational guideline for digital ethics, advocating the avoidance of hate speech, slander, misinformation, and online harassment (cyberbullying). By exercising restraint over one's "digital tongue," a Muslim exemplifies genuine faith, upholds the dignity of others, and contributes to the cultivation of healthy and constructive online communication environments.

3. Hadith Concerning the Prohibition of Ghibah, Slander, and the Disclosure of Others' Faults

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ. قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (أَتَذَرُونَ مَا الْغَيْبَةُ؟) قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: (ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ)، قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: (إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَغَبْتَهُ).

"Do you know what is backbiting? They (the Companions) said: Allah and His Messenger know best. Thereupon he (the Holy Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander." (HR. Muslim No. 2589).

In the digital age, the prohibition extends to all online activities, including writing insulting comments, spreading gossip in messaging groups, disseminating humiliating photos or videos, and even liking or sharing demeaning content. Such actions constitute ghibah, or slander, when carried out without justification or with harmful intent. Islam encourages its adherents to uphold the dignity of others by exercising restraint in their speech—including digital communication—and by refraining from exposing others' faults. Adherence to this principle helps to protect communication spaces, whether face-to-face or online, from hate speech, misinformation, and cyberbullying, all of which undermine the bonds of brotherhood.

This hadith instructs every Muslim to exercise caution in their digital communication by refraining from disseminating private information or exposing the faults of others, even in moments of hurt or anger. Exercising restraint in sharing or reposting content that may humiliate others aligns with the principle of concealing the shortcomings of fellow believers. Adhering to this teaching not only preserves the dignity of the affected individuals but also prevents the transgressor from committing

a significant sin and encountering both worldly and spiritual repercussions. Ultimately, this guidance promotes the establishment of online communication environments that are safe, ethical, and imbued with blessings.

Forms of Cyberbullying from the Perspective of Hadith

From the perspective of hadith literature, cyberbullying can be analyzed through behaviors frequently observed in digital media, such as the dissemination of slander, backbiting, incitement of conflict, and the use of abusive language.²⁷ Backbiting is defined as speaking negatively about a fellow believer out of dislike or hatred. In the digital context, this behavior manifests through the spread of gossip, exposure of others' faults, and propagation of slanderous content. The underlying intention of these actions is often to damage an individual's reputation and portray them unfavorably. According to hadith teachings, every word and deed of a Muslim should embody noble character.²⁸ These ethical principles remain applicable within digital interactions. Nevertheless, technological advancements have introduced new avenues for misconduct, including cyberbullying. Various forms of cyberbullying can be classified according to the shar'i prohibitions emphasized by the Prophet Muhammad (peace be upon him), specifically:

1. Ghibah (Backbiting)

Ghibah refers to the act of speaking about the faults of a fellow Muslim behind their back, even if the information conveyed is accurate.²⁹ The Prophet Muhammad (peace be upon him) defined ghibah as "mentioning about your brother something he dislikes" (Sahih Muslim No. 2589). In the context of digital environments, ghibah encompasses the discussion or dissemination of another individual's faults through online platforms such as social media, messaging applications, forums, and blogs.³⁰ This behavior may manifest as comments or posts that expose a person's shortcomings without their consent or awareness. Given the enduring nature of digital footprints, which are often difficult to remove, online ghibah can have extensive reach and long-lasting consequences. Its primary objectives frequently include attracting attention, generating sensationalism, or publicly humiliating the targeted individual. Islam strictly prohibits such conduct due to its detrimental effects on communal brotherhood, personal dignity, and spiritual well-being. Consequently, fostering ethical digital

²⁷ A A M Billah, "Pocketbook on Prophet Hadith to Prevent Bullying Behaviour," *Al-Hayat: Journal of Islamic Education (AJIE)* 8, no. 4 (2024).

²⁸ Hafshah Hazimah and Didik Hariyanto, "Representation Of Cyberbullying in Social Media Instagram (Semiotic Analysis On @ Rachelvennya Account)," *Jurnal Spektrum Komunikasi (JSK)* 11, no. 3 (2023): 315–27.

²⁹ Syifaullah Syifaullah, Nandang Sunandar, and Ilmu Hadis, "Ghibah Dalam Perspektif Hadis," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 2 (2025).

³⁰ Mufidatun Nur Aini and Latifah Anwar, "The Phenomenon of Female Defamation on Social Media: An Examination of Hadith on Ghibah and the Ethics of Virtual Interaction," *AMK: Abdi Masyarakat UIKA* 4, no. 2 (2025): 64–73, <https://doi.org/10.32832/amk>.

communication and promoting awareness of appropriate online behavior are essential measures to prevent cyberbullying.³¹

2. Namimah (Incitement and Provocation)

Namimah refers to the act of spreading information that incites discord.³² The Prophet Muhammad (peace be upon him) stated, "A slander-monger will not enter Paradise" (Sahih Muslim, No. 105). In the contemporary digital context, namimah encompasses the dissemination of news, gossip, or information—regardless of its veracity—with the intent to provoke hostility or animosity through platforms such as WhatsApp, Instagram, Facebook, Twitter, or group chats.³³ This practice may manifest as text messages, posts, comments, or deliberately shared screenshots aimed at fostering enmity. Even when the information appears trivial or factual, namimah remains prohibited, as it contravenes the ethical principles of communication and can cause significant harm to relationships within families, friendships, and society at large.

3. Tahassus and Tajassus: The Concepts of Finding Faults and Spying

Prophetic teachings categorically forbid Muslims from seeking out or revealing the faults of others (tahassus). This prohibition constitutes a fundamental aspect of Islamic social ethics, which holds particular significance in the context of the contemporary digital environment. The Prophet stated: "O you who have verbally professed faith but whose hearts have not yet believed, do not backbite the Muslims nor search for their faults. Whoever searches for the faults of his brother, Allah will expose his own faults; and if Allah exposes him, He will be disgraced even in his own home" (reported by Abu Dawud and Ahmad).

This hadith conveys a significant ethical admonition against tahassus, defined as the inclination to scrutinize another individual's faults, privacy, or vulnerabilities. In the context of the digital era, behaviors such as disseminating screenshots of private communications, posting photographs without consent, or publicly revealing an individual's mistakes on social media constitute contemporary manifestations of tahassus and tajassus. These actions infringe upon privacy rights and contribute to bullying, reputational harm, and social disintegration. Moreover, the rapid dissemination of digital content exacerbates the social and legal ramifications of such conduct.³⁴

4. Sakhriyah (The Act of Mocking and Ridiculing Others)

In the digital era, this prohibition is closely associated with cyberbullying, body shaming, hate speech, and negative commentary on social media platforms. Derision

³¹ Nazaruddin, Nazaruddin, and Muhammad Alfiansyah. "Etika Komunikasi Islami Di Media Sosial Dalam Perspektif Alquran Dan Pengaruhnya Terhadap Keutuhan Negara." *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4.1 (2021): 77-91.

³² Yanis Rinaldi, "Defamation and Insult Via Digital Media In Indonesia: The Islamic Law And Human Rights Perspective," *Journal of Law and Sustainable Development* 11, no. 7 (2023): 1-26.

³³ Et.all Omar Saad Ahmed, Hussein Ajlan Hasan., "Fitnah in the Digital Age: Regulating Social Media Misuse Through Islamic Criminal Principles," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025), <https://doi.org/10.29240/jhi.v10i2.13369>.

³⁴ Redhana, I. Wayan. *Literasi Digital: Pedoman Menghadapi Society 5.0*. Samudra Biru, 2024.

is frequently expressed through posts, memes, comments, or videos that ridicule an individual's physical appearance, social status, beliefs, or background. These actions not only inflict emotional harm on the victim but also contribute to the propagation of hatred and social division within the online public sphere. Given the rapid dissemination and persistent nature of digital content, the repercussions of online humiliation are considerably more severe than those of face-to-face ridicule.

Cyberbullying fundamentally contravenes the principles of brotherhood and empathy emphasized in Islam. Islamic teachings assert that all Muslims are brothers, and a believer ought to desire for his brother what he desires for himself. Cyberbullying exemplifies a deficiency in empathy, as perpetrators disregard the psychological and emotional harm inflicted upon their victims. The persistent nature of online harassment—manifested through belittling remarks, insulting jokes, or targeted shaming—stands in opposition to Islamic teachings and embodies arrogance as well as the degradation of human dignity.³⁵

Preventive Strategies Informed by the Prophet's Hadith for Combating Cyberbullying

The Sunnah of the Prophet Muhammad (peace be upon him) emphasizes the importance of developing moral character as a fundamental approach to preventing misconduct, including cyberbullying.³⁶ Numerous hadiths articulate the concept of *ihsan* (excellence in conduct) and explicitly forbid causing harm to others, whether physically or verbally. For example, the Prophet's statement, "A Muslim is the brother of another Muslim; he does not wrong him nor abandon him when he is wronged" (Sahih al-Bukhari, No. 2442), demonstrates that inflicting harm through words—including those communicated digitally—constitutes an act of injustice.

The implementation of this Sunnah can be actualized through moral-based digital literacy education, which includes instruction on communication ethics, responsible social media behavior, and the recognition that every post or comment will be accountable before Allah.³⁷ This approach is supported by Qur'anic verse 50:18, which states, "Not a word does one utter but that there is an observer ready to record it." Additionally, the Prophet's lifelong practice of guarding his tongue and abstaining from gossip, slander, and insults (Sahih al-Bukhari No. 6479) serves as a practical model for such conduct.

Preventive measures can be enacted within families, educational institutions, and online communities by fostering an understanding of the spiritual ramifications

³⁵ Et.all Usman, Syarifah Halifah., "Religious Digital Literacy In Islamic Higher Education: Student- Perceived Benefit," *Sosiohumaniora - Jurnal Ilmu-Ilmu Sosial Dan Humaniora* 25, no. 1 (2023): 98–106, <https://doi.org/10.24198/sosiohumaniora.v25i1.41113>.

³⁶ Irwandra Irwandra, "Metafisika Akhlak: Dasar-dasar Akhlak dalam Islam," *An-Nida'* 39, no. 1 (February 2014): 91–106, <https://doi.org/10.24014/an-nida.v39i1.867>.

³⁷ Et.All Misalia Sari, "The Role of Educational Hadiths In Building Islamic Educational Ethics In The Digital Era," *Jurnal Ilmiah Pendidikan Dasar* 10, no. 2 (2025).

associated with cyberbullying.³⁸ Beyond prevention, the Sunnah provides frameworks for mediation and conflict resolution. The Prophet Muhammad, referred to as al-ḥakam (the wise mediator), emphasized dialogue, consultation, and compassionate counsel. This approach may be adapted to digital environments through the creation of community mediation teams or educational groups that function as mediators in cases of cyberbullying.³⁹

The hadith stating, “Religion is sincere advice” (HR. Muslim No. 55) provides a foundational basis for offering counsel to offenders privately, rather than exacerbating conflicts publicly.⁴⁰ Furthermore, the Sunnah emphasizes the importance of ṣulḥ (reconciliation), encouraging disputing parties to forgive one another, as reflected in the Qur’an (49:10). Interventions such as counseling, virtual mediation, and family-centered approaches hold potential to mitigate the escalation of cyberbullying.

Furthermore, the Prophet demonstrated compassion and engaged in prayer even for those who wronged him (Sahih al-Bukhari No. 3477), thereby offering emotional support to victims. When integrated with technological tools – such as rapid-reporting mechanisms and online mediation platforms – Sunnah-based principles function not only as normative guidance but also as practical solutions adapted to the challenges of the digital age. This mediation-centered Sunnah approach not only reduces harmful behavior but also cultivates a compassionate and dialogical online culture, thereby helping to prevent future incidents of cyberbullying.⁴¹

Tabel .1.1 Preventif Solution from Sunnah Nabi:

No.	Preventive Strategy	Hadith	Description
1	Digital Moral Education	HR. Bukhari No. 6018	Emphasizing adab al-ḥiwār (the ethics of dialogue) as a fundamental principle of communication is crucial. Incorporating social media ethics into the curricula of schools and pesantrens promotes awareness of the significance of speaking appropriately or choosing silence, thereby ensuring that digital interactions are conducted respectfully and are free from bullying.
2	Tazkiyah al-Nafs and the	HR. Bukhari No. 6116	The hadith concerning the restraint of anger holds significant relevance for managing emotions during online interactions. The

³⁸ Cep Supriatna, *Virtual Communication: Etika Bermedia Sosial*, 5492, no. 2 (2023): 135–43.

³⁹ Cut Mutiara Putri, Ani Anisah, and Fiqra Nazib, “Perundungan Dunia Maya (Cyberbullying) Dan Cara Mengatasi Perspektif Islam,” *Jurnal Pendidikan Agama Islam* 3, no. 1 (2024): 201, <https://doi.org/10.52434/jpai.v3i1.3746>.

⁴⁰ Muhammad Farizal Amri, “Prophetic Ethics in Hadith Tolerance as The Moral Foundation Of Muslims in Digital Interactions,” *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 3 (2025): 1037–54.

⁴¹ Sule and Musa, “Muslim Scholars and Challenges of Social Media Da’Wah: Cyberbullying in Perspective.”

Regulation of Emotions		process of mental and spiritual development (tazkiyat al-nafs), which involves the cultivation of patience, the remembrance of God (dhikr), and self-restraint, serves to mitigate negative responses that could potentially lead to cyberbullying.
3	Amar Ma'rūf Nahi Munkar in the Digital Realm	The Principle of Amar Ma'rūf and Its Application within Indonesia's Electronic Information Framework It is essential to encourage the public to actively report instances of cyberbullying and to offer support to victims. The integration of Islamic values with Indonesia's progressive legal framework enhances efforts in both the prevention of cyberbullying and the enforcement of relevant laws against perpetrators.

The table demonstrates that the effective prevention of cyberbullying requires the integration of Hadith-based values with contemporary educational approaches and regulatory frameworks. Digital moral education, grounded in Sahih al-Bukhari No. 6018, emphasizes the significance of proper speech ethics, establishing adab al-hiwār as the foundation for respectful interactions on social media platforms. This internalization of ethical principles is further reinforced through tazkiyat al-nafs (purification of the soul), as illustrated by the Hadith on anger management (Sahih al-Bukhari No. 6116), which advises individuals to regulate their emotions before responding to digital provocations. Beyond individual development, the table highlights the social function of amr ma'rūf nahy al-munkar, which aligns with Indonesia's Electronic Information and Transactions Law (UU ITE No. 19/2016). The integration of Islamic values with positive law fosters societal responsibility in reporting cyberbullying and supporting its victims. Collectively, these preventive measures indicate that effective prevention requires a harmonious balance among moral education, character reinforcement, and adherence to legal frameworks.

A Restorative Approach to Law Enforcement Grounded in Prophetic Principles

The integration of hadith values with contemporary legal regulations is predicated on the premise that the teachings of the Prophet Muhammad are ṣāliḥ li kulli zamān wa makān—applicable across all times and contexts. Hadiths that underscore principles such as justice, public welfare, and harm prevention provide an ethical foundation for modern legal frameworks, including those governing digital interactions. For instance, the Prophet's injunction, "Do not cause harm to yourself or to others" (Sunan Ibn Mājah, No. 2340), encapsulates the universal principle of harm prevention (lā ḍarar wa lā ḍirār). This principle corresponds with contemporary regulations aimed at safeguarding society from cybercrimes, exemplified by Indonesia's Electronic Information and Transactions Law (UU ITE).⁴² By incorporating hadith values, policy-

⁴² UIN Sunan and Kalijaga Yogyakarta, *Perlindungan Hukum Dan Pencegahan Kejahatan Siber Di Era Digital Dalam Sistem Hukum Di Indonesia* Rahma Agri Firdaus *Pendahuluan Hukum Pidana Siber Adalah*

making can attain a more robust moral dimension, emphasizing not only legal sanctions but also the cultivation of spiritual awareness. This integration posits that positive law is not solely a product of human consensus but also embodies divine values that can be harmonized within a pluralistic state.

This approach holds particular significance in Indonesia, where the majority of the population is Muslim, yet the nation functions within a modern legal framework. The values derived from hadith can enhance regulatory systems without compromising democratic principles or human rights. This harmonious integration illustrates how hadith can transcend temporal limitations, acting both as a moral guide and a philosophical foundation for public policy that remains responsive to technological advancements and evolving social dynamics.⁴³

The incorporation of hadith values into contemporary regulatory frameworks is evident in initiatives aimed at preventing cyberbullying. Hadiths that prohibit backbiting, slander, and verbal harm (Sahih Muslim No. 2589) align with legal provisions governing hate speech and defamation. Legislation such as Law No. 11 of 2008 concerning Electronic Information and Transactions, along with its implementing regulations, may be reinforced by hadith-based ethical principles through the implementation of digital literacy programs, specialized training for law enforcement personnel, and the formulation of ethical guidelines for social media usage. This integration transcends normative foundations to impact enforcement practices. Judicial actors, including investigators and judges, might incorporate educational and restorative approaches—consistent with the teachings of the Prophet—within dispute resolution processes. For example, the principle of *islāḥ* (reconciliation), as emphasized in Qur'an 49:10, can be operationalized through mechanisms such as penal mediation or restorative justice programs. Consequently, legal regulations not only serve to sanction offenders but also emphasize victim rehabilitation and social reconciliation. Hadith values thus provide valuable guidance for policymakers endeavoring to harmonize legal certainty with substantive justice.

The integration of hadith values with contemporary regulatory frameworks necessitates multisectoral collaboration among scholars, academics, policymakers, and legal practitioners. Scholars contribute by providing contextual interpretations of hadith that correspond to the demands of the digital era, while policymakers develop regulations that are feasible for effective implementation. Additionally, educational institutions and civil society organizations play a vital role through socialization programs and public advocacy, ensuring that ethical principles derived from hadith are internalized throughout society. Challenges to this integration include the plurality of hadith interpretations, opposition from groups advocating exclusively secular legal models, and the rapid pace of technological advancements that often outstrip

Cabang Dari Hukum Pidana Yang Khusus Mengatur Tentang Tindak Pidana Yang Dilakukan Dengan Menggunakan, 4, no. 1 (2024).

⁴³ Muh ibnu sholeh Sholeh, "Relevansi Dan Tantangan Implementasi Hukum Islam Dalam Konteks Sosial Masyarakat Modern," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 12, no. 1 (2023): 21-57, <https://doi.org/10.51226/assalam.v12i1.484>.

legislative processes.⁴⁴ This approach ensures that hadith values are not exploited for partisan purposes but instead serve as authentic inspirations for national ethics. Such harmonization can enhance the legitimacy of positive law, improve public compliance, and foster a legal culture grounded in moral and religious values. Ultimately, the integration of hadith values with contemporary regulations transcends symbolic significance; it constitutes a pragmatic strategy for establishing a humane and adaptive legal order aimed at safeguarding human dignity amid the complexities of digital globalization.

Conclusion

This study concludes that the teachings of the Prophet Muhammad regarding communication ethics remain highly pertinent in addressing the issue of cyberbullying in the digital age. Hadiths that prohibit causing harm to others, emphasize the responsibility to regulate one's speech, and caution against ghibah (backbiting), fitnah (slander), namimah (malicious gossip), and the exposure of others' faults collectively offer a comprehensive moral framework for mitigating harmful behaviors in virtual spaces. The thematic analysis reveals that values such as adab al-ḥiwār (ethics of dialogue), tazkiyat al-nafs (self-purification), emotional regulation, and the reinforcement of ukhuwah (social solidarity) represent universal principles that can be operationalized as guidelines for digital ethics. Cyberbullying is conceptualized not merely as verbal aggression but as an indication of moral decline and deficient self-control. Consequently, character development, hadith-based digital literacy, and the internalization of compassion and respect for human dignity are critical elements in fostering a safe and civilized digital communication ecosystem consistent with Islamic teachings.

The prevention of cyberbullying necessitates the integration of hadith values with contemporary legal frameworks, such as the Electronic Information and Transactions Law (UU ITE), to ensure that responses encompass not only punitive measures but also educational and restorative approaches. Principles including islāḥ (reconciliation), private admonition, and peaceful conflict resolution, which reflect the Prophet's methods, remain pertinent for adaptation in the mediation of digital disputes. Effective implementation of Sunnah-based ethics within digital literacy curricula and legal enforcement mechanisms requires collaboration among educational institutions, families, religious authorities, and policymakers. Although this study is limited to a literature-based analysis and does not empirically evaluate the effectiveness of its application, it offers a significant theoretical foundation for the development of hadith-based cyberbullying prevention programs. Future empirical research and interdisciplinary methodologies are essential to enhance the translation of hadith values into measurable and sustainable practical strategies.

⁴⁴ Jasser Auda, *MAQASID AL-SHARIAH*, ed. dr. anas s. al shaikh-ali shiraz Khan (London: the international institute of islamic thought, 2018).

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