

## Terror Behind the Scenes: *Cyberbullying* and the Digital Identity Crisis of Muslim Students

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### ABSTRAK

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#### **Kata kunci:**

Pelecehan siber,  
Identitas digital, Siswa  
Muslim.

*Cyberbullying telah menjadi isu yang sangat serius di zaman digital ini, terutama di kalangan anak muda. Berdasarkan survei UNICEF (2020), sekitar 45% remaja Indonesia berusia 14–24 tahun pernah mengalami perundungan melalui internet. Fenomena ini tidak hanya memengaruhi kesehatan mental para korban, tetapi juga merusak citra diri mereka. Bagi siswa Muslim, cyberbullying dapat memperburuk krisis identitas digital karena adanya ketegangan antara nilai-nilai agama dan tekanan sosial yang mereka hadapi secara online. Penelitian ini bertujuan untuk menganalisis konsep cyberbullying, penyebabnya, dampak psikologis, serta pengaruhnya terhadap pembentukan identitas diri siswa Muslim. Metodologi yang digunakan adalah tinjauan literatur, dengan menganalisis jurnal, buku, dan artikel ilmiah yang relevan. Hasil penelitian menunjukkan bahwa cyberbullying hadir dalam berbagai bentuk, seperti penyebaran informasi palsu, ancaman, dan pemerasan online, yang dapat mengakibatkan depresi, stres, dan isolasi sosial. Nilai-nilai spiritual Islam, seperti kasih sayang dan persaudaraan, dapat menjadi alat pencegahan yang efektif untuk membangun empati dan tanggung jawab di dunia digital. Artikel ini memberikan wawasan teoretis dan solusi praktis untuk mengurangi dampak cyberbullying, sekaligus mendukung pengembangan identitas digital yang positif bagi generasi muda Muslim.*

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### ABSTRACT

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#### **Keywords:**

Cyberbullying, Digital  
Identity, Muslim  
Students.

*Cyberbullying has become a severe issue in this digital age, especially among young people. According to a UNICEF survey (2020), around 45% of Indonesian teenagers aged 14–24 have experienced bullying via the internet. This phenomenon not only affects the mental health of victims but also damages their self-image. For Muslim students, cyberbullying can exacerbate the digital identity crisis due to the tension between religious values and the social pressures they face online. This study aims to analyze the concept of cyberbullying, its causes, psychological impacts, and its influence on the formation of Muslim students' self-identity. The methodology used is a literature review, analyzing relevant journals, books, and scientific articles. The results of the study show that cyberbullying comes in various forms, such as the spread of false information, threats, and online extortion, which can lead to depression, stress, and social isolation. Islamic spiritual values, such as compassion and brotherhood, can effectively build empathy and responsibility in the digital world. This article provides theoretical insights and practical solutions to reduce the impact of cyberbullying, while supporting the development of a positive digital identity for young Muslims.*

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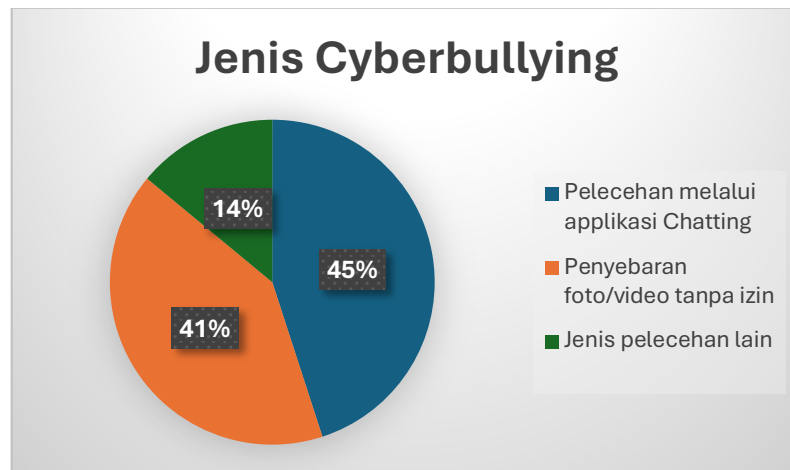


## **Introduction**

The rapid development of technology has a significant impact on daily life. Digital technology makes it easier for humans in various aspects of life, such as communication, learning, and entertainment. However, on the other hand, this progress also presents new challenges, one of which is the phenomenon of *cyberbullying*. *Cyberbullying* has become a worrying issue because its impact not only affects the mental health of victims, but can also destroy self-image, especially among teenagers. For Muslim students, this challenge becomes increasingly complex because, in addition to facing psychological impacts, they are also dealing with a digital identity crisis. Identity as a Muslim that is carried out in real life often clashes with expectations or social pressures in cyberspace. In this case (Anshori et al., 2022), *cyberbullying* can exacerbate identity confusion, especially if the victim feels harassed based on their religion, appearance, or values.

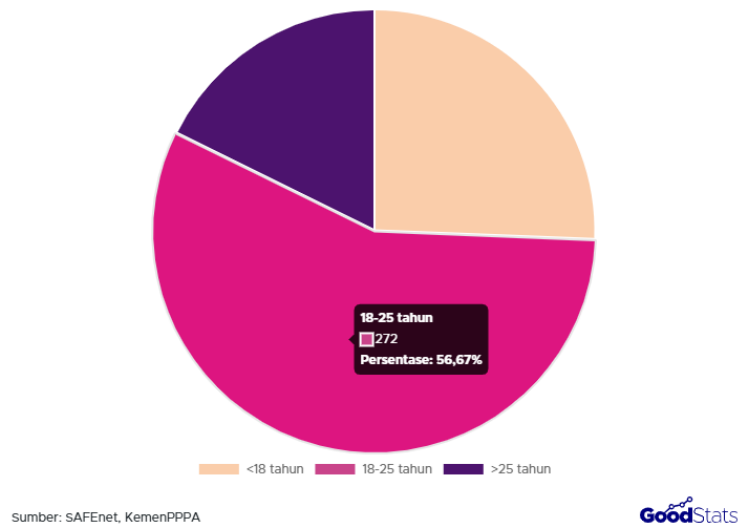
According to Listiyani, as many as 28% of the 363 students studied admitted to being victims of *cyberbullying*, with most of the perpetrators coming from the school environment. This data shows that peers, both male and female, play a significant role in spreading these acts of bullying. This fact underscores that adolescents' social environments, including schools, can become dangerous digital conflict zones if not appropriately managed. The results of a 2020 UNICEF survey of 2,777 young Indonesians aged 14-24 revealed that 45% of them had experienced online bullying. This figure is a serious signal of the high exposure of adolescents to (Rochmawati Listiyani et al., 2020) UNICEF, 2020) *cyberbullying*. The presence of social media platforms as a broad means of communication is often misused to anonymously spread threats, insults, or harassment, adding to the issue's complexity.

In the UNICEF survey, the most common types of cyberbullying, according to 1.207 U-Report respondents, are as follows:



Picture 1. Cyberbullying Kinds

The number of online gender-based violence (OGBV) victims in the first quarter of 2024 increased by 118 cases. Based on data from SAFEnet and the Ministry of Women's Empowerment and Child Protection (PPPA) about online gender-based violence (OGBV) victims in the first quarter of 2024, presented in the pie chart below (Anggraini, 2024):



Picture 2. Cyberbullying Kinds

The majority were from the 18–25 age group, with 272 reported cases or 56.67%. Meanwhile, victims under the age of 18 ranked second with a significant proportion of approximately 25%. The age group over 25 had the smallest share of victims, accounting for around 18%.

This data indicates that younger age groups, particularly late adolescents to early adults, are the most vulnerable to gender-based violence in digital spaces. This may be due to their high level of interaction on social media and other online platforms, as well as limited digital literacy and inadequate privacy protection.

This article aims to provide an in-depth understanding of the concept of *cyberbullying*, including its definition, forms, causative factors, and impacts, especially in the context of the formation of Muslim students' self-identity. The article also explores the influence of digital identity and the potential of Islamic spiritual values in overcoming and preventing *cyberbullying*. With a thorough approach, this article offers a theoretical analysis and practical solutions to reduce the negative impact of *cyberbullying*, both on individuals and on the social structure of the younger generation, particularly among the Muslim community.

## **Method**

This research employs a literature study approach. The data used are secondary data obtained from various library sources such as books, scientific journals, research reports, official documents, and relevant internet content. The sources were selected based on their credibility, publication date (the last 5 years), and direct relevance to cyberbullying and its psychological and social impacts. Priority was given to peer-reviewed journals and publications from recognized academic and institutional publishers to ensure data validity and reliability.

Scott (2016) proposed content analysis as the data analysis technique applied in this study. This technique involves systematically examining the content of the collected texts to identify key themes, patterns, and meanings that align with the research focus (Ernawati & Rahmawati, 2022). The interpretation process is guided by the framework of cyberbullying, particularly in understanding its forms, impacts, and prevention strategies.

## **Results**

### **A. Conceptualization of Cyberbullying**

The term *cyberbullying* was first introduced by Bill Belsey from Canada, cited by, and this concept quickly gained widespread attention. (Sudarmanto et al., 2020) *Cyberbullying* comes from the word bully, which means a person who bullies or harasses a weaker person. *Cyberbullying* is an act of bullying carried out through the internet or digital technology, such

as cell phones, SMS, social media, email, websites, blogs, or online forums. The purpose of *cyberbullying* is to harass, threaten, humiliate, insult, isolate, or damage someone's reputation. (Wattimena et al., 2022) *Cyberbullying* is also defined as the use of technology to intimidate, harass, or bully an individual or group. According to Kowalski (Rifga Alza Nur Afifa et al., 2021), *cyberbullying* is a form of aggression carried out through electronic media, such as email, blogs, instant messages, or text messages, against someone who may not be able to defend themselves. The complexity of *cyberbullying* is increasing as these actions can take many forms and be transmitted through many digital channels. This makes handling and preventing it a challenge. (Jayaputri, 2020)

*Cyberbullying* is an act that is carried out repeatedly to scare, anger, or humiliate someone through digital media. Some examples of *cyberbullying* include (Anshori et al., 2022):

1. Spreading false information or posting photos that embarrass someone on social media.
2. Sending threatening or hurtful messages through chat platforms, or leaving hurtful, negative comments on social media.
3. Using a fake identity by creating an account that resembles a person, then sending malicious messages to others on that person's behalf.
4. Creating groups or forums to spread hatred against someone.
5. Encourage others to participate in actions that humiliate the victim.

Willard in his book Novan Ardy Wiyani entitled Save Our Children from School Bullying quoted by, mentions the various types of (Anshori et al., 2022) *cyberbullying* as follows:

1. *Flaming* (burning)

*Flaming* occurs when someone sends a message with words full of emotion, anger, and hostility. The term *flame* describes words that feel hot or fiery in the text.

2. *Harassment*

This type involves sending annoying messages, whether via email, text, or social media, on an ongoing basis. This disorder aims to make the victim feel uncomfortable or depressed.

3. *Denigration*

*Denigration* means spreading bad things about someone in cyberspace to damage that person's good name or reputation.

4. *Impersonation* (impersonation)

In this form, the perpetrator pretends to be someone else on the online media and sends a destructive or harmful message or uploads it as if the victim did it.

5. *Outing*

*Outing* is leaking someone's secrets or disseminating their private photos online without permission.

6. *Trickery* (trickery)

*Trickery* involves attempting to trick someone into giving up their confidential information or personal photos, which are then misused.

7. *Exclusion*

*Exclusion* occurs when a person is cruelly and intentionally excluded from an online group or community, making the victim feel unwelcome.

8. *Cyberstalking*

*Cyberstalking* is the act of intensely watching, intimidating, or harassing someone on the Internet to cause serious fear or threat to the victim.

*Cyberbullying* has several common characteristics that set it apart from other forms of bullying. These characters include:(Imani et al., 2021)

1. Done repeatedly

*Cyberbullying* tends to happen more than once. This action is usually repeated, although in some cases, such as death threats or other serious threats, even one incident can be considered cyberbullying.

2. Psychologically torturous

The main impact of *cyberbullying* is the psychological pressure felt by the victim. Victims often experience various forms of treatment, such as being slandered, being the subject of gossip, or facing the dissemination of personal photos and videos aimed at humiliating them in front of others.

3. Done with a specific purpose

This action does not happen without reason. The perpetrator usually has specific goals, such as humiliating the victim, taking revenge for something, venting negative emotions due to the conflict, or even just to find entertainment.

#### 4. Happening in cyberspace

*Cyberbullying* utilizes digital technology as its primary medium. Perpetrators often use social networks, messaging apps, or other online platforms to carry out their actions, making the scope broader and more complex to stop.

### **B. Student Identity**

Digital identity is a way for a person to build and display their image through various activities and interactions in cyberspace. This happens across the various social media platforms, apps, and websites individuals use. It includes personal information shared, such as names, photos, and backgrounds, and it also involves a digital footprint created from every online activity. This digital identity not only describes how a person sees themselves in cyberspace but also influences how others see and interact with that individual. For example, how a person communicates on social media, the posts shared, or the comments can shape other people's views of them. (Husna et al., 2024)

Therefore, digital identity is essential in a person's online life, especially when interacting on social networks. Digital identity allows us to recognize other people in cyberspace and carry out various activities such as socializing, sharing messages or making phone calls, and sharing other information. This identity describes who a person is in the digital world, providing an idea of who they are, what they do, and how they interact with others *online*. (Khaafi et al., 2022) Digital identity has opened up fast and secure access to essential services, such as online financial transactions, digital healthcare, and online education. In the e-commerce sector, digital identities help speed up the transaction process and improve the user experience. The existence of advanced identity verification reduces the risk of fraud, creating a safer and more reliable trading environment. In addition, digital identity allows for personalization of services and online shopping experiences, improving customer satisfaction. (Hapsari et al., 2023)

Digital identities are crucial in providing easier access to electronic medical records in the healthcare sector. Patients can more efficiently manage their health information and get more personalized healthcare. Meanwhile, education also benefits significantly from the use of digital identities. A sophisticated identification system makes it easier to manage attendance and access to educational content more efficiently. In addition, digital identities help create a safe and secure learning environment, ensuring that only eligible parties can access certain educational materials or services. Behind the great benefits of digital identity in the health and education sectors, a challenge cannot be ignored, namely, the potential emergence of a digital identity crisis. (M. Iqbal Fadhilah et al., 2023)

A digital identity crisis occurs when people feel confused or unsure about how to represent themselves in cyberspace, often different from their real identity. In the age of technology, the pressure to create an image that matches social expectations or digital trends can lead to conflicts between the authentic self and the online persona. Phenomena such as *the comparison trap*, in which people compare themselves to others who look more perfect on social media, often exacerbate this crisis. As a result, individuals can lose authenticity, experience dissatisfaction with themselves, and feel pressured by unrealistic standards in the digital space. (Siswopranoto et al., 2021)

The digital identity crisis is influenced by several factors, including the following: (Rope, 2022)

1. Anonymity in cyberspace

Anonymity allows a person to try out different identities, but it can also lead to confusion as the person loses clarity about who they really are.

2. Unrealistic social expectations

The pressure to meet specific standards in cyberspace can make individuals feel they must be someone who does not reflect who they are.

3. Digital interaction patterns

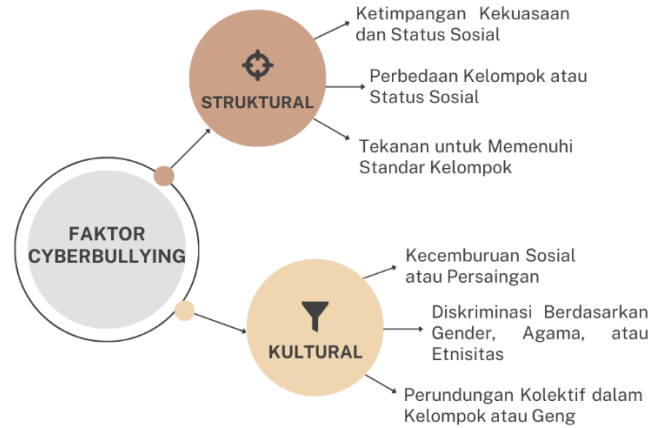
Relying on recognition through likes, comments, or followers makes one's digital identity dependent on external validation.

### **C. Cyberbullying Factors**

*Cyberbullying* is a form of bullying that is carried out online and can be triggered by various factors, both structural and cultural. Structural factors are related to social and organizational



conditions in the surrounding environment, while cultural factors are related to the values and norms that prevail in society. The factors of (Dewi et al., 2020) *cyberbullying*, either structurally or culturally, can be seen in the following figure:



*Picture 3. Cyberbullying Factors*

### 1. Structural Factors

Structural factors can be seen from broader social dynamics, which are as follows: (Imani et al., 2021)

#### a. Inequality of Power and Social Status

Individuals or groups that are considered weak or do not conform to social norms are often targeted by cyberbullying, especially when there is an imbalance of power in a social environment or organization.

#### b. Differences in Group or Social Status

*Cyberbullying* often occurs in individuals who are perceived differently based on factors such as culture, outlook on life, or social status. The more dominant group can exploit these differences to bully individuals perceived as outsiders.

#### c. Pressure to Meet Group Standards

In groups with specific standards or norms, individuals who do not meet those expectations can be targeted for online bullying, especially if they are perceived as not conforming to the norms in that group.

## 2. Cultural Factors

Cultural factors are related to values, norms, and attitudes that develop in society, which can reinforce or reduce *cyberbullying* behavior. Included in the cultural factors are: (Jalal et al., 2021)

### a. Social Jealousy or Competition

Jealousy or social rivalry in relationships, be it friendship or romance, often prompts individuals to cyberbully as a form of revenge or to gain higher recognition in the eyes of the group.

### b. Discrimination Based on Gender, Religion, or Ethnicity

Cultural views that discredit certain groups based on identities such as gender, religion, or ethnicity can lead to *cyberbullying* actions aimed at exploiting these differences.

### c. Collective Bullying in Groups or Gangs

In some cases, groups or gangs may collectively cyberbully individuals who are perceived as weak or different, demonstrating the significant influence of group norms in triggering bullying behavior.

## **D. The Impact of Cyberbullying**

*Cyberbullying* has a psychological impact on the formation of Muslim students' self-identity and long-term impact on the social structure, as well as the formation of the younger generation of Muslims. (Doni Irawan et al., 2023)

### 1. The psychological impact of *cyberbullying* on the self-identity formation of Muslim students

This psychological impact focuses on how *cyberbullying* affects Muslim students' personal perception, self-esteem, and self-development in a personal and religious context, which includes the following psychological impacts:

#### a. Withdrawing from the social environment

Students who are victims of *cyberbullying* tend to withdraw from their social environment. This is due to the shame, fear, or inferiority that arises after they experience online harassment or bullying. Their self-identity, which is supposed to be built through healthy social interaction, is hampered. As a Muslim student, who is often valued in the community and family, this

experience can lead to feelings of loss of identity and further isolation. (Anshori et al., 2022)

b. Feeling excluded by the environment

Victims of *cyberbullying* often feel excluded, both in the real world and in cyberspace. The constant mistreatment received through social media can lower their self-esteem, including their feelings of being part of a larger community. For Muslim students, this can damage relationships with friends, teachers, and even family, as they feel no longer accepted or appreciated. (Anshori et al., 2022)

c. Impaired physical and mental health

The psychological impact of *cyberbullying* is not only emotional, but it also affects the physical condition. The stress, anxiety, and depression that arise can lead to sleep disturbances, appetite problems, and other physical health problems. For Muslim students, this can affect concentration in religious activities, such as worship and study, which should be an important part of their lives. (Wattimena et al., 2022)

d. Depression and suicidal thoughts

The heavier impact is depression and even suicidal thoughts. Victims of *cyberbullying* who feel there is no way out or feel down may think that suicide is the only solution. This is a severe condition, especially for Muslim students, as it can threaten their safety physically and mentally. Feelings of isolation and lack of support can exacerbate this condition. (Ni'mah, 2023)

The real-life case of Sulli—a South Korean pop star who died by suicide in October 2019—is a striking example. She endured prolonged cyberbullying via social media, which significantly worsened her preexisting depression and panic disorder. Mental health experts confirmed that the relentless online harassment built up to a psychological breaking point, illustrating how digital hostility can trigger suicidal outcomes.

2. Long-term impact on the social structure and formation of the young generation of Muslims

The long-term impact of *cyberbullying* on the social structure and formation of the Muslim youth includes long-term effects that not only affect individuals, but also shape the social patterns and values of the young generation of Muslims, which include these impacts are: (Dewi et al., 2023)

a. Vulnerable to social difficulties

Both perpetrators and victims of *cyberbullying* can be individuals who have difficulty building healthy social relationships. For victims, feelings of isolation and loss of confidence can interfere with their ability to interact with peers, family, and society. For the younger generation of Muslims, this can be harmful to harmony in Muslim communities, as a lack of positive interaction can weaken the sense of community and solidarity between individuals in the group.

b. Decreased Quality of Social Relations

*Cyberbullying* involving many individuals can affect the quality of social relationships in the community. When *cyberbullying* becomes a widespread problem, both among students and society, it can create social tension and reduce mutual trust among community members. For the younger generation of Muslims, this can affect their ability to work together, maintain solidarity, and build positive relationships in both social and religious settings. This decline in the quality of social relations can also undermine their integration into the wider society.

One of the most serious impacts of cyberbullying is the disruption of the victim's mental health, which in extreme cases can lead to suicide. The psychological pressure caused by negative comments, insults, and online hate speech can make victims feel anxious, depressed, lose their self-esteem, and experience social isolation. One example is the case of **Sulli**, a former member of the South Korean girl group f(x), who openly supported feminist issues and women's rights. Because of her views, she became the target of relentless attacks on social media. Sulli frequently received hateful comments mocking her appearance and lifestyle. Over time, the pressure took a toll on her mental health, and she was eventually found dead at her home on October 14, 2019 (Kurniawati et al., 2024). This case illustrates

how the effects of cyberbullying are not merely temporary emotional wounds but can ultimately cost a person their life.

### **E. Spiritual Values Become Protectors of *Cyberbullying***

The spiritual values taught in Islam, especially those contained in Al-Ghazali's teachings, can be a protection against the practice of *cyberbullying*, which children and adolescents often practice. Spiritual values that can be a protector of *cyberbullying* are: (Ananda, 2021)

#### 1. Compassion as a *Protector of Cyberbullying*

In Al-Ghazali's teachings, affection is important in maintaining relationships with others. Compassion encourages individuals to be more sensitive to the suffering of others and seek to alleviate their grief. Children who are taught to have a loving heart are less likely to commit actions that hurt others, including in the form of *cyberbullying*. Therefore, instilling the value of compassion in the family and educational environment is the first step to preventing hurtful behavior in cyberspace. Religious education, primarily through teaching the value of compassion in aqidah and morals, becomes the foundation for forming individuals who care and empathize with others.

#### 2. A Sense of Brotherhood and Friendship

Al-Ghazali taught that the bond of brotherhood is very high, like the bond of husband and wife, who support and respect each other. This sense of brotherhood encourages a person to help, respect others' rights, and care for others. Fostering a strong sense of brotherhood makes individuals feel reluctant to commit actions that hurt others, including through *cyberbullying*. Brotherhood based on faith and love for others, as taught in Islam, will create a supportive environment and minimize the potential for conflict and insult in cyberspace.

#### 3. Speaking Etiquette

Al-Ghazali reminded us that speech is a blessing that should be used to speak well and beneficially. In *cyberbullying*, teaching children and adolescents to maintain speaking manners, both in person and through social media, is important. Religious education that teaches manners to speak and avoid words that can hurt others, such as insults, can be a bulwark against *cyberbullying*. Paying attention to the manners of speaking, both in the real world and cyberspace, makes a person more careful in

commenting and disseminating information, so that the potential for *cyberbullying* can be reduced.

4. Staying Away from Feelings of Envy

Al-Ghazali teaches the importance of cleansing the heart from envy, as these feelings will only bring hatred and destroy the peace of the heart. A clean heart will create an attitude of mutual support and help among others and avoid actions that harm others. In this case, staying away from feelings of envy can be one way to prevent *cyberbullying* from occurring. When a person has a heart free from envy and hatred, they will tend to treat others well in online and real-world interactions.

5. Avoiding Arrogance and Hypocrisy

Arrogance (feeling proud of oneself) can be a problem in many conflicts, including *cyberbullying*. Al-Ghazali emphasized the importance of being humble and realizing that everything we have is a gift from Allah. If someone is trapped in arrogance or feels superior to others, they may feel entitled to look down on others, even on social media. Therefore, by teaching children to be humble and avoid arrogance, we can protect them from behaviors that can hurt others in person and online.

## **F. A Model to Prevent *Cyberbullying***

To prevent *cyberbullying* in adolescents, several models or methods can be applied by parents, teachers, and the community. The model or method is:

1. Self-Awareness and Control Education Model

This model teaches teens to recognize and manage their emotions well, which is essential to preventing *cyberbullying*. Education about self-control, empathy, and awareness of the impact of each of their actions can reduce negative behavior in cyberspace. Teens should be taught to think before acting or speaking online and to understand that what they upload or transmit can impact others over a long period of time. (Evelin Evelita Palilingan et al., 2024)

2. Methods of Forming Positive Habits through Technology

This method involves positive use of technology, such as introducing apps or platforms that can help children manage their time on the internet and teach them about digital safety. It also involves applying technology to report *cyberbullying* behavior, such as using reporting features provided by many social media platforms.

This will make it easier for children to report bullying without feeling threatened. (Evelin Evelita Palilingan et al., 2024)

### 3. Improving Social Skills in the Virtual World

Educating teens about social skills in cyberspace can reinforce how they interact positively. These skills include the ability to speak respectfully, listen, and care for the feelings of others, as well as how to handle conflict without involving bullying. Adolescents should also be given training to identify bullying behaviors, know how to avoid them, and be positive messengers in cyberspace. (Marlef et al., 2024)

#### Monitoring and Supervision Methods

Parents and teachers can implement more open but noninvasive monitoring of adolescents' use of technology. This can include open conversations about their online activities, monitoring social media use, and ensuring that teens have the support to report issues they are facing. This approach also includes providing parents with access to supervise the use of online apps and games without feeling like a violation of the child's privacy. (Evelin Evelita Palilingan et al., 2024)

### 4. Integration of Character Education in School Life

Implementing character education based on the 11 Lickona principles can be a strategic step to prevent *cyberbullying*. These principles include the promotion of core values, a comprehensive definition of character, a proactive and comprehensive approach, schools as a caring community, opportunities to act morally, a meaningful and challenging curriculum, the development of intrinsic motivation, moral community in schools, moral leadership, partnerships with parents and the community, and the evaluation of character education. Schools should be communities that educate students holistically, encompassing aspects of thinking, feeling, and behaving by moral values. This character education allows students to take moral action directly and provides a challenging and meaningful curriculum. In addition, teachers, school staff, parents, and the community must be partners in building students' character. With a proactive and evidence-based approach to psychology, character education can help students understand the impact of their actions in cyberspace, encourage positive online interactions ( Hidayati et al., 2022), and reduce *cyberbullying*.

## **Discussion**

### **A. Conceptualization of Cyberbullying**

The phenomenon of cyberbullying represents a form of social aggression that has transformed the advancement of digital technology. This study confirms that such behavior manifests not only through negative comments or online threats but also through systematic acts such as impersonation, outing, and cyberstalking. These findings reinforce Kowalski's argument, as cited in Rifga Alza Nur Afifa et al. (2021), that cyberbullying is repetitive and often targets individuals perceived as socially vulnerable.

The types of cyberbullying classified by Willard, such as flaming, harassment, and denigration, demonstrate that these actions are not limited to verbal violence but also involve the creation of destructive narratives aimed at damaging the victim's reputation in digital spaces. This research supports Jayaputri's (2020) view that handling cyberbullying is complex due to its limitless nature in time and space and perpetrators' anonymity.

### **B. Student Identity**

From the digital identity perspective, this study reveals that Muslim students face significant challenges in constructing their self-identity online. Their digital activities, including posting, commenting, and engaging in social interactions, contribute to forming a digital persona that may conflict with their identity. This aligns with the observations of Husna et al. (2024) and Khaafi et al. (2022), who argue that digital identity is a complex reflection of how individuals present themselves and how others perceive them.

This condition gives rise to the digital identity crisis, a state in which individuals lose their authenticity due to pressure to conform to digital social standards. The findings suggest that many Muslim students feel trapped in online narratives that demand them to portray an ideal self, often in contradiction with Islamic values or their actual character. This is in line with Rope's (2022) findings, which highlight anonymity, digital social expectations, and dependency on external validation as primary triggers of this crisis.

### **C. Cyberbullying Factors**

This study's analysis of structural and cultural factors indicates that cyberbullying behavior does not occur in isolation; rather, it is shaped by social inequality and deviant cultural norms.



Disparities in social status and group pressure, as explained by Imani et al. (2021), contribute to deviant behavior in digital spaces. Victims of cyberbullying are often those perceived as different or not in alignment with dominant norms.

Culturally, the findings related to social jealousy, identity-based discrimination (in terms of religion, gender, ethnicity), and collective group actions strengthen the argument made by Jalal et al. (2021) that permissive social norms toward verbal violence or ridicule create a fertile ground for the growth of cyberbullying practices.

#### **D. The Impact of Cyberbullying**

The psychological impact of cyberbullying on Muslim students is profound. Withdrawal from social environments, feelings of isolation, and mental health disturbances are clear consequences of their online experiences. These findings reinforce the reports of Anshori et al. (2022) and Wattimena et al. (2022), which indicate that cyberbullying not only undermines victims' self-esteem but also hinders the development of their personal and religious identities.

The situation becomes more complex when viewed through the lens of Islamic values. For Muslim students, feelings of alienation affect not only their social life but also their spiritual closeness. Reports of increased depression and suicidal ideation suggest that digital pressure can have severe consequences (Ni'mah, 2023). In the long term, this may threaten the social fabric of Muslim youth, making them vulnerable to social isolation and diminishing community solidarity.

#### **E. Spiritual Values Become Protectors of Cyberbullying**

In response to identity crises and digital violence, this study also emphasizes the importance of Islamic spiritual values. Al-Ghazali's teachings on compassion, brotherhood (*ukhuwah*), respectful speech, and the avoidance of envy and arrogance are shown to be relevant as preventive principles against cyberbullying. Religious education that emphasizes empathy and etiquette, as discussed by Ananda (2021), holds significant potential to shape tolerant and responsible digital behavior.

These values serve not only as moral norms but also as ethical filters in social media usage. When students are trained to speak politely and refrain from harmful online behavior, they avoid cyberbullying and contribute to creating a healthier digital environment.

## **Conclusion**

*Cyberbullying* is a form of bullying that is carried out online through digital technology to harass, damage reputations, or embarrass the victim. The forms and impacts are very diverse, ranging from spreading false information to sending threatening messages and acts of extortion through social media and applications. *Cyberbullying* can affect the psychological health of the victim, cause stress, depression, and physical disorders, and reduce the quality of social relationships in society. Factors that affect the occurrence of *cyberbullying* include power inequality, differences in social status, and social jealousy. To prevent this, spiritual values, such as compassion, brotherhood, and speaking etiquette, taught in Islam, can serve as a shield against such actions, helping form empathetic and responsible individuals in the virtual and real worlds.

Concrete actions are required at various levels to address and prevent cyberbullying effectively. Individuals can start by practicing respectful communication and actively choosing not to engage in harmful online behavior. Families should create open spaces for discussion, provide emotional support, and monitor digital usage responsibly without being invasive. Schools need to integrate digital ethics and emotional intelligence into the curriculum while establishing clear anti-bullying policies. Communities and religious institutions can hold awareness campaigns, workshops, and support networks to educate the public and assist victims. We can only build a safe and empathetic digital environment for everyone through collaborative and consistent efforts.

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