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Islamic Awareness on Social Media: Faith-Based Responses to Cyberbullying Against Individuals with Disabilities

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Abstract

This study examines how Islamic awareness influences social media users' responses to cyberbullying, with a particular focus on individuals with disabilities. The rising cases of cyberbullying targeting vulnerable groups, especially individuals with disabilities, highlight the need for more effective approaches to addressing this negative behavior. In this context, understanding the role of

religious values, particularly Islamic teachings, in shaping online behavior becomes crucial. This research aims to explore how Islamic principles such as justice, empathy, and compassion contribute to respectful and supportive responses in online interactions. Using a qualitative approach, 3,869 comments were collected and analyzed from social media platforms, including Instagram, Facebook, and TikTok. The findings reveal a consistent pattern of supportive and empathetic responses, with users often framing their interactions through Islamic teachings, which deters hostile behavior and encourages positive engagement. Compared to previous studies emphasizing regulatory approaches to prevent cyberbullying, this study suggests that internalized religious values may provide a more foundational framework for fostering ethical online conduct. The findings underscore the potential of Islamic awareness as a values-based approach to cyberbullying prevention, offering a culturally resonant solution to complement existing strategies. This study contributes to the field of digital ethics by highlighting the role of religious values in promoting inclusive digital interactions and opens avenues for further research into integrating religious ethics into digital literacy programs.

Keywords: *Islamic awareness, cyberbullying, social media, digital ethics, disability*

A. Introduction

Cyberbullying has become an increasingly alarming phenomenon in the digital era, especially among adolescents and children. The rise of social media as a primary platform for interaction has opened the door to various forms of online harassment, particularly targeting vulnerable groups such as individuals with disabilities. Research indicates that members of this demographic are more susceptible to cyberbullying, which can lead to serious consequences, including anxiety, depression, and social isolation.¹ In this context, cyberbullying affects not only

¹ Jéssica Ortega-Barón et al., "Effects of Intervention Program Prev@cib on Traditional Bullying and Cyberbullying," *International Journal of Environmental Research and Public Health*, 2019, doi:10.3390/ijerph16040527; Chengyan Zhu et al., "Cyberbullying

individual victims but also creates a ripple effect on their broader social environment. Several studies underscore the importance of social support as an effective protective mechanism to help victims mitigate the adverse impacts of cyberbullying.²

An ethics-based and religious approach, particularly within an Islamic context, offers a moral framework that can help address this issue. Islamic teachings emphasize principles such as empathy, compassion, and the protection of others, which could form an effective foundation for designing cyberbullying prevention programs.³ Furthermore, education focused on digital ethics and awareness of the consequences of online behavior can help increase awareness among young people regarding the impact of their actions in the virtual world, promoting more responsible behavior.⁴ Integrating ethical values with appropriate education can foster a safer and more supportive digital environment, especially for vulnerable groups.

Islamic principles like justice, empathy, and protecting vulnerable individuals are central to social interactions. Previous research suggests that Islamic values can provide a robust

Among Adolescents and Children: A Comprehensive Review of the Global Situation, Risk Factors, and Preventive Measures," *Frontiers in Public Health*, 2021, doi:10.3389/fpubh.2021.634909; Njoud Alrasheed et al., "Prevalence and Risk Factors of Cyberbullying and Its Association With Mental Health Among Adolescents in Saudi Arabia," *Cureus*, 2022, doi:10.7759/cureus.32806.

² Larisa T. McLoughlin et al., "Remaining Connected in the Face of Cyberbullying: Why Social Connectedness Is Important for Mental Health," *Psychology in the Schools*, 2019, doi:10.1002/pits.22232; Niloofar Sarhangi et al., "Cyber Victimization and Suicidal Behavior in High School Students: The Mediating Role of Psychological Problems and Perceived Social Support," *Psychology in the Schools*, 2023, doi:10.1002/pits.22868.

³ Abd. Basid, "Melawan Cyberbullying: Membangun Kesadaran Kemanusiaan Dalam Etika Bermedia Sosial Perspektif Al-Qur'an," *Studia Quranika*, 2023, doi:10.21111/studiquan.v7i2.9013; Kambali Kambali et al., "Religion in Cyberspace: Islamic Religious Education in Social Media," *Edukasi Islami Jurnal Pendidikan Islam*, 2023, doi:10.30868/ei.v12i01.3886.

⁴ Alejandra Cortés Pascual et al., "Positive Relationships for the Prevention of Bullying and Cyberbullying: A Study in Aragón (Spain)," *International Journal of Adolescence and Youth*, 2019, doi:10.1080/02673843.2019.1602064; Wei Sean Kang, "Prevalence of Cyberbullying and Its Effects on Studies, Personal Life and Mental Health of Medical Students in a Private Medical University in Malaysia," *International E-Journal of Science Medicine & Education*, 2023, doi:10.56026/imu.17.2.18.

framework for addressing cyberbullying, particularly among youth frequently exposed to negative behavior online. For example, the principle of justice in Islam encourages individuals to treat others fairly and respect their rights, potentially reducing harmful behavior such as cyberbullying.⁵ Additionally, empathy taught in Islamic teachings can act as a deterrent against aggressive behavior, as individuals with high empathy are more likely to understand and share in others' suffering, decreasing the likelihood of engaging in bullying.⁶

The increasing awareness of Islamic values in shaping fair and empathetic social interactions is a promising development in addressing social issues, particularly cyberbullying. However, the practical application of these values in online environments remains significantly underexplored. Most existing studies focus on the general impact of cyberbullying, often overlooking the potential influence of religious values in mitigating such behavior. This gap in research is critical, as understanding how Islamic awareness can inform responses to cyberbullying, especially against individuals with disabilities on social media, is essential for developing effective intervention strategies.

This study specifically aims to answer the following research question: *How does Islamic awareness influence users' responses to cyberbullying targeting individuals with disabilities on social media?*

⁵ Enrique Chaux et al., "Effects of the Cyberbullying Prevention Program Media Heroes on Traditional Bullying," *Aggressive Behavior*, 2016, doi:10.1002/ab.21637; Jacek Pyżalski et al., "Cyberbullying Characteristics and Prevention—What Can We Learn From Narratives Provided by Adolescents and Their Teachers?," *International Journal of Environmental Research and Public Health*, 2022, doi:10.3390/ijerph191811589.

⁶ Rebecca P. Ang and Dion Hoe-Lian Goh, "Cyberbullying Among Adolescents: The Role of Affective and Cognitive Empathy, and Gender," *Child Psychiatry & Human Development*, 2010, doi:10.1007/s10578-010-0176-3; Xingchao Wang et al., "How Is Online Disinhibition Related to Adolescents' Cyberbullying Perpetration? Empathy and Gender as Moderators," *The Journal of Early Adolescence*, 2021, doi:10.1177/02724316211064515; Marta Malinowska-Cieślak et al., "Similarities and Differences Between Psychosocial Determinants of Bullying and Cyberbullying Perpetration Among Polish Adolescents," *International Journal of Environmental Research and Public Health*, 2023, doi:10.3390/ijerph20021358.

In exploring this question, the study seeks to determine whether religious values can serve as a buffer against harmful online behavior and promote more ethical digital engagement.

Islamic values, emphasizing compassion, justice, and respect for others, can potentially transform online interactions. The principles of empathy and moral responsibility embedded within Islamic teachings can serve as a guiding framework for individuals navigating the complexities of social media. For instance, the concept of “Ummah,” or community, encourages individuals to support one another, particularly those vulnerable, such as individuals with disabilities. This communal aspect of Islamic teachings can foster a sense of responsibility among social media users to engage in supportive and respectful behavior, thereby reducing cyberbullying.

While various factors may influence online behavior, this study narrows its focus to religious awareness, particularly Islamic values, as a key driver in shaping digital interactions. Cultural differences may affect online conduct, but this research emphasizes the shared moral framework within Islamic teachings that can be internalized across communities. Thus, instead of exploring intercultural variations, the study concentrates on the ethical and religious dimensions that foster empathy and discourage hostile behavior in online spaces.

The role of self-regulation, as influenced by Islamic teachings, is another critical aspect that warrants further investigation. Self-regulation, which encompasses managing one’s emotions and behaviors in social interactions, is essential in preventing negative online conduct. Islamic teachings encourage individuals to reflect on their actions and consider the impact of their behavior on others. This reflective practice can enhance users’ capacity to respond to cyberbullying incidents with empathy and support rather than hostility or indifference. However, the reference provided by Agustina (2024) does not directly support the claim

regarding self-regulation in the context of Islamic teachings and should be removed.⁷

Furthermore, the implications of cyberbullying on mental health, particularly among adolescents, highlight the urgent need for interventions that incorporate Islamic values. Research indicates that individuals who internalize religious values may exhibit lower levels of aggression and higher levels of empathy, which can significantly influence their responses to bullying behavior.⁸ By fostering an environment where Islamic principles are actively promoted, social media platforms can become safer spaces for all users, particularly those who are often marginalized.

This study aims to investigate how Islamic awareness influences responses to cyberbullying, particularly against individuals with disabilities on social media. By examining the interplay between religious values and online behavior, this research seeks to contribute to developing effective strategies that promote respectful and supportive digital interactions.

Moreover, studies that examine responses based on Islamic awareness can provide new insights into perspectives on cyberbullying. Research indicates that individuals with high religious awareness tend to be more empathetic and responsive to others' suffering, thus reducing the likelihood of engaging in harmful behavior.⁹ Thus, an approach integrating Islamic values not only provides a strong moral framework but also serves as a relevant solution in environments that lack sufficient formal regulation.¹⁰

⁷ A. Agustina, *Pengaruh Komunikasi Kelompok Terhadap Gaya Hidup Hedonisme Anak Milenial* (repository.upnvj.ac.id, 2020), <https://repository.upnvj.ac.id/6771/>.

⁸ Gassem Gohal et al., "Prevalence and Related Risks of Cyberbullying and Its Effects on Adolescent," *BMC Psychiatry*, 2023, doi:10.1186/s12888-023-04542-0.

⁹ Kayla S. Sweet et al., "Community Building and Knowledge Sharing by Individuals With Disabilities Using Social Media," *Journal of Computer Assisted Learning*, 2019, doi:10.1111/jcal.12377; Mujidin Mujidin et al., "The Role of Emotion Regulation and Empathy in Students Displaying Cyberbullying," *Humanitas Indonesian Psychological Journal*, 2023, doi:10.26555/humanitas.v20i1.72.

¹⁰ Elizabeth M. Byrne, Judith A. Vessey, and Lauren Pfeifer, "Cyberbullying and Social Media: Information and Interventions for School Nurses Working With Victims, Students,

Common solutions suggested in the literature for addressing cyberbullying include strengthening ethical education and implementing stricter regulatory policies. However, a regulation-based approach often fails to address the nuances of ethics and moral values in social interactions. A religion-based approach, particularly within Islam, offers a more complementary and personalized solution, fundamentally shaping individuals to avoid harmful behavior toward others.

In examining Islamic awareness as a response to cyberbullying targeting individuals with disabilities on social media, several prior studies provide relevant insights, though gaps remain. Research by Harisantoso highlights societal perceptions of individuals with disabilities without linking them to Islamic awareness in the context of cyberbullying.¹¹ Similarly, Liany's study on fulfilling the rights of disabled individuals in social institutions emphasizes the importance of social support. However, it does not examine the potential influence of religious values that might reinforce protection for disabled individuals on social media.¹²

Cyberbullying represents a significant concern in digital interactions, particularly among adolescents and vulnerable groups, including individuals with disabilities. Research indicates a correlation between increased social media use and the prevalence of cyberbullying, underscoring the need for effective prevention strategies.¹³ Furthermore, various studies have critiqued existing

and Families," *The Journal of School Nursing*, 2017, doi:10.1177/1059840517740191; Thanos Touloupis, "Facebook Use and Cyberbullying by Students With Learning Disabilities: The Role of Self-Esteem and Loneliness," *Psychological Reports*, 2022, doi:10.1177/00332941221138471.

¹¹ Imanuel Teguh Harisantoso, "Persepsi Jemaat Tentang Kaum Disabilitas Dan Akses Mereka Ke Dalam Pelayanan Gereja," *Visio Dei Jurnal Teologi Kristen*, 2022, doi:10.35909/visiodei.v4i1.242.

¹² Lusy Liany, "Penyuluhan Pemenuhan Hak Disabilitas Di Panti Sosial Bina Netra Dan Rungu Wicara Cahaya Batin DKI Jakarta," *Info Abdi Cendekia*, 2023, doi:10.33476/iac.v6i1.93.

¹³ Christopher P. Barlett et al., "Social Media Use as a Tool to Facilitate or Reduce Cyberbullying Perpetration: A Review Focusing on Anonymous and Nonanonymous Social

interventions, pointing out that while some initiatives have demonstrated effectiveness, their overall impact is often insufficient relative to the complexity of cyberbullying dynamics.¹⁴ For instance, Özgür conducted a systematic review that analyzed multiple cyberbullying prevention strategies. Their findings indicated that both technological and non-technological collective approaches tend to yield more substantial results, suggesting that a multifaceted strategy is necessary for effectively combating cyberbullying.¹⁵

A literature review of key studies in the field highlights various themes in cyberbullying prevention. Barlett et al. advocate for a theoretical framework that distinguishes traditional bullying from its cyber counterpart, which may enhance intervention designs.¹⁶ Additionally, the effectiveness of continuous education and awareness campaigns has been emphasized by Hendry et al., indicating that ongoing education is crucial for preventing cyberbullying.¹⁷ Investigations into specific intervention programs, such as Cyberprogram 2.0, have demonstrated significant improvements in reducing cyberbullying among adolescents through structured classroom activities.¹⁸ Notably, integrating community involvement in prevention strategies has been proposed as a critical factor in mitigating cyberbullying's impact,

Media Platforms," *Violence and Gender*, 2018, doi:10.1089/vio.2017.0057; Zhu et al., "Cyberbullying Among Adolescents and Children: A Comprehensive Review of the Global Situation, Risk Factors, and Preventive Measures."

¹⁴ Yehuda Peled, "Cyberbullying and Its Influence on Academic, Social, and Emotional Development of Undergraduate Students," *Heliyon*, 2019, doi:10.1016/j.heliyon.2019.e01393; Pamela Tozzo et al., "Family and Educational Strategies for Cyberbullying Prevention: A Systematic Review," *International Journal of Environmental Research and Public Health*, 2022, doi:10.3390/ijerph191610452.

¹⁵ Hasan Özgür, "A Systematic Review on Cyberbullying Interventions and Preventions," *Shanlax International Journal of Education*, 2020, doi:10.34293/education.v9i1.3373.

¹⁶ Barlett et al., "Social Media Use as a Tool to Facilitate or Reduce Cyberbullying Perpetration: A Review Focusing on Anonymous and Nonanonymous Social Media Platforms."

¹⁷ Brittany Hendry et al., "Recommendations for Cyberbullying Prevention and Intervention: A Western Canadian Perspective From Key Stakeholders," *Frontiers in Psychology*, 2023, doi:10.3389/fpsyg.2023.1067484.

¹⁸ Tozzo et al., "Family and Educational Strategies for Cyberbullying Prevention: A Systematic Review."

reinforcing the argument that proactive engagement is essential for constructing supportive online environments.¹⁹

Addressing the relationship between cyberbullying and Islamic values, some researchers suggest that the teachings within Islam offer a moral compass that can guide behavior in online interactions. The principles of empathy and justice emphasized in Islamic teachings may mitigate aggressive online behaviors. For instance, Islamic principles promote the notion of “Ummah,” which encourages community responsibility, aiding in creating a more respectful digital atmosphere.²⁰ Implementing educational programs rooted in these values may foster digital ethics and empower resilience and empathy among youth. Furthermore, self-regulation, a concept inherent in Islamic ethics, can nurture emotional intelligence and moral reflection, crucial competencies for navigating social media responsibly and compassionately.²¹

Despite the potential for Islamic values to inform cyberbullying prevention strategies, existing literature has not thoroughly investigated their application in this context. Most studies have primarily focused on secular approaches while neglecting the significant role of religious values. Research gaps remain, particularly about how specific Islamic teachings can be operationalized within digital environments to combat cyberbullying targeted at individuals with disabilities. Thus, this study endeavors to fill this gap by exploring the research question: How does Islamic awareness influence users’ responses to cyberbullying targeting individuals with disabilities on social media?

Integrating ethical considerations derived from Islamic teachings with educational initiatives can significantly shape online

¹⁹ Hendry et al., “Recommendations for Cyberbullying Prevention and Intervention: A Western Canadian Perspective From Key Stakeholders.”

²⁰ Placidius Ndibalema, “The Growth of Cyberbullying Among Youth in Higher Learning Institutions: A Bibliometric Analysis,” *Освітній Вумір*, 2024, doi:10.55056/ed.700.

²¹ Jeong Sil Choi and Mijeong Park, “Effects of Nursing Organisational Culture on Face-to-face Bullying and Cyberbullying in the Workplace,” *Journal of Clinical Nursing*, 2019, doi:10.1111/jocn.14843.

interactions. Aligning with research on preventive interventions, fostering awareness about the ethical implications and realities of cyberbullying can empower individuals to act as upstanders rather than bystanders.²² As societal behaviors increasingly migrate online, the urgency to develop responsive strategies incorporating various communities' cultural and ethical dimensions becomes paramount. Accordingly, examining the interplay between religious values and online behavior promises to contribute meaningfully to the evolving discourse on cyberbullying prevention efforts.

This study seeks to fill gaps in the literature by exploring Islamic principles—particularly justice and empathy—as a foundation for ethical behavior in digital interactions. Rather than reiterating general notions of religious morality, the study focuses on how these values are reflected in actual user responses on social media, especially toward individuals with disabilities who are targets of cyberbullying. Adopting an interdisciplinary perspective that draws from psychology, sociology, and religious studies, this research aims to offer practical insights for educators, parents, and policymakers in fostering a digital environment grounded in empathy and inclusivity.

In order to achieve this, the study employs a qualitative approach, which is particularly suited for analyzing nuanced, context-rich user responses in natural online environments. Unlike quantitative methods prioritizing frequency or correlation, qualitative analysis enables the researcher to capture the depth of meaning, cultural framing, and emotional tone embedded in user comments. NVIVO qualitative analysis software is employed to systematically code the data and identify emergent themes that align with Islamic ethical values.

A total of 3,869 comments were collected from selected posts on Instagram, Facebook, and TikTok that featured individuals with disabilities. These comments were retrieved using keyword-

²² *Ibid.*

based sampling and relevance to the research theme. The data were then imported into NVIVO for open and axial coding, allowing for thematic pattern identification. Research validity was ensured through researcher triangulation during the coding process, while reliability was addressed through inter-coder agreement checks and iterative review cycles. These steps strengthen the trustworthiness of the findings and support the interpretative rigor of the qualitative approach.

B. Discussion

1. Public Attitude to Posts of People with Disabilities

In the research conducted, samples were taken from several posts on social media platforms, including Facebook, Instagram, and TikTok, which were then downloaded from user comments. The samples were selected by searching for posts related to individuals with disabilities, with each post being individually chosen.:

Table 1. Social Media Post Data

No.	Media Sosial	Link
1	Instagram	https://www.instagram.com/reel/C66ElyBrFbA
2	Instagram	https://www.instagram.com/reel/CxeohaPSES5
3	Facebook	https://www.facebook.com/share/r/S9MX4iF4nZA1fh7E/
4	Facebook	https://www.facebook.com/share/r/ZDFtnYZfGZkbhjTf/
5	TikTok	https://www.tiktok.com/@sairah_ciah/o/6932457796629761282?q=cacat&t=1730601352354
6	TikTok	https://www.tiktok.com/@pejalanmodalyakin/video/7330137837540478213?lang=id-ID&q=cacat&t=1730599840544

Source: Facebook, Instagram, and TikTok

The researcher collected 3869 comments from 6 posts on social media, and the researcher scraped the comment data in each post, still including all comments without filtering on specific discussions, so that the keywords that came out of the users who commented, in addition, no comments were removed in this study. The results based on words often used by netizens are as follows:

The researcher divided the netizens' comments into two categories, namely positive comments and negative netizens' comments. The positive comments, as a sample, are as follows:

Table 2. Positive Comments from Netizens

No.	Word	Count	Sample Comments
1	Keep it up!	616	Spirit, Arga. In the world, you may look different, but in God's eyes, you are perfect.
2	Allah	392	Perhaps that is God's purpose in creating your body and heart stronger and stronger than others. Spirit!
3	Patient	249	Good patience!
4	Healthy	207	Subhanallah, give health and sustenance to this child, O Allah.
5	Handsome	108	O Allah, give continuous health to this handsome child.
6	Turn	105	Wey. Cool n very cute. Enthusiasm continues to create the content.
7	Family	104	Wow, it's so cool and saucy! Keep creating the content!

8	Same	102	Cheer up, son. All children have the same rights. May Allah raise your degree, son. Good luck in this world and the hereafter. No one knows someone's fate. Kun fayakun, yes righteous child. May Allah always protect you. Amen.
9	Successful	100	Oh Allah, son, may you become a successful and useful child in the future. Aamiin aamiin yaa rabbal 'aalamiin.
10	Can	93	Believe me, God is just. The Creator and the universe will open blessings and sustenance for you, son. Insults and derogatory views can be experienced by anyone, whether they are different or those who are considered "normal." May you stay enthusiastic and successful in going through everything.
11	Strong	78	Great boy... enthusiasm, baby!
12	Happy	77	May Allah SWT always bestow His mercy and affection on you, righteous child... Happy world and hereafter... Amen.
13	Masyaallah	69	Masya Allah, stay patient, sir, and may the family always be happy.
14	Beautiful	68	Beautiful and handsome.

15	Tuhan (God)	55	Remember, whoever you like to bully or insult others is insulting the Creator, which is God.
16	Good	54	O everyone, give alms. Sharing kindness with each other for those who are less fortunate. Help those who are going through difficult times, give food to the hungry. Rest assured, Allah will repay your kindness and make your sustenance easier. Remember, the treasure you currently have will not be taken with you to death.
17	God	50	Oh Allah, I hope you will succeed later, son... How come you have the heart to bully... It's so sad...
18	Strong	50	Perhaps that is God's purpose in creating your body and heart stronger and stronger than others... Keep the spirits up!
19	Perfect	31	Subhanallah he is such a perfect creature
20	Grateful	28	O Allah, are we not thankful

Source: Facebook, Instagram, and TikTok

The term “Allah” is more significant than it appears at first glance. There are several words that are similar to “Allah,” including “God” and “MasyaAllah.” When we combine all these terms, the total count amounts to 566 words.

Meanwhile, the comments of netizens who commented negatively are as follows:

Table 3. Negative Comments from Netizens

No.	Word	Count	Sample Comments
1	Burik (ugly)	93	Pity his father is said to be burik (ugly).
2	Insult	69	Indeed, who insults, bastard.
3	Disabled	42	Hopefully it won't sell because it has insulted a disabled child.
4	Laughed	20	Astaghfirullah. I laughed at him. I'm sorry, Mr. Haji...
5	Pity	19	Pity his father was bullied.
6	Bully	18	Be patient, sir, don't be reported.
7	Less	17	You are rude, Dil.

Source: Facebook, Instagram, and TikTok

Based on the findings above, negative comments tend to be challenging to find because the majority of netizens respond positively to people with disabilities.

This study provides insights into the role of Islamic awareness in shaping social media users' responses to cyberbullying, particularly concerning individuals with disabilities. Through a detailed analysis of 3,869 social media comments collected from platforms like Instagram, Facebook, and TikTok, a pattern of predominantly positive and empathetic responses emerges, revealing the significant influence of Islamic values on online behavior. This discussion explores the implications of these findings and how they contribute to the broader discourse on ethical behavior in digital spaces.

The findings of this study reveal a significant trend, such as comments analyzed, highlighting a predominance of supportive language characterized by expressions of encouragement, empathy, and religious sentiment. This observation is particularly noteworthy as it underscores the potential of Islamic teachings to shape online interactions positively. The frequent use of terms such as “semangat” (keep it up), “Allah,” and “sabar” (patience) indicates that users are not merely engaging in superficial commentary but are actively invoking their religious beliefs to frame their responses to individuals with disabilities facing cyberbullying.

This pattern of behavior reflects a deeper alignment with core Islamic principles, particularly those that emphasize justice, empathy, and compassion. In Islamic teachings, the concept of justice is paramount; it calls for fair treatment of all individuals, regardless of their circumstances. This principle may encourage users to respond to cyberbullying with a sense of moral obligation to protect and support those who are vulnerable. The emphasis on empathy further reinforces this notion, as individuals are taught to understand and share in the suffering of others, fostering a culture of kindness and support in digital interactions.

Moreover, the data indicates a markedly low incidence of negative comments, which stands in stark contrast to the prevailing narratives in existing literature on cyberbullying. Many studies highlight the high levels of hostility and derogatory remarks directed at marginalized groups, particularly individuals with disabilities. The findings of this research challenge these narratives by demonstrating that a significant portion of social media users, influenced by Islamic values, opt for supportive engagement rather than hostility. This suggests that internalizing religious values can act as a buffer against negative behaviors, promoting a more inclusive and respectful online environment.

The implications of these findings are profound, as they align closely with the research objectives aimed at exploring the

relationship between Islamic awareness and online behavior in the context of cyberbullying. The results suggest that when users internalize Islamic values, they are more likely to engage in respectful and supportive interactions. This not only contributes to a less hostile online environment but also serves as a potential model for addressing cyberbullying more broadly. By fostering an atmosphere where empathy and compassion are prioritized, social media platforms can become safer spaces for vulnerable individuals, particularly those who are often targets of bullying.

Furthermore, the supportive language observed in the comments may also reflect a collective social responsibility among users to counteract negative behaviors. This sense of community, rooted in shared religious values, can empower individuals to stand against cyberbullying and advocate for those who may not have the means to defend themselves. In this way, the findings highlight the potential for Islamic awareness to influence individual behavior and cultivate a broader culture of support and solidarity within online communities.

2. The Role of Islamic Awareness in Promoting Positive Behavior

A critical takeaway from this study is the role of Islamic awareness in fostering a supportive and positive environment on social media. The high frequency of supportive comments indicates that users who express Islamic values may be more inclined to offer empathy, encouragement, and moral support. Phrases such as “Di mata Allah, kamu itu sempurna” (In Allah’s eyes, you are perfect) and “Mungkin itulah tujuan Allah menciptakan fisik dan hatimu lebih kuat” (Perhaps Allah created your body and heart stronger for this purpose) exemplify how religious beliefs provide a basis for rejecting negative stigma around disabilities. These statements go beyond superficial support, offering a religiously grounded affirmation of the dignity and resilience of individuals with disabilities.

This positive response contrasts with findings from previous studies, which often emphasize the high prevalence of cyberbullying and hostile behavior, especially toward marginalized groups. Traditional research in this area tends to focus on structural interventions, such as the enforcement of stricter policies or platform moderation.²³ However, this study suggests that an internalized sense of Islamic ethics may be a more foundational approach to fostering online respectful behavior. The implication is that when a strong ethical framework guides users, they may not require as much external regulation to discourage harmful behavior, a significant departure from the regulatory focus of previous literature.

The findings indicate that Islamic awareness not only encourages positive interactions but also cultivates a sense of community among users. This communal aspect is essential in countering the isolating effects of cyberbullying, particularly for individuals with disabilities who may already feel marginalized. By promoting messages of support and understanding, users contribute to a collective effort to create a safer online environment. This aligns with the notion that religious values can enhance social cohesion and foster a culture of empathy, which is crucial in addressing the challenges posed by cyberbullying.

The internalization of Islamic values can lead to a transformative effect on individual behavior. When users actively engage with these principles, they are more likely to reflect on their actions and consider the impact of their words on others. This reflective practice is vital in online interactions, where the anonymity of social media can sometimes lead to a disconnection from the consequences of one's behavior. By grounding their

²³ Pascual et al., "Positive Relationships for the Prevention of Bullying and Cyberbullying: A Study in Aragón (Spain)"; Kang, "Prevalence of Cyberbullying and Its Effects on Studies, Personal Life and Mental Health of Medical Students in a Private Medical University in Malaysia."

responses in Islamic teachings, users may develop a heightened sense of accountability, which can significantly reduce instances of cyberbullying.

The study's findings suggest that the positive reinforcement of Islamic values can serve as a counter-narrative to the often-hostile discourse prevalent in online spaces. By consistently promoting messages of empathy and support, users can challenge the stigma associated with disabilities and create a more inclusive digital landscape. This shift not only benefits individuals with disabilities but also enriches the overall online community, fostering an environment where diversity is celebrated and respected.

The role of Islamic awareness in shaping online behavior is profound. The supportive language observed in the comments analyzed reflects a commitment to empathy and moral responsibility, which can significantly mitigate the negative impacts of cyberbullying. By embracing these values, social media users can contribute to a more compassionate and respectful online culture, ultimately leading to a safer environment for all, particularly those most vulnerable. This study highlights the importance of integrating religious values into discussions about online behavior, offering a valuable perspective that can inform future research and interventions aimed at combating cyberbullying.

3. Differences with Existing Cyberbullying Research

The findings of this study highlight distinct differences from existing literature on cyberbullying prevention, particularly concerning the effectiveness of Islamic awareness as an ethical framework. While regulatory measures are commonly emphasized as a deterrent to negative online behavior, this study suggests that an internalized value system based on religious principles may also influence user conduct significantly. As observed in this study, Islamic awareness promotes moral values that discourage harmful behavior

and encourage empathetic engagement, thereby addressing the ethical gaps that formal regulations may not fully cover.

This value-driven approach aligns with research by Tesler et al.,²⁴ which evaluates the association between internet usage patterns and exposure to cyberbullying among religious and secular adolescents in Israel. Tesler et al.²⁵ found that cyberbullying was more common among secular students (11.4%) than religious students (8.4%), suggesting that religious values might play a role in reducing the likelihood of such behavior. However, their study focused primarily on secular and religious school settings, with no deep exploration of the role of religious teachings as a basis for empathetic behavior in online environments. There is currently no direct comparative data supporting the claim that Islamic awareness reinforces ethical digital interactions more effectively than generic empathy training alone in the context of cyberbullying. Nonetheless, certain insights can be inferred from existing literature to address this issue. Islamic cyber-ethics emphasizes core principles such as agent goodness, the pursuit of an ethical life, and the integration of reason and revelation, which fundamentally differ from secularist approaches.²⁶ These principles can potentially foster a more profound and structured ethical framework for digital behavior.

In contrast, empathy-based interventions have been shown to correlate positively with bystander intervention in cyberbullying situations, indicating that individuals with higher levels of empathy are more likely to support victims.²⁷ However, a cross-national study

²⁴ Riki Tesler, Andreas Ihle, and Adilson Marques, "Editorial: Association of Physical Activity and Fitness with Mental Health Outcomes: Current Advances and Future Directions," *Frontiers in Public Health* 10 (September 15, 2022), doi:10.3389/fpubh.2022.1027395.

²⁵ Ibid.

²⁶ H. Ayatollahy, "Characteristics of an Islamic View of Cyber-Ethics," *Journal of Philosophical Theological Research* 22, no. 3 (2020): 35–50, doi:10.22091/jptr.2020.5762.2370.

²⁷ Y. Cai and Y. Zhou, "The Association between Empathy and Cyberbullying Bystander Positive Intervention: A Meta-Analysis," *Current Psychology* 43, no. 47 (2024): 36104–14, doi:10.1007/s12144-024-07073-3; Yang Hu, "Empathy and Bystander Helping

found that empathy training did not yield significant improvements in reducing bullying intentions or increasing empathic capacity.²⁸ Furthermore, while empathy and moral disengagement are both influential variables in cyberbullying dynamics, the relationship appears to be more strongly shaped by moral disengagement, which is positively associated with higher levels of cyberbullying, whereas empathy has not demonstrated a consistent relationship with such behaviors.²⁹ These findings suggest that Islamic awareness may provide a more structured and comprehensive ethical framework than generic empathy training, which has shown mixed results in curbing cyberbullying behavior.³⁰ Integrating spiritual and legal dimensions in Islamic ethics may serve as a more effective deterrent against unethical digital conduct. While empathy training can improve bystander intervention, its limited efficacy in directly reducing cyberbullying behaviors implies that empathy-based approaches alone may be insufficient to address the multifaceted nature of cyberbullying.³¹

The discourse surrounding the influence of Islamic awareness on ethical digital behavior highlights the necessity for a multidimensional perspective, underscoring that while Islamic principles can play a significant role, they are but one thread in a

Behavior in Cyberbullying Among Adolescents: The Mediating Role of Internet Moral Judgment and the Moderating Role of Internet Self-Efficacy," *Frontiers in Psychology*, 2023, doi:10.3389/fpsyg.2023.1196571.

²⁸ J. Börsting et al., "An Empathy Training for Sensitizing Adolescents for Cyberbullying on Social Media: A Cross-National Study," *International Journal of Bullying Prevention*, 2025, doi:10.1007/s42380-024-00268-z.

²⁹ S.M. Francisco et al., "Measuring Empathy Online and Moral Disengagement in Cyberbullying," *Frontiers in Psychology* 14 (2023), doi:10.3389/fpsyg.2023.1061482; I. Marín-López et al., "Empathy Online and Moral Disengagement through Technology as Longitudinal Predictors of Cyberbullying Victimization and Perpetration," *Children and Youth Services Review* 116 (2020), doi:10.1016/j.chidyouth.2020.105144.

³⁰ Ayatollah, "Characteristics of an Islamic View of Cyber-Ethics"; Börsting et al., "An Empathy Training for Sensitizing Adolescents for Cyberbullying on Social Media: A Cross-National Study."

³¹ Börsting et al., "An Empathy Training for Sensitizing Adolescents for Cyberbullying on Social Media: A Cross-National Study"; Cai and Zhou, "The Association between Empathy and Cyberbullying Bystander Positive Intervention: A Meta-Analysis."

complex tapestry of influences shaping online interactions. The assertion that Islamic values foster moral online conduct requires careful examination, as it risks overshadowing other essential factors such as cultural norms, individual traits, and the regulatory frameworks surrounding digital platforms.

Cultural context is critical in shaping ethical behavior. Research indicates that cultural values, particularly those prevalent in collectivist societies, emphasize virtues like social responsibility and harmony, leading individuals to engage in prosocial behaviors irrespective of their religious beliefs. It has been established that educational initiatives promoting empathy and digital citizenship can significantly influence online behavior, advocating moral norms that transcend religious doctrines. Moreover, secular approaches to ethics and morality have gained traction, further illustrating the potential for non-religious foundations to underpin ethical behavior in digital spaces. Such frameworks provide moral guidance and reinforce the social fabrics that govern behavior in digital communities.³²

Moreover, the governance of digital platforms introduces an additional layer of complexity. The structure of these platforms, including their policies and community standards, significantly influences user behavior through reinforcement and deterrence mechanisms. Algorithms designed to moderate content often compel users to align their actions with acceptable norms, prompting ethical behavior not necessarily derived from intrinsic values but instead as a response to external pressures.³³ This

³² Ahdi Z. Laiqkafana and Rozikan, "Analysis the Impact of Islamic Leadership on the Islamic Work Ethics of Pegadaian Syariah Employees," *Journal of Islamic Economic and Business Research* 3, no. 1 (2023): 125–37, doi:10.18196/jiebr.v3i1.114; R. F. Sari, "Pengaruh Hedonisme Dalam Pembentukan Kecerdasan InTELektual, Emosioanal, Dan Spiritual," *Jurnal Cakrawala Ilmiah*, 2021, <https://www.bajangjournal.com/index.php/JCI/article/view/836>.

³³ Laiqkafana and Rozikan, "Analysis the Impact of Islamic Leadership on the Islamic Work Ethics of Pegadaian Syariah Employees"; S. Adnan, *PENETAPAN UPAH JASA POTONG UNGGAS MENURUT HUKUM ISLAM (Studi Di Desa Pemetung Basuki, Kecamatan Buay Pemuka*

observation suggests that ethical behavior online could arise from compliance with platform policies rather than solely from personal moral development or religious guidance.

Personal factors, including one's upbringing and psychological traits, also play a pivotal role in ethical digital behavior. Individuals raised in environments that instill values such as compassion and integrity often exhibit high moral standards, regardless of formal religious instruction.³⁴ This indicates that ethical behavior online may arise from a confluence of various influences rather than a sole reliance on Islamic awareness. The findings of Tesler et al.³⁵ supported this notion, revealing a correlation between religiosity and reduced incidents of cyberbullying among adolescents. However, they did not specifically attribute this trend to Islamic teachings. Instead, it is plausible that other institutional factors, such as behavioral expectations in religious settings, contribute to the observed outcomes.³⁶

Finally, drawing from the conclusions of existing research, it is evident that while Islamic awareness can contribute to ethical digital conduct, a comprehensive understanding necessitates acknowledgment of the multifactorial influences at play. Future research would benefit from approaches that differentiate and analyze the impact of religious influence in conjunction with cultural, technological, and personal variables. This nuanced perspective will enable scholars and practitioners to develop a more holistic understanding of ethical behavior in the digital age.

Peliung Kabupaten Ogan ... [repository.radenintan.ac.id, 2022], <http://repository.radenintan.ac.id/20946/>.

³⁴ Laiqkafana and Rozikan, "Analysis the Impact of Islamic Leadership on the Islamic Work Ethics of Pegadaian Syariah Employees"; Sari, "Pengaruh Hedonisme Dalam Pembentukan Kecerdasan InTELektual, Emosioanal, Dan Spiritual."

³⁵ Tesler, Ihle, and Marques, "Editorial."

³⁶ Ibid.

4. Significance of Limited Negative Responses

The low frequency of negative comments in this study is also noteworthy, especially given the prevalence of harmful language and hostility reported in previous studies on cyberbullying. Negative words like “burik” (ugly) and “cacat” (disabled) appeared infrequently, suggesting that Islamic values may serve as a natural deterrent to hostile behavior. This finding points to a self-regulating effect, where users, guided by religious principles, may feel morally obligated to avoid harmful or derogatory remarks. The presence of minimal negativity also implies that users may be more conscious of their behavior in environments that uphold Islamic values, even in the less regulated social media setting.

While the limited negative responses observed could be partially attributed to social desirability bias, the overall trend of positive behavior reflects a genuine alignment with Islamic ethics. This trend suggests that when users are aware of the moral implications of their behavior—such as the religious importance of treating others with respect—they may feel an intrinsic obligation to behave respectfully. Thus, Islamic awareness serves as both a preventive measure and a moral guide, potentially reducing the need for stringent external interventions in managing online behavior.

5. Islamic Awareness as an Ethical Framework for Digital Space

The findings of this study underscore the potential for Islamic awareness to function as a structured ethical framework for online interactions. Islamic teachings encourage a respectful and supportive approach to digital engagement by emphasizing virtues like empathy, justice, and compassion, especially toward marginalized groups. This moral framework is particularly relevant for predominantly Muslim communities, where religious values deeply influence daily conduct.

From a practical perspective, Islamic awareness could be integrated into digital literacy programs to promote ethical behavior online. Social media campaigns and educational initiatives that emphasize Islamic values could serve as effective tools for fostering respectful and responsible digital interactions. In contexts where formal regulations may be limited or inconsistently enforced, a value-based framework like Islamic awareness could encourage users to act with greater moral accountability.

Furthermore, this ethical framework resonates strongly with broader discussions on digital ethics. As online interactions continue to evolve, there is an increasing need for personal responsibility and ethical awareness among users. Islamic awareness, with its emphasis on moral duty and respect for others, aligns with the goals of digital ethics by promoting positive behavior that extends beyond the constraints of formal rules. This faith-based approach not only resonates culturally but also offers a practical alternative to regulation-heavy strategies, fostering a digital environment that prioritizes empathy and inclusivity.

6. Broader Implications for Islamic Ethics in Digital Spaces

The broader implications of this study extend beyond cyberbullying prevention to the overall role of Islamic ethics in digital spaces. As digital interactions become increasingly integral to everyday life, there is a growing need to address ethical concerns in online behavior. Islamic awareness offers a structured approach that promotes respectful conduct and encourages users to consider the moral dimensions of their actions.

This framework provides a culturally relevant solution that resonates with the values of Muslim communities and can be adapted to address various ethical challenges in digital spaces. Islamic awareness fosters a digital culture that aligns with broader societal goals of inclusivity and mutual respect by promoting values

that emphasize respect, empathy, and moral accountability. As such, the findings of this study contribute to the evolving discourse on digital ethics, highlighting the potential of religious values to influence behavior in meaningful ways.

This study underscores the positive impact of Islamic awareness on social media interactions, particularly in reducing cyberbullying toward individuals with disabilities. The findings demonstrate that Islamic values, when internalized, can encourage users to adopt supportive and empathetic behavior, creating a safer and more inclusive digital environment. This value-based approach to cyberbullying prevention offers a valuable complement to traditional regulatory strategies, providing a culturally resonant solution that fosters personal responsibility and ethical awareness. By integrating Islamic principles into digital education and community initiatives, this approach has the potential to transform digital spaces into environments that prioritize respect and compassion for all.

This study provides insights into the role of Islamic awareness in shaping social media users' responses to cyberbullying, particularly concerning individuals with disabilities.³⁷ The findings indicate that the majority of comments analyzed contained supportive language grounded in expressions of encouragement, empathy, and religious sentiment. This aligns with previous research that emphasizes the importance of empathy in mitigating negative online behavior. For instance, Sharma et al. (2021) found that empathy significantly influences attitudes toward physically disabled individuals, suggesting that empathetic responses can foster a more inclusive environment.³⁸ Similarly, Hashemi (2023)

³⁷ Muktashim Billah et al., "Islamic Law Perspectives and Social Experiences on Stigma Towards Disabled People in Indonesia," *Frontiers in Sociology* 10 (February 25, 2025), doi:10.3389/fsoc.2025.1479243.

³⁸ Vipin K. Sharma, "Melville's Ahab in Moby Dick and R K Narayan's Vasu in The Man-Eater of Malgudi: A Quest to Enter a 'New World,'" *Jurnal Ilmiah Peuradeun* 11, no. 2 (May 30, 2023): 747-62, doi:10.26811/peuradeun.v11i2.917.

highlighted the necessity for empathy among healthcare providers when interacting with people with disabilities, reinforcing that empathetic engagement is crucial in various contexts.³⁹

As an extension of this analysis, examining how other ethical systems guide digital behavior is equally important. In the context of Christianity, ethical responses to cyberbullying emphasize awareness of its psychological impacts and a moral responsibility to prevent and address such harm. Christian ethics advocates forgiveness, love, and tolerance as central values in online engagement. These principles manifest in practices such as avoiding actions that harm, demean, or exploit others online; promoting empathy, tolerance, and appreciation for diversity;⁴⁰ and fostering a safe and supportive digital environment. Social media use is encouraged to be intentional and wisely used as a platform for witnessing and glorifying God. Christian ethics also explicitly reject forms of digital aggression, such as body shaming, and uphold forgiveness as a vital element in the healing process for both victims and perpetrators. This comparison illustrates that despite differences in doctrinal foundations, many ethical systems pursue similar objectives—fostering respectful, empathetic, and responsible digital behavior. Such parallels reinforce the argument that value-based approaches, whether grounded in religious traditions like Islam and Christianity or secular philosophies, hold considerable potential to address ethical challenges in digital spaces. Future research that conducts comparative analyses across diverse religious and cultural ethical frameworks would offer valuable insights into the global discourse on digital ethics and the promotion of inclusive and respectful online communities.⁴¹

³⁹ Goli Hashemi, "Healthcare Stakeholders' Perspectives on Challenges in the Provision of Quality Primary Healthcare for People With Disabilities in Three Regions of Guatemala: A Qualitative Study," *International Journal of Environmental Research and Public Health*, 2023, doi:10.3390/ijerph20196896.

⁴⁰ Billah et al., "Islamic Law Perspectives and Social Experiences on Stigma Towards Disabled People in Indonesia."

⁴¹ Elfin Warnius Waruwu and Mozes Lawalata, "Membangun Masyarakat Digital

The data collected from 3,869 social media comments reveals a predominantly positive and empathetic response pattern, suggesting that users actively draw on Islamic teachings to frame their responses. However, the study does not clarify whether the sample of comments is representative of the broader social media population or if there could be any potential selection bias. Additionally, it remains unclear whether the comments were sourced from platforms where religiously inclined users might be overrepresented, which could potentially skew the findings. This observation resonates with the work of Almadanin et al., who noted that social media can enhance relationships and foster community among individuals with disabilities. The expressions of support, such as “semangat” (keep it up!) and “sabar” (patience), reflect an intrinsic alignment with Islamic principles, particularly those emphasizing justice, empathy, and compassion. This contrasts sharply with existing literature on cyberbullying, which often underscores high levels of hostility toward marginalized groups. For example, Sweet et al. (2019) identified themes of cyberbullying and self-esteem among individuals with disabilities, highlighting the challenges they face in digital spaces.⁴²

The implications of these findings suggest that when internalized by users, Islamic values may serve as an effective guide for respectful and supportive digital interactions. This aligns with the research objectives, which sought to explore the relationship between Islamic awareness and online behavior in the context of cyberbullying. The study indicates that an internalized sense of Islamic ethics may serve as a more foundational approach to fostering respectful behavior online, contrasting with traditional

Yang Beretika: Mengintegrasikan Nilai-Nilai Kristen Di Era Teknologi Digital 5.0,” *Didache: Journal of Christian Education* 5, no. 1 (June 25, 2024): 22–46, doi:10.46445/djce.v5i1.747.

⁴² Sweet et al., “Community Building and Knowledge Sharing by Individuals With Disabilities Using Social Media.”

regulatory measures emphasized in previous studies, such as those by Sephira.⁴³

Furthermore, the low frequency of negative comments in this study is noteworthy, especially given the prevalence of harmful language and hostility reported in previous studies on cyberbullying. This finding suggests that Islamic values may serve as a natural deterrent to hostile behavior, reinforcing that users guided by religious principles may feel morally obligated to avoid derogatory remarks. This aligns with the findings of Jatimi et al.,⁴⁴ who emphasized the importance of empathy in promoting positive social interactions.

Exploring online behavior and its connection to religious values, particularly Islamic ethics, necessitates acknowledging that such values are imbued within a broader context of cultural norms, education levels, and individual experiences. Research suggests that a person's interpretation of religious principles can vary considerably across different cultural settings and educational backgrounds. For example, exposure to digital literacy education can significantly influence how individuals engage with online platforms, framing their interactions through a lens shaped by both religious and cultural contexts.⁴⁵ Thus, attributing positive online behavior solely to Islamic awareness simplifies the intricacies of how diverse factors converge to shape digital interactions.

Additionally, it is critical to recognize that individuals with a strong sense of Islamic awareness do not universally embody

⁴³ Valerie Sephira, "The Effect of Empathy and Previous Experiences on Social Entrepreneur Behavior With Self-Efficacy, Outcome Expectations and Social Support as Mediator in Jakarta," *Ijaeb*, 2023, doi:10.24912/ijaeb.v1i3.1603-1612.

⁴⁴ Atika Jatimi, Ah Yusuf, and Sestu Retno Dwi Andayani, "Leprosy Resilience With Disabilities Due to Illness: A Qualitative Study," *Indonesian Nursing Journal of Education and Clinic (Injec)*, 2020, doi:10.24990/injec.v5i2.298.

⁴⁵ M. Munawaroh, "HEDONISME REMAJA SOSIALITA," *TA'LIM: Jurnal Studi Pendidikan Islam*, 2022, <http://e-jurnal.unisda.ac.id/index.php/talim/article/view/3026>; Y. Setyawan, "Rancangan Undang-Undang Omnibus Law Cipta Kerja Dalam Perspektif Undang-Undang Nomor 12 Tahun 2011 Tentang Pembentukan Peraturan Perundang ...," *Jurnal Ilmiah Hukum Dan Keadilan*, 2020, <https://ejournal.stih-painan.ac.id/index.php/jihk/article/view/56>.

positive digital behavior. Empirical investigations have highlighted instances where individuals who assert their religious identity may still engage in negative online interactions, such as hostility or polarization, often prompted by personal biases or rigid ideological stances.⁴⁶ This complexity emphasizes that analyzing online behavior solely through the prism of religious principles can lead to a one-dimensional understanding. For a more nuanced analysis, it is vital to integrate Islamic ethics with broader educational frameworks and interventions that foster positive digital practices. Such an approach is supported by studies that advocate viewing digital behavior through multiple sociocultural lenses, thereby enriching the discourse on religious influence in digital realms.⁴⁷

Ultimately, the intricacies of online behavior and the influence of Islamic awareness on this behavior underscore the necessity for a multidimensional analysis that combines insights from religious studies and social sciences. A more holistic understanding of online interactions can emerge by adopting a comprehensive approach that considers varying individual experiences, educational backgrounds, and cultural norms alongside religious teachings.⁴⁸

Several studies explore the relationship between religious values and religious-based moderation with cyberbullying behavior.

⁴⁶ Michele J. Gelfand, Jesse R. Harrington, and Joshua C. Jackson, "The Strength of Social Norms Across Human Groups," *Perspectives on Psychological Science* 12, no. 5 (2017): 800–809, doi:10.1177/1745691617708631; Philipp K. Masur and Emma Diel, "The Power of Others: A Qualitative Mixed-Method Study of Norm Adoption and Norm Adherence on Social Media," 2024, doi:10.31235/osf.io/6pc4k.

⁴⁷ Mohammad Y. Alkhalailah, Sándor Kovács, and Judit Kovács, "Factors Influencing Digital Entrepreneurship Intention Among Undergraduate Business Students in Jordan," *Human Technology* 19, no. 3 (2023): 400–418, doi:10.14254/1795-6889.2023.19-3-5; Emmanuel Bruce et al., "The Effect of Digital Marketing Adoption on SMEs Sustainable Growth: Empirical Evidence From Ghana," *Sustainability* 15, no. 6 (2023): 4760, doi:10.3390/su15064760.

⁴⁸ I. G. A. Kurniawan, "Putusan Mahkamah Konstitusi Terhadap Undang-Undang Cipta Kerja Dalam Perspektif Filsafat Utilitarianisme," *Jurnal USM Law Review*, 2022, <https://journals.usm.ac.id/index.php/julr/article/view/4941>; Yasmeen A. Balushi, Stuart Locke, and Zakaria Boulanour, "Omani SME Perceptions Towards Islamic Financing Systems," *Qualitative Research in Financial Markets* 11, no. 4 (2019): 369–86, doi:10.1108/qrfm-06-2018-0078.

A study by Abdullah Azzam Al-Afghani et al.⁴⁹ shows a significant negative correlation between religiosity and cyberbullying behavior among teenagers attending madrasah aliyah in Semarang, emphasizing the importance of strengthening religious values through education to prevent cyberbullying. Similarly, research by Rifqi et al.⁵⁰ highlights that an Islamic religious approach can increase moral and digital ethics awareness, potentially countering cyberbullying among Generation Z. This study found that religious-based education could reduce perpetrators' lack of awareness about their actions. On the other hand, various social media platforms, such as Facebook and Twitter, have implemented strict moderation policies to reduce cyberbullying. These platforms have community guidelines prohibiting bullying behavior and reporting mechanisms to handle violating content.

However, the effectiveness of these policies is often debated, especially regarding enforcement challenges and the potential for over-censorship. While there is evidence that religious values and religious-based approaches can contribute to reducing cyberbullying behavior, a direct comparison between religious values-based approaches and strict moderation policies has not been extensively researched. Therefore, further research is needed to compare these two approaches, including data analysis and case studies, to determine their effectiveness in reducing cyberbullying.⁵¹

⁴⁹ Abdullah Azzam Al Afghani, Aufa Rizqia Sahna, and Risky Amelia, "Religiusitas Dan Hubungannya Dengan Perilaku Cyberbullying Pada Remaja Yang Bersekolah Di Islamic Based High School," *Jurnal Ilmiah Pendidikan Citra Bakti* 12, no. 1 (February 16, 2025): 178-92, doi:10.38048/jipcb.v12i1.4754.

⁵⁰ Ahsanur Rifqi et al., "Literasi Digital Dan Perilaku Keberagamaan Siswa Sekolah Dasar (Fenomena Perilaku Self-Harm Di Media Sosial)," *Jurnal Basicedu* 8, no. 1 (2024): 54-60.

⁵¹ Anissa Maghfiroh et al., "Pendekatan Agama Islam Dalam Menanggulangi Cyberbullying Pada Generasi Z Di MAN Kota Banjarbaru," *Jurnal Kebijakan Pembangunan* 19, no. 1 (June 3, 2024): 113-24; Afghani, Sahna, and Amelia, "Religiusitas Dan Hubungannya Dengan Perilaku Cyberbullying Pada Remaja Yang Bersekolah Di Islamic Based High School."

C. Conclusion

This study concludes that Islamic awareness significantly influences social media users' responses to cyberbullying, particularly toward individuals with disabilities. Analyzing 3,869 comments from platforms like Instagram, Facebook, and TikTok reveals a pattern of support, empathy, and respect grounded in Islamic values such as justice, compassion, and empathy. These values provide a moral framework that fosters positive online behavior and contributes to a more inclusive and respectful digital environment. Users who internalize these values tend to avoid harmful language, offering moral support and strengthening social solidarity. The findings suggest that Islamic awareness can complement existing cyberbullying prevention strategies by going beyond traditional regulatory approaches.

This values-based approach provides a moral guide for ethical online interactions, benefiting not only Muslim communities but also broader digital literacy programs aimed at encouraging responsible behavior. However, the study has limitations, including potential sample bias, as comments may not represent the broader social media population. Additionally, platform-specific dynamics may influence users' responses. Future research should explore how religious ethics, including Islamic values, can be applied across diverse digital settings and integrated into school programs. Comparative studies between religious and secular ethical frameworks will offer insights into broader digital ethics and cyberbullying prevention efforts. In conclusion, this study highlights the positive impact of Islamic awareness in shaping online behavior, particularly in reducing cyberbullying against individuals with disabilities. It provides a culturally relevant, ethical approach that can enhance global efforts to foster more inclusive and compassionate digital spaces.

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