

Reinforcing Digital *Akhlak* Values via *Madrasah Ramah Anak* as An Effort to Prevent Cyberbullying Among Children

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Abstract

The development of information technology has expanded students' interaction spaces into the cyber realm, which has consequently given rise to the increasing prevalence of cyberbullying. This study aims to analyze strategies for strengthening digital moral values within the framework of the *Madrasah Ramah Anak* (MRA) program to suppress and prevent the potential for digital bullying among madrasah students. This research employs a qualitative approach using a case study method. Data collection techniques were carried out through observation, in-depth interviews with the madrasah head, teachers of *Akidah Akhlak*, guidance and counseling teachers, and student representatives, as well as program documentation. The findings reveal that the integration of digital moral values such as *qaulan karima* (courteous speech), *tabayyun* (data/information verification), and *ukhuwah islamiyah* (Islamic brotherhood) within the MRA climate has proven to shape students' self-regulation mechanisms on social media. The preventive efforts of the MRA program are built upon three main pillars: teachers' digital role modeling, the cultivation of a positive cyber culture, and participative collaboration with parents. This study concludes that the reinforcement of Islamic ethics based on the MRA framework is effective in creating a safe, inclusive, and child-friendly digital learning ecosystem.

Keywords: Digital *Akhlak*, Madrasah Ramah Anak, Cyberbullying

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INTRODUCTION

The development of information and communication technology in the digital era has fundamentally redefined the patterns of social interaction among students. The presence of social media and digital platforms has not only expanded accessibility to knowledge but has also shifted the sphere of character formation from the physical realm toward cyberspace. On the one hand, digital connectivity offers flexibility in learning and collaboration without spatial and temporal boundaries. On the other hand, this phenomenon gives rise to destructive concomitant implications, one of which is the prevalence of cyberbullying behavior among adolescents. Cyberbullying encompasses a series of acts of intimidation, verbal attacks, hate speech, defamation, and social exclusion, which are perpetrated deliberately and repeatedly through electronic media.

Characteristically, cyberbullying possesses a far more massive destructive capacity compared to conventional bullying. The anonymous nature of cyberspace (anonymity), the extremely rapid dissemination reach (viral scaling), and the digital traces that are difficult to

completely erase cause victims to experience prolonged psychological distress (Tridewi et al., 2025). Students who are victims of cyberbullying are at high risk of experiencing declining academic achievement, social anxiety, depression, and a diminished sense of safety within the school environment. This issue becomes increasingly complex as the boundary between the real world and the virtual world among adolescents grows ever more blurred, such that bullying in the digital sphere directly impacts their social and psychological climate while at madrasah (Asra, 2022).

Historically, various preventive approaches to bullying implemented in educational institutions have often focused on physical dimensions and conventional supervision. However, the effectiveness of these approaches has increasingly diminished when confronted with cyber dynamics that lie beyond the physical reach of educators. In this context, Islamic-based education bears a transformative responsibility to present substantive solutions through the inculcation of digital adab (ethical conduct). The reinforcement of digital morality (*akhlak*) has become an urgent necessity to build an internal fortress of self-regulation within students. Digital morality is not merely compliance with legal regulations or sheer technical skills, but rather the internalization of adab, spiritual awareness, and Islamic ethics such as the principles of *qaulan karima* (noble speech), *tabayyun* (verification), and *ukhuwah* (brotherhood) derived from the Qur'an and Hadith when interacting in the cyber realm (Zuhri, Rosad, Kamim, & Ahmad Darori, 2026).

As a religious educational institution, madrasah holds a strategic position in integrating digital literacy with the internalization of Islamic values. This commitment finds its formal expression through the Child-Friendly Madrasah (Madrasah Ramah Anak/MRA) policy. The MRA program is designed to ensure a safe, inclusive learning environment that respects children's rights and is free from all forms of violence, whether verbal, physical, or psychological. Nevertheless, most MRA implementations to date have largely emphasized physical classrooms and the madrasah's physical environment, while their integration into students' cyber ecosystem has not yet been optimally and systematically formulated.

This research gap is what this study seeks to address. The researcher contends that it is necessary to integrate the MRA framework with the concept of strengthening digital morality (*akhlak*) as a comprehensive model for cyberbullying prevention. The cultivation of cyber adab (ethical conduct) through MRA not only minimizes the potential for students to become perpetrators or victims, but also fosters students' moral awareness to actively assume the role of upstanders (reporters) when witnessing cyber offenses in their environment.

Based on the aforementioned background, this study aims to analyze and formulate strategies for strengthening digital moral values within the framework of the Child-Friendly Madrasah (Madrasah Ramah Anak/MRA) as a systematic effort to prevent student cyberbullying. The findings of this research are expected to contribute theoretically to the development of an Islamic-based digital adab curriculum, as well as practically to educators and policymakers in designing a safe and character-driven digital learning ecosystem.

RESEARCH METHOD

This study employs a qualitative approach with a descriptive case study design to deeply explore the internalization of digital moral values and the mechanisms of the Madrasah Ramah Anak (MRA) program in addressing cyberbullying among students at MA Nurul Falah Air Molek. The research subjects were selected using a purposive sampling technique, consisting of the Madrasah Head, 2 *Akidah Akhlak* (Islamic Moral Theology) teachers, 2 Guidance and Counseling (BK) teachers, 1 member of the MRA Development Team, and 8 students serving as peer educator assistants. Data collection was conducted through structured in-depth interviews regarding MRA policies and digital adab (ethical conduct), passive participatory observation of the students' digital interaction climate in

official madrasah conversation groups, and documentation studies of the MRA Team Decree, Student Code of Conduct, and integrated Akidah Akhlak lesson plans. Data analysis applied the interactive model of Miles, Huberman, and Saldaña, encompassing the stages of data reduction, data display, and cyclic conclusion drawing (Miles et al., 2019; Sugiyono, 2021). To ensure data validity and credibility, this study employed source triangulation, technical triangulation, and member checking with key informants (Creswell & Creswell, 2018; Yin, 2018).

FINDINGS AND DISCUSSION

Internalization of Digital Morality

The internalization of digital morality at MA Nurul Falah Air Molek is implemented through an integrated Child-Friendly Madrasah (Madrasah Ramah Anak/MRA) ecosystem rather than through an isolated doctrinal learning process. The findings indicate that Islamic moral values are translated into practical principles governing students' behavior in digital spaces. The Qur'anic principles of *qaulan karima* (noble speech) and *qaulan layyina* (gentle speech), for example, are reflected in students' habituation to use courteous language and avoid hate speech in social media interactions and digital conversation groups. Similarly, *tabayyun* (verification) is internalized as a critical habit before students share information, particularly information that may contain hoaxes, slander, or provocative messages. Meanwhile, *ukhuwah islamiyah* (Islamic brotherhood) is expressed through respect for peers and the rejection of digital practices that violate personal dignity, including doxxing and photo- or video-based bullying.

The internalization process demonstrates that digital morality at MA Nurul Falah Air Molek operates through the transformation of religious principles into everyday digital habits. Rather than positioning Islamic teachings merely as theoretical knowledge, the madrasah connects moral concepts with concrete situations encountered by students in cyberspace. The principle of *qaulan karima* encourages students to recognize that freedom of expression must remain accompanied by respect for others, while *qaulan layyina* guides them toward communication that avoids humiliation, hostility, and unnecessary provocation. At the same time, *tabayyun* develops students' awareness that information cannot automatically be accepted as truth simply because it circulates widely through social media. This finding is consistent with Sukma and Rukmana (2025), who affirm that Islamic values such as *tabayyun* and *qaulan karima* can strengthen students' self-regulation mechanisms in cyberspace by providing moral considerations before students respond, comment, or distribute digital content.

The findings further indicate that Islamic digital morality functions as a moral filter for students when encountering potentially harmful content. Students are not merely encouraged to identify inappropriate digital materials but are also guided to develop ethical considerations before consuming, responding to, or distributing such materials. This orientation is important because adolescents' digital environments expose them to various forms of provocative, discriminatory, and harmful content that may influence their behavior. The integration of Islamic ethics into digital literacy strengthens adolescents' moral filters in selecting harmful content and reduces provocative behavior in digital spaces. In the context of MA Nurul Falah Air Molek, such integration indicates that digital literacy is understood not only as the ability to operate technology or evaluate information technically, but also as the ability to exercise moral judgment. Digital competence therefore becomes inseparable from students' responsibility toward themselves, their peers, and the wider digital community.

Another important dimension of internalized digital morality concerns the development of civility as a mechanism for controlling verbal aggression. The findings

suggest that students are encouraged to understand that communication conducted through digital media remains subject to ethical responsibilities even when interactions occur without direct physical contact. This perspective is particularly relevant because the distance and anonymity afforded by cyberspace may weaken students' awareness of the consequences of their words. Abdurrohim and Fitriani (2024) demonstrate that Islamic character formation grounded in civility can reduce verbal aggression among Muslim adolescents. Similarly, Mappanyompa (2024) emphasizes that the cultivation of digital *adab* through religious education constitutes an important moral fortress in responding to the freedom of information. At MA Nurul Falah Air Molek, these principles are reflected in the habituation of respectful communication, responsible information sharing, and sensitivity toward the dignity and feelings of others in digital interactions.

The overall finding confirms that the internalization of digital morality requires the transformation of textual religious teachings into applied ethical behavior. Students are not expected merely to memorize concepts such as *tabayyun*, *qaulan karima*, *qaulan layyina*, and *ukhuwah islamiyah*, but to apply these values when confronted with actual digital situations. This approach is philosophically relevant to Nata (2019), who emphasizes that moral education in the digital era must transform textual teachings into applied ethics so that students do not experience moral paralysis when facing the dynamics of cyber technology. In this regard, the MRA framework at MA Nurul Falah Air Molek provides a contextual space in which Islamic morality becomes relevant to contemporary digital life. The finding consequently shows that digital morality is most effectively internalized when religious values are continuously practiced, modeled, and connected to students' everyday experiences in social media and other digital environments.

Preventive Cyberbullying Practices

The prevention of cyberbullying at MA Nurul Falah Air Molek is implemented through a preventive framework embedded within the Child-Friendly Madrasah system. Rather than relying primarily on punishment after cyberbullying has occurred, the madrasah emphasizes the development of an environment that discourages harmful digital behavior before it develops into more serious incidents. The findings identify three interconnected practices: digital role modeling by educators, the cultivation of a positive cyber culture through student participation, and participative supervision involving families. These practices demonstrate that cyberbullying prevention is conceptualized as a shared responsibility rather than an individual obligation imposed solely on students. The teachers, students, Guidance and Counseling (BK) personnel, and parents contribute to establishing consistent ethical expectations across school and home environments. Consequently, the preventive model does not simply restrict students' access to digital devices but seeks to strengthen their capacity to use technology responsibly, empathetically, and in accordance with the moral values promoted by the madrasah.

The first preventive practice is digital role modeling by educators. Teachers at MA Nurul Falah Air Molek demonstrate appropriate communication ethics in official digital conversation groups, respond to students' questions empathetically, and monitor online interactions through a humanistic mentoring approach. The involvement of BK teachers is particularly significant because supervision is not limited to identifying problematic behavior but also includes providing guidance when students encounter interpersonal difficulties in cyberspace. This practice is consistent with Rahmawati and Kurniawan (2023), who found that educators' role modeling on social media significantly influences students' online civility. The finding suggests that students learn digital ethics not only through explicit instruction but also through observing how adults communicate and respond to disagreement online. Teachers consequently function as moral exemplars whose digital behavior provides

students with concrete models for practicing respectful communication, emotional regulation, and responsible participation in online environments.

The second preventive practice involves the development of a positive cyber culture through student participation. The madrasah establishes student change agent groups that function as peer educators and contribute to preventing potential conflicts among students. These students also disseminate educational and inspiring content, thereby creating an alternative digital culture that emphasizes constructive interaction rather than hostility. The involvement of peers is strategically important because adolescents often respond more positively to messages delivered by individuals who share similar experiences, language, and social environments. This finding corresponds with Pratama and Hidayat (2024), who argue that peer involvement in digital literacy education can be more effective in influencing adolescent behavior than one-way approaches dominated by adults. At MA Nurul Falah Air Molek, peer participation therefore expands the preventive function of the madrasah from teacher-centered supervision toward a participatory culture in which students themselves contribute to maintaining healthy digital interactions among their peers.

The third preventive practice is participative supervision involving parents through digital parenting programs. The findings indicate that the madrasah attempts to harmonize digital supervision between school and home without excessively restricting students' freedom to communicate and express themselves. This balance is important because excessive control may prevent students from developing independent moral judgment, whereas the absence of supervision may expose them to greater risks of harmful digital interactions. Through collaboration with parents, the madrasah extends its preventive efforts beyond the institutional boundaries of the school. This approach is supported by Lestari and Setiawan (2023), whose findings indicate that collaborative supervision between schools and families can significantly reduce children's potential for deviant behavior on social media. The practice at MA Nurul Falah Air Molek therefore demonstrates that effective cyberbullying prevention depends on continuity between educational guidance at school and parental accompaniment at home.

Taken together, the preventive practices at MA Nurul Falah Air Molek demonstrate a shift from a restrictive model of cyberbullying prevention toward a holistic and participative model. Digital role modeling provides students with behavioral examples, peer change agents strengthen positive cyber culture, and family participation ensures continuity of supervision beyond the school environment. These elements reinforce one another because prevention cannot depend on a single intervention or actor. The findings are consistent with Susanto and Hidayah (2024), who argue that interventions emphasizing spiritual character reinforcement are more sustainable in preventing cyber offenses than approaches relying merely on dogmatic legal regulations. The approach is also aligned with Wahyudi et al. (2025), who found that schools adopting child-friendly principles grounded in religious ethics can create safe spaces where students express themselves without fear of discrimination or bullying. Thus, the preventive model at MA Nurul Falah Air Molek combines moral education, social participation, supervision, and psychological safety into one interconnected cyberbullying prevention strategy.

Transformation of Students from Passive Bystanders

A significant finding of the implementation of digital morality within the MRA framework is the transformation of students' responses to cyberbullying. Before the values and practices were consistently reinforced, students could tend to occupy passive positions as bystanders because of fear, uncertainty, or indifference toward incidents experienced by their peers. Following the strengthening of the child-friendly and morally oriented madrasah environment, however, students increasingly demonstrated the willingness to intervene by

defending victims, reporting harmful digital behavior, or seeking assistance from madrasah authorities. This transformation indicates a shift from passive observation toward active moral participation. The students are no longer positioned merely as potential perpetrators or victims but as members of a digital community who possess responsibility for maintaining the safety and dignity of others. Such a transformation is significant because cyberbullying prevention becomes sustainable when students themselves develop the moral courage to challenge harmful behavior rather than waiting exclusively for teachers or parents to intervene.

The emergence of students as active participants is closely related to the psychological safety created by the Child-Friendly Madrasah environment. Students are more likely to report cyberbullying when they believe that their concerns will be taken seriously and that reporting will not expose them to further humiliation or retaliation. The MRA framework consequently creates conditions in which moral courage can develop alongside a sense of belonging and protection. Asra (2022) supports this finding by emphasizing that ethical awareness cultivated through a structured school environment can suppress adolescents' impulses toward anonymous verbal violence. At MA Nurul Falah Air Molek, the development of a safe institutional climate appears to influence not only potential perpetrators but also observers of cyberbullying incidents. Students gradually understand that remaining silent can allow harmful behavior to continue, whereas reporting or supporting victims represents a form of moral responsibility. The finding therefore highlights the importance of psychological safety in strengthening students' willingness to act ethically in cyberspace.

The transformation of students' roles is also reinforced through participatory digital education. Students are exposed to opportunities to discuss cyberbullying, reflect on digital behavior, and participate in activities that promote responsible social media use. Such participation strengthens their understanding of the consequences of cyber violence while simultaneously developing their confidence to respond appropriately when incidents occur. Tridewi et al. (2025) demonstrate that massive and participatory social media education among madrasah students is associated with reductions in cyber violence incidents and improvements in the online resilience of bullying victims. The findings at MA Nurul Falah Air Molek correspond with this perspective because students are positioned as active participants rather than passive recipients of information. Their participation allows digital morality to become a shared social norm within the student community. Consequently, students can function as sources of support for victims, mediators of emerging conflicts, and early reporters of potentially harmful digital behavior.

The development of active bystander behavior is particularly important because cyberbullying can easily become repetitive when victims lack psychological protection and institutional support. A student who experiences humiliation through social media, for instance, may face continuing exposure because digital content can be repeatedly circulated, commented upon, or reproduced by other users. In such circumstances, peer intervention can provide an immediate source of social and emotional protection. Adawiah and Eleanora (2023) affirm that the absence of psychological protection and a child-friendly environment can allow cyberbullying to escalate into recurring offenses that negatively affect children's emotional development. The findings at MA Nurul Falah Air Molek indicate that strengthening the child-friendly environment helps interrupt this cycle by encouraging students to support victims and communicate incidents to responsible adults. The transformation from passive bystander to active upstander consequently represents not merely behavioral change but also the development of students' moral agency within the digital community.

The transformation of students from passive bystanders into active upstanders ultimately demonstrates the broader outcome of integrating digital morality into the MRA framework. This transformation indicates that effective cyberbullying prevention cannot be measured solely by the absence of reported incidents but also by students' capacity to recognize, resist, and respond to harmful digital behavior. Fauzi and Nurhayati (2024) emphasize that consistent internalization of *tabayyun* and *ukhuwah* can minimize prejudice, provocative speech, and potential social disintegration within school social media networks. This finding is further strengthened by Nurjanah (2023), whose comparative study concludes that madrasahs combining digital technical literacy with Islamic ethical literacy experience significantly lower cyberbullying rates than schools focusing solely on technological proficiency. Therefore, MA Nurul Falah Air Molek demonstrates that digital resilience emerges when students possess both technological competence and moral agency. The ultimate achievement of the MRA framework lies in enabling students to become responsible actors who actively contribute to creating a safe, respectful, and inclusive digital environment.

CONCLUSION

The reinforcement of digital moral values integrated into the Child-Friendly Madrasah (Madrasah Ramah Anak—MRA) framework at MA Nurul Falah Air Molek has proven to be a holistic, humanistic, and effective preventive strategy in mitigating students' cyberbullying behavior. The internalization of Islamic values such as *qaulan karima* (noble speech), *tabayyun* (verification), and *ukhuwah islamiyah* (Islamic brotherhood) has successfully shaped self-regulation mechanisms and minimized the potential for ethical deviations in social media use among learners. The success of this system rests upon the integration of three main pillars, namely digital role modeling by educators, the cultivation of a positive cyber culture through peer educators, and participative supervision based on digital parenting in collaboration with parents. The safe and inclusive MRA ecosystem not only fortifies students from the potential of becoming perpetrators or victims, but also provides a sense of psychological safety that encourages the shift of students' roles from passive bystanders to active upstanders and reporters.

The academic implications of this study indicate the importance of strengthening a structured Islamic-based digital adab (ethical conduct) curriculum at every level of religious education. For madrasah administrators, it is recommended to formulate a specific Standard Operating Procedure (SOP) for handling cyber violence that is integrated with Guidance and Counseling services. For educators, it is advisable to consistently enhance their digital literacy competencies and apply empathetic communicative approaches in accompanying students' interactions in cyberspace. Meanwhile, for subsequent researchers, it is suggested to conduct quantitative studies or experimental research to measure the comparative and measurable effectiveness of the MRA program interventions and the reinforcement of digital morality (*akhlak*) in reducing the incidence rates of cyberbullying.

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