



The Role of Mudir in Preventing Cyberbullying Based on Islamic Educational Values at Al-Khairiyah Islamic Boarding School Cilegon

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ABSTRACT

The development of digital technology has brought significant changes to various aspects of human life. Along with these changes, the digital era also presents serious challenges, one of which is the increasing practice of cyberbullying. This study aims to analyze the strategies of the headmaster in reducing the challenges of cyberbullying through the implementation of Islamic educational values in the Kesantrian Santri Taruna Islam Al-Khairiyah Citangkil environment as an effort to create a safe, healthy, and ethical digital environment based on Islamic values. This study uses a qualitative descriptive approach with a case study method through in-depth interviews and observations of the headmaster, students and administrators of the Islamic boarding school as well as documentation to produce relevant and accurate findings based on the research that has been conducted. The data analysis technique used refers to the analysis model proposed by Miles and Huberman. The analysis process includes several stages, namely data reduction, data presentation, and drawing conclusions. The results of this study indicate that the headmaster implements a comprehensive and sustainable strategy by integrating Islamic educational values into all aspects of Islamic boarding school life. This strategy not only focuses on controlling the use of digital technology, but also on developing the character and moral awareness of students in using digital media. The results of this study are expected to contribute to the development of adaptive educational strategies and policies that are appropriate for the digital era.

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1. Introduction

The rapid advancement of digital technology has brought significant changes to various aspects of human life, including education, communication, and social interaction in contemporary society ([Aulia & Yuliyanti, 2024](#); [Sarkawi et al., 2025](#)). This development has led to a marked transformation in society, particularly in the way people communicate and interact. Social media and various digital platforms provide extensive opportunities for individuals to express opinions and build relationships without the constraints of time and space ([Craig et al., 2020](#)). In addition, the increasing intensity of social media use among adolescents has reshaped communication patterns and social behavior in contemporary society ([Craig et al., 2020](#); [Wendt et al., 2023](#)). Digital platforms also influence how young people construct identity, values, and social awareness in the online environment ([Sarkawi et al., 2025](#)). The development of digital communication has also encouraged the emergence of new forms of interaction among Generation Z, where online engagement often becomes an inseparable part of their daily social activities ([Abdillah & Handoko Putro, 2022](#)).

The internet and social media offer easy access to information, communication, and self-expression. However, despite these advantages, the digital era also presents serious challenges, one of which is the increasing prevalence of cyberbullying ([Giumetti & Kowalski, 2022](#)). Technological advances do not always have positive impacts; one of the most worrying negative consequences is the rise in cyberbullying, which refers to acts of intimidation carried out through digital media. This phenomenon has become an increasingly worrying social problem, especially among students and the younger generation, because it can negatively impact mental health, character formation, and individual personality development. Research indicates that cyberbullying through social media significantly affects adolescent well-being, emotional stability, and social relationships ([Giumetti & Kowalski, 2022](#)). Moreover, cyberbullying has been identified as a global issue affecting young people across different countries and cultural backgrounds ([Craig et al., 2020](#)). Studies also reveal that excessive social media exposure may contribute to anxiety, depression, sleep disturbances, and declining psychological well-being among adolescents ([Kwan et al., 2020](#); [Viner et al., 2019](#)). In addition, cyberbullying has become increasingly difficult to control because digital interactions occur continuously without limitations of time and place, allowing victims to experience prolonged psychological pressure ([Wiederhold, 2024](#)).

Cyberbullying has become a serious problem because it can target anyone, especially children and adolescents who are still in critical stages of psychological development ([Hamm et al., 2015](#)). Forms of cyberbullying vary from insults, hate speech, and threats to verbal harassment carried out in cyberspace. Cyberbullying is not limited to mockery or offensive online comments but also includes the spread of hate speech, defamation, intimidation, and repeated harassment through digital platforms ([Craig et al., 2020](#)). The widespread use of social media has further intensified cyber-aggression and online harassment among students, creating a digital environment that often lacks ethical control and empathy ([Mishna et al., 2018](#); [Wiederhold, 2024](#)). Previous studies also explain that adolescents who frequently engage in uncontrolled online interactions are more vulnerable to becoming either perpetrators or victims of cyberbullying behavior ([Hamm et al., 2015](#)). Therefore, strengthening digital ethics and responsible online behavior has become increasingly urgent in educational settings ([Abdillah & Handoko Putro, 2022](#)).

The impact of such behavior not only affects the victim's mental health but also reduces self-confidence, disrupts the learning process, and can even trigger more extreme actions ([Kwan et al., 2020](#)). This phenomenon highlights the importance of strengthening moral and ethical values in the use of digital technology. This situation indicates a crisis of values and weak moral control in the use of technology. Therefore, serious efforts are needed to equip the younger generation with an ethical foundation, moral principles, and a sense of responsibility in using digital media. One important effort that can be implemented is strengthening digital literacy and digital ethics education among adolescents and students ([Masni et al., 2025](#); [Rida Ristiani, 2025](#)). Digital literacy is not only related to technological skills but also to the ability to use digital media wisely, critically, and responsibly ([Agusta et al., 2025](#)). Furthermore, social media literacy has been proven to help adolescents critically evaluate online content and reduce harmful digital behavior in online interactions ([Wendt et al., 2023](#)).

In the digital era, Islamic education is required to adapt to technological developments without losing the essence of its teachings. Integrating Islamic values with digital literacy is a strategic step in developing a generation that is wise, ethical, and morally responsible in digital media. Therefore, discussions on the role of Islamic education in addressing the challenges of cyberbullying are becoming increasingly important in efforts to create a safe, healthy, and ethical digital environment based on Islamic values. Islamic education also has an important role in strengthening value transformation and character education to support adolescents' mental health in the digital era ([Syarniah et al., 2025](#)). In addition, Islamic educational values can guide students in developing self-control, empathy, and social responsibility when interacting in cyberspace ([Samhudi, 2025](#)). Islamic education is also considered capable of integrating spiritual values with modern technological developments to create balanced character formation among students in the digital era ([Aulia & Yuliyanti, 2024](#)).

Islamic education plays a crucial role in addressing these challenges. As an educational system that emphasizes a balance between cognitive, affective, and spiritual aspects, Islamic education is oriented toward the formation of noble character. Islamic values such as good communication ethics, mutual respect, empathy, and the prohibition against harming others are highly relevant as guidelines for interactions in the digital realm. Furthermore, Islamic education can serve as a means to instill awareness of moral responsibility in the use of social media. The integration of Islamic value-based character education with digital literacy is considered essential in shaping ethical behavior among students in the technology era ([Aulia & Yuliyanti, 2024](#)). Islamic moral education also contributes significantly to the development of responsible and ethical digital citizens ([Kurniawan & Annisah, 2025](#)). Studies also show that strengthening noble moral values through Islamic education can help students develop empathy, self-control, and positive online communication behavior ([Satra et al., 2025](#)).

In this context, Islamic education plays a highly strategic role. Islamic education not only focuses on the transfer of knowledge but also emphasizes the internalization of noble moral values (*akhlak al-karimah*), such as mutual respect, empathy, honesty, and responsibility. These values are highly relevant in shaping positive behavior in the digital space. By integrating Islamic teachings with digital literacy, Islamic education is expected to provide a solution to address and overcome the phenomenon of cyberbullying. Previous studies also emphasize that Islamic education can effectively shape adolescents' morality and strengthen Muslim character in the digital era through the cultivation of

noble character values and ethical awareness in online interactions ([Satra et al., 2025](#); [Yusnita et al., 2023](#)). Furthermore, teachers of Islamic education are expected to actively instill moral values and digital ethics to prevent deviant behavior among students in cyberspace ([Kurniawan & Annisah, 2025](#)). In addition, Islamic-based character education is considered capable of strengthening students' awareness of ethical digital interaction and fostering responsible behavior in online communication ([Samhudi, 2025](#)).

The strategies used by students to address cyberbullying generally focus on preventive and responsive approaches, such as instilling digital ethical values, monitoring student activity on online platforms, and providing sanctions and support for both victims and perpetrators. Meanwhile, in digital education management, cyberbullying is handled more structured through formal policies such as the use of online reporting systems, the use of content moderation technology, data analysis of students' digital behavior, and the integration of digital literacy curricula. Thus, students' strategies tend to be contextual and based on social proximity within the school environment, while digital education management emphasizes standardized systems, procedures, and technological support, although both share the same goal of creating a safe, inclusive, and violence-free learning environment in the digital space. Strengthening digital literacy and social media ethics is considered one of the most effective approaches to preventing cyberbullying among adolescents in educational environments ([Masni et al., 2025](#); [Wendt et al., 2023](#)). In addition, the cultivation of responsible online communication behavior through digital ethics education can reduce aggressive behavior and increase students' awareness in interacting through social media ([Abdillah & Handoko Putro, 2022](#)). Previous studies also explain that schools need to develop collaborative approaches involving teachers, parents, and students to create safer digital interactions and strengthen emotional support systems for victims of cyberbullying ([Kwan et al., 2020](#)).

Research on cyberbullying in Islamic boarding schools is important because the Islamic boarding school environment has different characteristics compared to public schools, such as the boarding system, close relationships between students and caregivers, and the integration of religious values in daily life, which influence the form, causes, and handling of cyberbullying uniquely; while research in public schools has examined many technical and behavioral aspects in the digital space, studies in Islamic boarding schools provide a new, more contextual perspective, especially in seeing how moral values and leadership of students can play a role in preventing and handling cyberbullying, so that the results not only enrich the literature but also offer a more holistic alternative approach. Islamic boarding schools emphasize moral guidance, discipline, and character education in students' daily lives, which can become important social capital in preventing deviant behavior in cyberspace ([Samhudi, 2025](#)). The integration of Islamic educational values with digital literacy can encourage students to develop ethical awareness, empathy, and self-control in online interactions ([Aulia & Yuliyanti, 2024](#)). Furthermore, strengthening noble character education through Islamic teachings is considered highly relevant in shaping responsible digital behavior among adolescents ([Satra et al., 2025](#)). Islamic moral education also contributes to the formation of responsible and ethical digital citizens through the cultivation of honesty, respect, and social responsibility ([Kurniawan & Annisah, 2025](#)).

In addition, Islamic education has an important role in strengthening adolescents' mental resilience and emotional stability amid the challenges of digital life ([Syarniah et](#)

[al., 2025](#)). Previous studies also indicate that teenagers who receive strong moral and religious education tend to demonstrate more positive communication patterns and lower involvement in cyberbullying behavior ([Yusnita et al., 2023](#)). Teachers of Islamic education are also expected to actively guide students in understanding the ethical use of social media and preventing harmful online behavior ([Kurniawan & Annisah, 2025](#)). The strengthening of digital literacy programs among students is essential to improve critical thinking and encourage wise use of social media in daily life ([Agusta et al., 2025](#); [Rida Ristiani, 2025](#)). Moreover, cyberbullying prevention strategies should not only focus on technical supervision but also on building moral awareness and empathy among adolescents to create a healthier digital culture ([Giumetti & Kowalski, 2022](#); [Wiederhold, 2024](#)).

Therefore, studies examining the role of Islamic education in the digital age are crucial. Such discussions aim to understand how Islamic education can contribute to addressing the challenges of cyberbullying while also shaping a generation that is not only intellectually competent but also possesses moral integrity, both in real life and online.

2. Method

This research employed a descriptive qualitative approach with a case study method. This approach was chosen to explore and provide a comprehensive understanding of the strategies implemented by the Islamic boarding school in reducing cyberbullying through the application of Islamic educational values in the digital era. Qualitative research allows researchers to examine social phenomena contextually and deeply based on participants' experiences and perspectives ([Ifon, 2023](#)). In addition, the case study method is considered relevant because it enables an in-depth exploration of social realities and educational practices occurring within the pesantren environment ([Wardah, 2025](#)). The research also emphasized deductive and inductive approaches, utilizing theoretical concepts as the initial analytical framework while prioritizing empirical field findings as the basis for drawing conclusions.

The data sources in this study consisted of primary and secondary data. The research population included all members of Al-Khairiyah Citangkil Taruna Islam Islamic Boarding School, consisting of one headmaster, administrators and ustadz/ustadzah, and male and female students. From this population, 13 informants were purposively selected as research participants. Primary data were obtained from these informants, consisting of one headmaster, five administrators/ustadz, and seven students. The determination of informants was based on several criteria: (1) the headmaster who holds authority in formulating and implementing Islamic boarding school educational policies, (2) administrators and ustadz who are directly involved in supervising and implementing educational regulations, and (3) students who actively use digital media, have resided in the boarding school for at least one year, and understand the social interaction dynamics within the pesantren environment. Purposive sampling was applied to ensure that selected informants possessed relevant experiences and sufficient understanding of cyberbullying phenomena and Islamic educational practices in the digital era ([Ifon, 2023](#)). Secondary data were obtained from various supporting sources such as institutional documents, archives, photographs, school regulations, and relevant literature related to cyberbullying prevention, digital literacy, and Islamic education ([Fauzi et al., 2025](#)).

This study employed several data collection techniques, including non-participant observation, unstructured interviews, and documentation. Non-participant observation was conducted to obtain a factual and objective picture of the phenomenon under study without directly involving the researcher in participants' activities. This technique enabled the researcher to observe students' social interactions, digital behavior, and the implementation of Islamic educational values within the pesantren environment ([Kumaladewi et al., 2024](#)). Unstructured interviews were used as the primary technique to gather in-depth and flexible information regarding the strategies of the *Mudir* and school administrators in reducing cyberbullying through Islamic educational values. In-depth interviews were conducted for approximately 45–60 minutes with each informant, with one to two interview sessions depending on the need for deeper exploration of information. The use of open-ended interviews allowed participants to express their experiences, perceptions, and responses regarding cyberbullying prevention more comprehensively ([Hendry et al., 2023](#)). Documentation techniques were also utilized to support the primary findings through institutional archives, school regulations, activity reports, and digital literacy program documents related to cyberbullying prevention efforts in Islamic boarding schools ([Yanto et al., 2024](#)).

Data validity in this study was tested through triangulation techniques, including source triangulation and technique triangulation, to improve the credibility and reliability of the findings. Source triangulation was conducted by comparing information obtained from the headmaster, administrators, and students, while technique triangulation involved comparing findings from interviews, observations, and documentation ([Tozzo et al., 2022](#)). This process was intended to ensure data consistency and strengthen the validity of interpretations regarding the implementation of Islamic educational values in addressing cyberbullying.

Data analysis in this study was conducted interactively and continuously until all data were comprehensively processed, referring to the analysis model proposed by Miles and Huberman. The analysis process involved several stages, namely data reduction, data presentation, and conclusion drawing. Data reduction was carried out by selecting relevant data, focusing on important information, and identifying themes and patterns related to cyberbullying prevention strategies in the pesantren environment. The reduced data were then presented in the form of descriptive narratives, matrices, and thematic categorizations to facilitate interpretation and understanding of the findings. Finally, conclusions were drawn systematically based on recurring patterns and relationships identified during the analysis process ([Masoumi et al., 2025](#)). This analytical approach enabled the researcher to comprehensively understand how Islamic educational values, digital literacy, and pesantren leadership contributed to reducing cyberbullying behavior among students in the digital era ([Mukarom et al., 2024](#); [Paramansyah et al., 2024](#)).

3. Finding and Discussion

Mudir

The term *mudir* comes from Arabic, referring to a manager or director who is responsible for directing the direction of an institution, setting policies, and ensuring its long-term sustainability ([Dacholfany et al., 2024](#)). A *mudir* is a head or leader who holds a key position in an institution, particularly in Islamic educational settings such as Islamic boarding schools, madrasas, or Islamic missionary organizations. In exercising their leadership, the *mudir* assumes primary responsibilities, including managing the

educational framework, overseeing human resources, and supervising facilities and infrastructure ([Puspita, 2025](#)). He is involved in defining the institution's vision and mission, ensuring that all programs are aligned with Islamic principles, and maintaining the quality of academic teaching and character development ([Yugo, 2025](#)). Leadership within Islamic boarding schools is also closely related to institutional sustainability and the effectiveness of pesantren management systems in facing modern educational challenges ([Rahtikawatie et al., 2021](#)).

In addition to these duties, the mudir also serves as a guide and mentor. He or she is entrusted with providing guidance, encouragement, and advice to teachers, staff, and students. Qualities such as wisdom, fairness, and integrity are essential for a mudir, as effective leadership is measured not only by tangible accomplishments but also by moral example and personal character ([Hamdanah et al., 2025](#)). Mudir plays a central role in building a strong and lasting institution ([Efendi et al., 2024](#)). The achievements and progress of Islamic educational institutions are often closely related to the strength of the leadership of the head in organizing, fostering, and directing all components of the institution towards the goals to be achieved. Effective communication between mudir and teachers is also considered an important factor in creating harmonious institutional management and improving educational quality within pesantren environments ([Chandra et al., 2025](#)).

Based on field observations, the role of the headmaster is not only seen in carrying out administrative tasks, but also very prominent as a guide and mentor for teachers, staff, and students. In every daily meeting or discussion, the headmaster actively provides direction, motivation, and advice in various situations, both formal and informal, thus creating harmonious and conducive relationships within the institution. The values of wisdom, justice, and integrity are reflected in the headmaster's attitudes and decisions, making him a moral role model for all members of the institution. Field findings also indicate that the strength of the headmaster's leadership has a significant influence on the progress and resilience of Islamic educational institutions, especially in coordinating, fostering, and directing all components of the institution so that they run in harmony with established goals. This finding is in line with previous studies which emphasize that visionary and situational leadership in pesantren environments contributes significantly to organizational effectiveness and student character development ([Arianto et al., 2024](#); [SaPutra et al., 2025](#)).

Based on the results of an interview with KH. Alwiyan Qosid Syma'un as the head of the Taruna Islam Al-Khairiyah Citangkil Santri School, who was met on Sunday, January 16, 2026, he explained that the role of the head is multidimensional and not limited to administrative functions alone. The head also plays an educational, coaching, and exemplary role in shaping the character of the students. The informant explained that the head's responsibilities include formulating and controlling Islamic boarding school policies, as well as internalizing moral and religious values in the lives of students. He stated, "The role of the head is not only to manage Islamic boarding school administration, but also includes an educational, coaching, and exemplary role in shaping the character of students. We are responsible for formulating and controlling Islamic boarding school policies, as well as instilling moral and religious values in the daily lives of students." In addition, the direct presence of the head in the daily activities of students reflects the application of participatory leadership, which aims to build harmonious relationships between the leadership and all members of the Islamic boarding school.

This leadership approach is considered to contribute to creating a safe, conducive educational environment based on Islamic values, thus supporting the achievement of Islamic boarding school educational goals in a sustainable manner ([Badrun, 2024](#)).

Islamic Education

Etymologically, Islamic education is generally associated with the terms *tarbiyah*, *ta'lim*, and *ta'dib*. *Tarbiyah* refers to the process of nurturing and developing students' potential, *ta'lim* indicates the transmission of knowledge, while *ta'dib* emphasizes the instilling of good behavior and moral character ([Azzam et al., 2025](#)). In terminology, Islamic education can be understood as a conscious and planned effort to shape human personality in accordance with the values of Islamic teachings ([Jaohar Tsani & Sauri, 2024](#)). The main goal of Islamic education is to develop individuals who believe in and obey Allah SWT, have noble morals, and are able to fulfill their roles as servants of Allah and as caliphs on earth ([Ridwan, 2025](#)). The concepts of *tarbiyah*, *ta'lim*, and *ta'dib* are also regarded as fundamental frameworks for character education and moral formation among younger generations in Islamic educational institutions .

The foundation of Islamic education is derived from the Qur'an, Hadith, and the *ijtihad* of Islamic scholars. The Qur'an, as the primary source, provides guidance on the importance of knowledge, moral values, and ethical responsibilities. The hadith of the Prophet Muhammad (peace be upon him) reinforce these values through exemplary behavior in both actions and speech. Meanwhile, *ijtihad* plays a crucial role in adapting the concepts and practices of Islamic education to current developments, including in responding to modern challenges such as globalization and digitalization. Islamic education also emphasizes character formation through moral internalization and psychological approaches rooted in Islamic teachings ([Warsah et al., 2024](#)). Furthermore, the philosophy of *ta'dib* has increasingly been viewed as a relevant framework for strengthening moral education and ethical awareness in modern Islamic boarding schools ([Anwar et al., 2025](#)).

Based on the results of observations and interviews with Ustadz Edi Kosim as the daily administrator of the Al-Khairiyah Citangkil Taruna Islam Islamic Boarding School, the Islamic Education material taught includes various integrated scientific disciplines, including Arabic, aqidah and akhlak, tajwid, hadith, ulumul hadith, fiqh, ushul fiqh, nahwu, sorof, and tafsir. Field experience also shows that a holistic Islamic education approach plays an important role in shaping the emotional and spiritual maturity of students. Students are not only encouraged to understand religious teachings cognitively but are also guided to internalize moral values in everyday life, including in facing the challenges of the digital era. Habitual habits, strengthening the value of responsibility, and educational supervision are real practices in equipping students to be able to act wisely and ethically in the use of technology. These empirical findings confirm that Islamic education has strong relevance as a moral foundation in responding to various social and ethical issues in the modern era. This finding is supported by previous studies which explain that the internalization of *tarbiyah*, *ta'lim*, and *ta'dib* values significantly contributes to students' moral development and ethical behavior in both real and digital life contexts ([Oktavia et al., 2024](#)).

Digital Era

In education, the digital era has given rise to various learning innovations, including e-learning, virtual classrooms, and the use of social media as learning tools. These developments create significant opportunities to improve the quality and

effectiveness of education, while also presenting new challenges that must be anticipated. The digital transformation in education is closely related to advances in information and communication technology that enable the rapid dissemination and accessibility of knowledge in various educational settings ([Yugo, 2025](#)). Furthermore, the integration of technology into Islamic educational institutions has encouraged pesantren to adapt their educational management systems and learning approaches to remain relevant in the modern era. The presence of digital devices such as computers, gadgets, and internet networks has significantly transformed patterns of communication, learning, work, and social interaction in everyday life.

In educational and social contexts, the digital era demands the strengthening of digital literacy, defined as an individual's ability to understand, evaluate, and use information critically and responsibly. Digital literacy encompasses not only technical competence but also ethical, legal, and social awareness in the use of technology. Islamic educational institutions are increasingly required to integrate moral and character education with digital competence to prepare students for responsible participation in digital society ([Warsah et al., 2024](#)). In addition, the concepts of *tarbiyah*, *ta'lim*, and *ta'dib* are considered highly relevant as educational foundations for developing ethical awareness and responsible digital behavior among younger generations ([Azzam et al., 2025](#); [Ridwan, 2025](#)). Interactions conducted with minimal ethical control and awareness may lead to various social problems, including the spread of hoaxes, hate speech, and cyberbullying. This phenomenon demonstrates that technological advancement is not always accompanied by moral maturity and social responsibility among users.

Based on empirical experience in the field, low digital literacy is evident in the way some students use digital media without considering ethical aspects and social consequences. On several occasions, researchers observed tendencies among students to spread unverified information and use impolite language in social media interactions. This condition indicates that technical skills in operating digital devices are not fully balanced with understanding of ethics, responsibility, and digital citizenship. Previous studies also emphasize that pesantren students require guidance and supervision in adapting to digital culture in order to prevent negative online behavior and strengthen positive character development ([Paramansyah et al., 2024](#)). The transformation of Islamic boarding school education in the digital era therefore requires not only technological adaptation but also reinforcement of Islamic moral values and communication ethics ([Haidar Rifqi Ghassany & Hendri Happy Firdaus, 2024](#)).

The findings further indicate that digital interactions occurring with limited supervision and ethical awareness have the potential to trigger conflicts among students, including forms of communication that lead to cyberbullying. This condition confirms that the digital era requires educational institutions to strengthen character education, ethical literacy, and spiritual guidance alongside technological advancement. Islamic educational leadership also plays an important role in guiding students toward wise and responsible technology use through value-based educational management ([Dacholfany et al., 2024](#); [Hamdanah et al., 2025](#)).

Cyberbullying

Cyberbullying is a form of bullying carried out through digital media and information technology, such as social media, instant messaging applications, online forums, and other internet-based platforms. Conceptually, cyberbullying refers to aggressive and intentional behavior conducted repeatedly by individuals or groups to

psychologically harm others through electronic means. Unlike conventional bullying, cyberbullying transcends limitations of time and space, causing its effects to become broader and longer-lasting. The increasing use of digital media among adolescents has intensified the risk of online harassment and social aggression in educational environments ([Rahtikawatie et al., 2021](#)). Furthermore, weak character education and inadequate supervision in digital interactions contribute significantly to the complexity of cyberbullying cases among students.

Easy access to technology without adequate education and digital literacy has made cyberbullying an increasingly complex social and educational problem. The key characteristics of cyberbullying include the anonymity of perpetrators, the rapid dissemination of harmful content, and the ability to reach large audiences in a short time. These characteristics make it difficult for victims to avoid harmful behavior and intensify the psychological consequences experienced by victims. Islamic education scholars emphasize that moral degradation in digital interactions reflects the weakening of ethical awareness and the absence of internalized religious values among students ([Oktavia et al., 2024](#)). Therefore, strengthening moral education and Islamic values is considered essential in reducing deviant online behavior and improving digital ethics among adolescents ([Ida Mariana et al., 2023](#)).

In educational settings, cyberbullying may result in decreased learning motivation, reduced academic achievement, emotional instability, and disrupted social relationships among students. In more severe cases, cyberbullying can encourage victims to engage in harmful or risky behavior due to prolonged psychological pressure. Islamic educational institutions therefore have an important role in cultivating empathy, self-control, and social responsibility among students through moral and spiritual education ([Jaohar Tsani & Sauri, 2024](#)). Previous studies also indicate that leadership and educational management in pesantren significantly influence the effectiveness of student character formation and behavioral supervision in the digital era.

Based on field observations, the impact of cyberbullying on victims appeared significant, particularly in psychological and social aspects. Researchers found that several students experienced behavioral changes after receiving negative treatment through digital media, such as becoming more withdrawn, avoiding social interaction, and experiencing decreased self-confidence. In some cases, victims also showed declining enthusiasm for learning and religious activities, as well as reduced academic motivation. Their social interactions with peers tended to deteriorate due to fear, shame, and anxiety regarding negative judgments in digital spaces.

Field findings also indicate that cyberbullying is frequently triggered by low empathy among perpetrators, lack of supervision from surrounding environments, and limited understanding of digital ethics. Digital environments that normalize excessive joking, ridicule, and hate speech often encourage students to perceive harmful online behavior as ordinary social interaction. These findings reinforce the argument that cyberbullying is not merely a technological issue but also a moral and social problem that requires comprehensive educational approaches rooted in ethical values, character education, and religious guidance ([Anwar et al., 2025](#); [Arianto et al., 2024](#)).

Mudir's Strategy in Reducing Cyberbullying in the Digital Era at the Al-Khairiyah Citangkil Islamic Taruna Islamic Boarding School

Based on an interview with Alwiyan Qasid Syam'un on Friday, December 19, 2025, at 9:00 a.m., the head of the Taruna Islam Al-Khairiyah Citangkil Islamic Boarding

School (*Kesatrian Santri Taruna Islam Al-Khairiyah Citangkil*) explained that strategic efforts to reduce cyberbullying in the digital era are carried out through strengthening Islamic moral and ethical values in the use of digital media. These efforts are implemented through preventive, educational, and persuasive approaches grounded in Islamic educational values. This policy reflects the multidimensional role of the *mudir* as a leader, educator, and policymaker within the pesantren environment. The role of Islamic boarding school leadership is considered crucial in shaping institutional culture and maintaining students' moral development amidst digital challenges ([Arianto et al., 2024](#)). In addition, pesantren-based educational management has been recognized as an effective approach in integrating religious values with contemporary educational needs in the digital era ([Badrun, 2024](#)).

The preventive strategy is implemented through educational rules and sanctions regarding students' digital behavior. The regulations are formulated to ensure that the use of technology remains aligned with Islamic values and pesantren ethics. This strategy reflects the application of *ta'dib* principles emphasizing discipline, moral awareness, and responsible behavior in social interactions, including within digital spaces ([Anwar et al., 2025](#)). The rules implemented include the following:

1. Students are permitted to use cell phones with the permission of their guardians or *mudir* for learning purposes and are subject to time and location restrictions.
2. Students are required to maintain proper communication ethics on social media in accordance with Islamic values and noble character, including prohibitions against insulting, humiliating, spreading hoaxes, slander, hate speech, and cyberbullying.
3. Permitted content includes educational materials, Islamic preaching, religious studies, and positive information beneficial to students' moral and intellectual development.

Sanctions for violations are educational in nature, including verbal and written warnings, counseling and special guidance, restrictions on the use of digital devices, and further disciplinary actions according to pesantren regulations for repeated violations. This educational sanction system reflects the Islamic educational principle of character development through guidance and gradual moral correction rather than punitive punishment alone ([Azzam et al., 2025](#)).

Furthermore, interviews with Ananda Gita, a student at the Taruna Islam Al-Khairiyah Citangkil Islamic Boarding School, revealed that the educational strategy focuses on instilling awareness regarding manners, responsibility, and moral ethics in digital interactions. Islamic values such as honesty, mutual respect, brotherhood (*ukhuwah Islamiyah*), empathy, and the prohibition against harming others are emphasized as the foundation for social media use. This educational orientation is consistent with the pesantren mission of developing students' character and ethical awareness through integrated moral education. The educational approach also reflects the importance of *tarbiyah*, *ta'lim*, and *ta'dib* in shaping responsible Muslim behavior in contemporary society.

Furthermore, the headmaster implements educational approaches through structured guidance and supervision. Guidance is conducted through religious study circles, Islamic counseling sessions, and discussions regarding the psychological and social impacts of cyberbullying. Monitoring of gadget and social media use is carried out collaboratively by pesantren administrators and religious teachers to ensure that

students' digital activities remain within positive and ethical boundaries. The activities implemented include the following:

1. **Digital literacy education**, including understanding social media ethics, digital footprints, and the legal consequences of cyberbullying.
2. **Strengthening moral and ethical values** through religious studies discussing communication ethics, empathy, brotherhood, and the prohibition of gossip, slander, and *tabqir* in digital interactions.
3. **Integration of anti-cyberbullying materials into learning**, including the incorporation of anti-bullying values into subjects, cyberbullying case discussions, and character-based learning approaches.
4. **Socialization and educational campaigns**, such as seminars, workshops, posters, slogans, and educational content regarding cyberbullying prevention during Islamic religious commemorative activities (*PHBI*).

These findings indicate that pesantren leadership seeks to combine digital literacy with Islamic character education as an integrated strategy for preventing harmful online behavior. Previous studies also emphasize that Islamic educational institutions need to strengthen moral awareness and ethical communication to respond to social challenges emerging in the digital era.

Furthermore, students explained that the persuasive strategy implemented by the *mudir* prioritizes dialogical communication between leaders, administrators, and students. This approach creates an open and supportive environment in which students feel safe discussing or reporting cyberbullying incidents they experience or witness. This condition was reinforced by statements from administrators and students who acknowledged the openness of communication within the pesantren environment. Thus, the pesantren functions not only as a formal educational institution but also as a social protection space that provides emotional and moral support for students facing digital-era challenges.

The persuasive activities implemented through *mubadharah* and daily guidance include the following:

1. **Personal advice and guidance**, in which the *mudir* directly advises students regarding ethical behavior in digital interactions.
2. **Two-way dialogue and communication**, where the headmaster listens to students' opinions and experiences rather than merely delivering one-way lectures, thereby fostering mutual understanding and trust.
3. **Providing motivation and positive reinforcement**, including appreciating students who demonstrate positive social media behavior and encouraging pride in becoming students with noble digital morals.

Overall, the headmaster's strategy in reducing cyberbullying at the Taruna Islam Al-Khairiyah Citangkil Islamic Boarding School demonstrates that integrating pesantren leadership with Islamic educational values can become an effective solution for addressing social problems in the digital era. This holistic approach, encompassing moral, educational, regulatory, supervisory, and communicative aspects, contributes to fostering a healthy, ethical, and responsible digital culture within the pesantren environment. The findings reinforce previous studies stating that Islamic boarding school leadership has a strategic role in developing moral resilience, social harmony, and ethical awareness among students amidst technological transformation ([Arianto et al., 2024](#)).

Observations further indicate that the headmaster actively participates in supervising and guiding students' use of digital media. During regular post-*Maghrib* study sessions, the *mudir* consistently emphasized the importance of maintaining communication ethics in accordance with Islamic teachings, such as avoiding hate speech, guarding one's words and writings, and refraining from humiliating others in digital spaces. Observations conducted from December 14–16, 2025, revealed that these messages were consistently connected to Qur'anic verses and Hadith teachings, thereby strengthening students' moral understanding through religious foundations. Researchers also observed written regulations regarding gadget use posted on dormitory notice boards, limiting cell phone usage to specific hours. In practice, pesantren administrators actively supervised students' compliance with these rules. During the observation period, no uncontrolled social media use outside permitted hours was identified, and students appeared to engage more intensively in direct interaction during collective study and worship activities. These findings were reinforced by statements from daily administrators, namely Ustadz Edi Kosim and Tuhfatul Mardiyah, on December 16, 2025.

Implementation of Islamic Educational Values in Reducing Cyberbullying in the Digital Era at the Al-Khairiyah Citangkil Islamic Taruna Santri Islamic Boarding School

Implementation of Islamic educational values in reducing cyberbullying at the Taruna Islam Al-Khairiyah Citangkil Islamic Boarding School demonstrates the important role of pesantren as institutions that not only transfer religious knowledge but also strengthen students' moral and social character in the digital era. The findings of this study indicate that Islamic educational values are systematically integrated into students' daily activities through religious learning, moral habituation, guidance, and exemplary leadership from *mudir* and *ustadz*. This condition reflects the concept of pesantren education which emphasizes the integration of *tarbiyah*, *ta'lim*, and *ta'dib* in shaping students' character and ethical awareness ([Anwar et al., 2025](#); [Azzam et al., 2025](#)). The structured religious activities observed in the pesantren environment also support the formation of discipline, obedience, and moral responsibility among students in both direct and digital interactions.

The implementation of *akhlakul karimah* values in digital communication practices becomes one of the main strategies in preventing cyberbullying. Students are continuously guided to maintain polite language, avoid insults, and uphold ethical interaction in social media through the principles of *qaulan sadidan*, *qaulan ma'rufa*, and *qaulan layyina*. This finding is relevant to studies explaining that Islamic moral education has a strategic role in preventing bullying behavior by strengthening students' moral awareness and empathy ([Afroo et al., 2025](#); [Widiastuti & Fauzan, 2024](#)). Islamic educational approaches emphasizing morality and character building are considered effective in shaping responsible digital behavior among adolescents ([Mukarom et al., 2024](#)).

Furthermore, the internalization of *ukhuwah Islamiyah* values contributes significantly to reducing the potential for cyberbullying among students. Islamic boarding schools foster social solidarity, mutual respect, and brotherhood through religious activities, collective worship, and daily interactions within the dormitory environment. These values encourage students to avoid actions that may harm others psychologically or socially. Similar findings were highlighted in previous studies showing

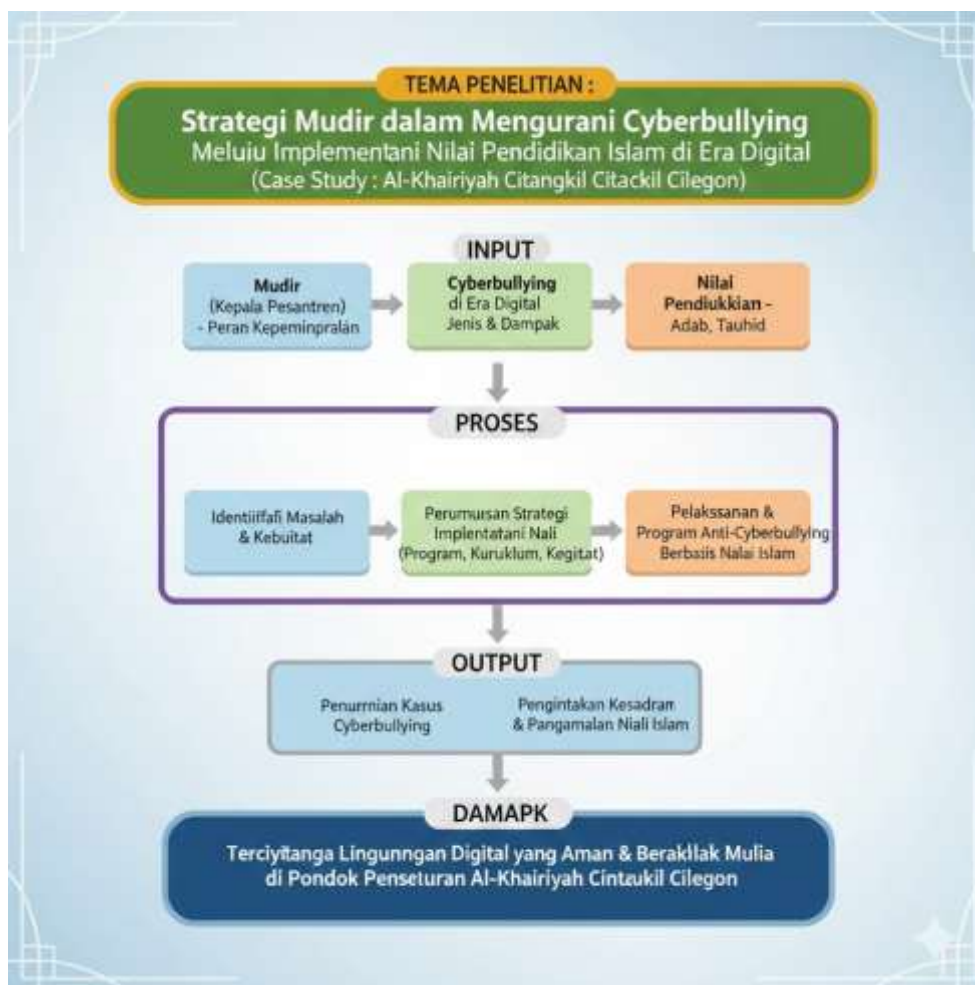
that pesantren values can function as social control mechanisms that reduce violence and bullying behavior among students ([Arif et al., 2024](#); [Fathor Rozi et al., 2025](#)). In this context, the pesantren environment creates not only religious discipline but also emotional closeness and social responsibility among students.

The implementation of responsibility and amanah values in digital media use also reflects the integration of Islamic ethics with digital literacy. Students are taught that every digital action has moral and religious consequences, encouraging self-control and awareness when using social media. This finding supports previous research emphasizing the importance of progressive Islamic digital literacy in combating cyberbullying and strengthening ethical awareness among Muslim adolescents ([Putra et al., 2025](#); [Yanto et al., 2024](#)). Digital literacy in pesantren education is therefore not merely technical competence but also includes moral responsibility and ethical decision-making in cyberspace.

Another important finding is the role of exemplary leadership (*uswah hasanah*) demonstrated by *mudir*, *ustadz*, and pesantren administrators. The consistency of leaders in showing polite communication, mutual respect, and ethical digital behavior becomes an effective educational model for students. Leadership based on Islamic values has been widely recognized as an important factor in shaping students' character and strengthening institutional culture within Islamic boarding schools ([Arianto et al., 2024](#); [Badrun, 2024](#)). Through this exemplary approach, students learn practical applications of Islamic ethics not only theoretically but also through daily interactions observed directly in the pesantren environment.

The findings also indicate that the implementation of Islamic educational values is strengthened through persuasive and preventive educational approaches rather than punitive measures alone. Advice, dialogue, religious guidance, and regular supervision create a supportive atmosphere where students feel guided rather than oppressed. This aligns with studies explaining that preventive approaches rooted in Islamic counseling and moral guidance are effective in minimizing cyberbullying and strengthening students' psychological well-being ([Almashyra & Tazkia, 2024](#); [Uke & Asna, 2025](#)). The dialogical relationship between students and pesantren authorities also helps build trust and openness in addressing social problems in the digital space.

Moreover, the findings reinforce the argument that pesantren-based education possesses unique characteristics in addressing digital moral challenges. The integration of spiritual values, intensive supervision, communal life, and religious discipline provides a holistic educational environment that supports cyberbullying prevention more comprehensively. Previous studies have similarly noted that the transformation of pesantren education in the digital era requires balancing technological adaptation with the preservation of Islamic moral principles ([Kambali et al., 2023](#); [Paramansyah et al., 2024](#)). Therefore, pesantren can serve as an alternative educational model in strengthening ethical digital culture among adolescents.



Gambar 1.1 Mudir's Strategic Framework for Reducing Cyberbullying through the Implementation of Islamic Educational Values in the Digital Era

Overall, the implementation of Islamic educational values at the Taruna Islam Al-Khairiyah Citangkil Islamic Boarding School demonstrates that cyberbullying prevention can be effectively approached through the integration of moral education, religious values, digital literacy, and exemplary leadership. These findings confirm that cyberbullying is not solely a technological issue but also a moral and educational challenge that requires holistic solutions. The consistent application of akhlakul karimah, ukhuwah Islamiyah, amanah, and uswah hasanah within pesantren life contributes significantly to shaping students who are ethically responsible, socially aware, and morally resilient in the digital era (Prasetya et al., 2025; Mi'razfauzi, 2025).

4. Conclusion

Based on research findings on the school principal's strategy for reducing cyberbullying through the implementation of Islamic educational values in the digital era (a case study at the Al-Khairiyah Citangkil Islamic Taruna Santri Kesatrian), it can be concluded that the school principal implements a comprehensive and sustainable strategy by integrating Islamic educational values into all aspects of Islamic boarding school life. This strategy focuses not only on controlling the use of digital technology but also on developing the students' character and moral awareness in digital media.

The implementation of the values of akhlakul karimah (good character) serves as the primary foundation for developing ethical communication among students in the

digital space, particularly in maintaining polite language and avoiding behavior that could harm others. Furthermore, internalizing the values of ukhuwah Islamiyah (Islamic brotherhood) plays a role in fostering a sense of brotherhood and mutual respect among students, thus preventing online conflicts that could potentially escalate into cyberbullying. The values of amar ma'ruf nahi munkar (enjoining good and forbidding evil) are implemented through a persuasive approach in the form of advice, dialogue, and personal development, which encourages students to engage in self-reflection without feeling pressured by a repressive approach.

This study has limitations because it focused on only one Islamic boarding school (pesantren), so the findings cannot necessarily be generalized to all Islamic boarding school contexts or other educational institutions with different characteristics. Furthermore, the qualitative approach used is highly dependent on the subjectivity of both informants and researchers. Therefore, it is recommended that future researchers expand the scope of the study by involving more Islamic boarding schools, using mixed methods, and exploring other variables related to cyberbullying prevention to obtain more comprehensive and representative results.

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