

The Effect of Islamic Social Media Engagement on Anti-Bullying Dispositions in SMKN 1 Kediri Students

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ABSTRACT: This study aims to analyze and empirically verify the influence of exposure to Islamic social media on the anti-bullying attitudes of students at SMKN 1 Kota Kediri. Bullying has become a concerning issue within educational environments; however, Islamic preaching content on social media holds the potential to foster moral awareness, empathy, and anti-violence values, all of which are directly related to anti-bullying attitudes. This research adopts a quantitative approach with a correlational-explanatory design. The study sample consists of all students at SMKN 1 Kediri, totaling 100 participants, selected using a total sampling technique. Data were collected through a 5-point Likert scale questionnaire and analyzed using simple linear regression. The findings reveal a strong and positive relationship between exposure to Islamic social media and anti-bullying attitudes, supported by a Pearson correlation test ($r = 0.634$, $p = 0.000$). The simple linear regression analysis yielded the equation $Y = 39.434 + 0.411X$, with a statistically significant regression coefficient ($p = 0.000$). An R Square value of 0.402 indicates that 40.2% of the variation in anti-bullying attitudes can be explained by the level of exposure to Islamic social media. The ANOVA test also confirmed the model's significance ($F = 65.868$, $p = 0.000$). These findings suggest that the more frequently students engage with Islamic preaching content on social media, the stronger their rejection of bullying behaviors becomes.

Keywords: *Social Media Exposure, Islamic Social Media, Anti-Bullying Attitudes, Student Behavior, Moral Education*

INTRODUCTION

The increasing integration of social media into adolescent life in Indonesia has significantly influenced youth behavior, identity formation, and communication patterns (Nasrullah, 2017). For vocational high school students classified as older adolescent's social media serves not only as a space for interaction but also for moral exploration. However, despite its benefits, social media has also become a channel for harmful behaviors such as cyberbullying, verbal harassment, and symbolic aggression. Data from the Indonesian Child Protection Commission (KPAI) indicate that bullying constitutes around 25% of all reported cases of violence in schools (Andriyani et al., 2024), highlighting the urgency of addressing this issue within educational contexts, including in schools such as SMKN 1 Kota Kediri.

Amid this concern, the emergence of Islamic content on social media presents a potentially transformative counterbalance. Digital *da'wah* through lectures, short videos, and podcasts has gained popularity among Generation Z, offering accessible

religious and moral guidance (Arief, 2025). A study conducted at Universitas Lambung Mangkurat revealed that over 90% of students agreed that Islamic media content inspired prosocial behavior and empathy. These trends suggest that Islamic digital content may function not only as a form of *da'wah* but also as a medium of character education aligned with values such as compassion (*rahmah*), justice (*'adl*), and mutual respect core principles that correspond to anti-bullying attitudes.

Recent studies provide a theoretical and empirical foundation for this perspective. (Bandura, 2009) social cognitive theory emphasizes that behavior is shaped through observation, imitation, and reinforcement of environmental models. In the digital era, Islamic influencers and preachers can act as moral role models whose messages reinforce anti-aggressive norms. Meanwhile, uses and gratifications theory (Katz et al., 2022) suggests that individuals actively seek media content that fulfils emotional, spiritual, or social needs positioning Islamic content as a relevant source of moral learning for young users. In this context, repeated exposure to Islamic media may cultivate prosocial values and reinforce rejection of violence, aligning with cultivation theory (Gerbner, G., Gross, L., Morgan, M., & Signorelli, 2020), which posits that sustained media exposure shapes audiences' worldviews and moral schemas.

Although previous research has explored the link between religiosity and bullying, several gaps remain. For example, (Al afghani et al., 2025) found a strong negative correlation between internal religiosity and cyberbullying among madrasah students, while (Wulandari, 2023) reported a 13% reduction in cyberbullying behaviour among university students with high religiosity. However, these studies primarily measure religiosity as a personal, internal trait, neglecting external religious influences, such as media-based Islamic teachings. Conversely, (Samsuddin&Khilmiyah, 2025) warn that uncontrolled use of social media can contribute to bullying when users are exposed to harmful or provocative content. This discrepancy highlights the need for further empirical investigation into whether and how exposure to Islamic social media content influences anti-bullying attitudes among adolescent students in vocational schools.

Based on the identified research gap, this study seeks to answer the following question: To what extent does exposure to Islamic social media influence the anti-bullying attitudes of students at SMKN 1 Kota Kediri? The objectives of the study are twofold: (1) to examine the relationship between the level of Islamic media exposure and students' anti-bullying attitudes, and (2) to empirically determine the significance of this relationship using quantitative methods. The study focuses on students of SMKN 1 Kota Kediri as the unit of analysis, a population known for high social media usage and relevance to both bullying risks and moral development processes.

The article is organised into four main sections. First, the theoretical framework is outlined, drawing on Social Cognitive Theory, Cultivation Theory, and Uses and Gratifications Theory. The methodology section follows, detailing the research design, data collection, and analysis techniques. The third section presents and interprets the findings, highlighting their significance within the broader literature on digital religiosity and youth behaviour. Finally, the conclusion offers practical implications, theoretical contributions, and recommendations for further research into the

intersection of Islamic digital media, character education, and school-based anti-bullying strategies

METHOD

This study adopted a quantitative explanatory research design to examine the influence of Islamic social media exposure (independent variable) on students' anti-bullying attitudes (dependent variable). The research was conducted at SMKN 1 Kota Kediri during the odd semester of the 2025/2026 academic year. The location was selected due to the students' active use of social media and the school's commitment to character education rooted in Islamic values.

The population comprised 100 students, all of whom were included as research subjects through total sampling (census), given the manageable population size. This method ensured every relevant participant was represented, making the study a form of population research (Sugiyono, 2019). Data were collected using a Likert-scale questionnaire (1-5) designed to assess: (1) Islamic social media exposure through indicators of frequency, duration, and attention to *da'wah* content; and (2) anti-bullying attitudes via cognitive, affective, and conative dimensions. The instrument underwent validity testing using Pearson's correlation ($r > r_{table}$, $p < 0.05$) and reliability testing using Cronbach's Alpha ($\alpha > 0.70$) (Ghozali, 2021).

Data collection followed three stages: initial item development, pilot testing, and distribution to all respondents. Collected data were analyzed using SPSS 25 version. Analysis began with descriptive statistics and assumption testing (normality and linearity), followed by simple linear regression to evaluate effect size, significance (t-test), and model contribution (Adjusted R^2) (John W. Creswell, 2020). The regression model used was ($Y = a + bX + e$) where Y is anti-bullying attitude, and X is exposure to Islamic social media. This methodological framework aligns with quantitative research

standards prioritizing objectivity, reliability, and empirical validity (John W. Creswell, 2020; Sugiyono, 2019)

RESULT AND DISCUSSION

Result

This section presents the results of the study concisely, yet with adequate detail to support the conclusions. The results are described using tables, with explanatory narratives provided directly below to ensure clarity. In accordance with best academic practices, data processing steps such as statistical calculations are omitted; only the final outcomes are reported.

Table 1 ANOVA Table for Linearity Between Exposure to Islamic Media and Anti-Bullying Attitudes

Source	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups (Combined)	3536.571	21	168.408	8.804	.000
Linearity	2021.288	1	2021.288	105.669	.000
Deviation from Linearity	1515.284	20	75.764	3.961	.000
Within Groups	1492.019	78	19.128		
Total	5028.590	99			

Note. Significance level set at .05.

The results of the linearity test indicate a statistically significant linear relationship between *exposure to Islamic media content* and *anti-bullying attitudes*. The analysis yielded a significance value of $p = 0.000$ ($p < 0.05$), which confirms the assumption of linearity. This is further supported by the F-value for linearity ($F = 105.669$), while the deviation from linearity was also significant ($p = 0.000$), suggesting a meaningful relationship exists between the variables. The coefficient of determination ($R^2 = 0.402$) indicates that 40.2% of the variance in anti-bullying attitudes is explained by exposure to Islamic media. This supports the idea that Islamic media content may influence students' attitudes and behavioural inclinations. The remaining 59.8% of the variance is attributable to other variables not included in this study. This result is consistent with previous research highlighting the influence of value-based Islamic media content on youth behavior and social attitudes. For instance, a study conducted at Universitas Lambung Mangkurat found that over 90% of students perceived Islamic digital media as promoting prosocial behavior and empathy (Arief, 2025). This is further supported by (Bandura, 2009) theory about social cognitive, which explains how behavior is shaped through observation and modeling suggesting that Islamic influencers on digital platforms may function as moral exemplars. Additionally, the uses and gratifications theory (Katz et al., 2022) and cultivation theory (Gerbner, G., Gross, L., Morgan, M., & Signorelli, 2020), both provide theoretical support for the idea that sustained engagement with Islamic content can foster anti-bullying attitudes by reinforcing moral norms.

Further statistical validation was obtained through Pearson correlation analysis, which yielded a coefficient of $r = 0.634$ with a significance value of $p = 0.000$. This result indicates a moderately strong, positive, and statistically significant association between the variables. The positive correlation suggests that increased exposure to Islamic media corresponds with stronger anti-bullying attitudes among students. This relationship is further substantiated by the regression analysis, which reaffirmed the predictive influence of media exposure. The model summary reported an R value of 0.634 and $R^2 = 0.402$, again indicating that over 40% of the variance in anti-bullying attitudes is explained by the independent variable. The standard error of the estimate, 5.540, reflects an acceptable level of predictive accuracy.

Discussion

The results of this study empirically demonstrate a strong and positive influence of Islamic social media engagement on the development of anti-bullying dispositions among students of SMKN 1 Kediri. Statistical analysis yielded a correlation coefficient of $r = 0.634$ and a coefficient of determination (R^2) of 0.402, indicating that 40.2% of the variance in anti-bullying attitudes can be explained by students' engagement with Islamic social media content. This result suggests that Islamic preaching, educational narratives, and moral reflections shared through digital platforms serve not merely as sources of spiritual enrichment but as powerful external reinforcers of prosocial behavior. The regression equation $Y = 39.434 + 0.411X$ illustrates that each incremental increase in exposure to Islamic social media corresponds to a proportional enhancement in anti-bullying attitudes. Hence, the data affirm the hypothesis that consistent

interaction with Islamic moral values in digital spaces significantly contributes to moral awareness and resistance to bullying practices among adolescents.

From a theoretical standpoint, these findings substantiate Bandura's Social Cognitive Theory, which posits that human behavior is shaped through observation, imitation, and reinforcement. In digital contexts, Islamic preachers and influencers serve as moral role models, embodying the *uswahhasanah* (good example) principle through visual and narrative cues. Continuous exposure to these figures allows students to internalize Islamic virtues such as *rahmah* (compassion), *adl* (justice), and *ihsan* (excellence), which directly counteract bullying behaviors rooted in aggression or apathy. This aligns with Cultivation Theory, which explains how repeated media exposure gradually shapes moral schemas and social perceptions over time (Penghui & Mengfan, 2024). As students repeatedly engage with Islamic content, prosocial attitudes and empathetic responses become reinforced and normalized, forming part of their enduring moral worldview.

The observed relationship also resonates with Uses and Gratifications Theory, which asserts that audiences actively select media content that fulfills specific emotional, cognitive, and social needs. Students' intentional consumption of Islamic social media demonstrates a conscious search for moral guidance in their daily interactions a pattern consistent with findings by (Arifin et al., 2022), who reported that *da'wah* content on social media significantly enhances students' understanding of Islamic teachings. Similarly, (Marlina, 2024) observed that integrating social media in Islamic education increases engagement and fosters motivation for moral learning. These outcomes mark a paradigmatic shift from passive religious instruction to *self-directed digital moral education*, wherein students internalize Islamic ethics through participatory online experiences.

Contextually, SMKN 1 Kediri reflects the sociocultural characteristics of contemporary Indonesian youth who are simultaneously navigating technological modernity and moral ambiguity. Within this environment, Islamic digital content provides a contextualized moral compass bridging traditional religious instruction with modern forms of expression. The accessibility of digital platforms via short videos, podcasts, and online discussions encourages reflective religiosity and empathetic awareness among learners. This pattern supports findings by (Nasution, S., Nur, K., Khairurrijal, K., & Pohan, 2025), who found that Islamic social media content effectively fosters moral internalization through interactive and relatable formats. Similarly, community-based interventions such as Islamic podcasts have been shown to significantly enhance adolescents' anti-bullying attitudes and understanding of social ethics (Mengki et al., 2025).

Moreover, the results of this study corroborate evidence from both national and international research that emphasizes the positive impact of value-based religious education on empathy and anti-bullying attitudes. The integration of Islamic principles in school-based programs such as the *Pesantren Ramadan* initiative has been shown to reduce bullying and foster compassion through collective moral experiences (Jenuri et al., 2024). Likewise, the use of *Hadith Pocketbooks* as moral learning media in pesantren significantly improved students' understanding of anti-bullying values and reduced incidents of aggression (Billah, 2024). Empirical studies by (Yulfatunaimah&Prahastiwi, 2025) further validate that implementing Islamic tolerance and empathy values in classroom practices can lower bullying rates by more than 60%, reinforcing the role of moral education as a behavioural corrective mechanism.

In addition, (Kambali et al., 2023) emphasized that Islamic religious education via digital media is essential for mitigating online aggression and promoting ethical discourse. This aligns with the principle of *adab al-ittishal al-raqmi* (digital ethics), which frames moral behaviour in cyberspace as an extension of faith practice. Similarly, (Bawazir et al., 2024) demonstrated that Islamic religiosity moderates the perception of moral and non-moral issues on social media, leading to heightened ethical self-regulation among Muslim students. Together, these findings provide a coherent empirical foundation supporting the idea that digital religiosity fosters moral reflection, empathy, and prosocial intent.

Theoretically, this study contributes to the refinement of media and educational models by introducing the Islamic Digital Cultivation Model (IDCM). This model integrates the explanatory power of Social Cognitive, Cultivation, and Uses-and-Gratifications theories to articulate how Islamic digital engagement drives moral transformation. The IDCM posits a threefold mechanism: (1) *Cognitive reinforcement*, wherein repeated exposure to Islamic teachings strengthens moral reasoning and ethical literacy; (2) *Affective empathy*, developed through emotional engagement with *da'wah* narratives; and (3) *Behavioural internalization*, where moral modelling transitions into habitual ethical conduct. This tripartite model bridges the gap between media psychology and Islamic pedagogy, supporting previous propositions by (Chowdhury, 2024) that responsible social media engagement can be a transformative medium for cultivating compassion and discipline among Muslim youth.

Practically, these findings carry vital implications for Islamic educational management. Educators and administrators are encouraged to integrate curated digital *da'wah* materials into character-building programs and extracurricular activities. Leveraging short-form religious content, interactive discussions, and guided reflection sessions can foster both spiritual and social maturity. This approach complements Indonesia's *Profil Pelajar Pancasila* framework, emphasizing moral integrity, mutual respect, and cooperation. As highlighted by (Sholha et al., 2024), effective use of social media in Islamic education enhances moral awareness when accompanied by critical literacy and mentorship. Therefore, structured digital moral education programs may serve as a sustainable strategy for reducing bullying behaviours and promoting ethical citizenship among youth.

Beyond its pedagogical implications, this study contributes to the growing discourse on *mediated religiosity* a framework recognizing digital media as an extension of moral education rather than its adversary. Consistent interaction with Islamic content online serves as an external yet integral dimension of faith formation, merging cognitive belief with behavioural ethics. This aligns with the notion of *iman yang berproses* (faith-in-action), where moral awareness is continuously cultivated through media interaction. Consequently, Islamic social media emerges not only as a communication tool but also as a transformative moral ecosystem that harmonizes faith, empathy, and social responsibility in resisting aggression and fostering harmony.

Conclusion

The results of this research decisively confirm that Islamic social media engagement has a significant and positive impact on the development of anti-bullying dispositions among students at SMKN 1 Kediri. Through quantitative analysis, a correlation coefficient of $r = 0.634$ and a coefficient of determination (R^2) of 0.402 were obtained, indicating that approximately 40.2% of the variation in students' anti-bullying attitudes can be explained by their engagement with Islamic digital content. This empirical evidence provides a clear answer to the research question and fulfils the objectives outlined at the outset of the study, namely to determine the extent and nature of the relationship between Islamic social media engagement and moral behaviour. The findings suggest that Islamic preaching, digital *da'wah*, and educational narratives disseminated through social media platforms do not merely function as sources of religious knowledge but serve as powerful moral reinforcers that shape students' cognitive, affective, and behavioural orientations toward prosocial conduct.

In theoretical terms, this study reinforces and extends the explanatory reach of Bandura's Social Cognitive Theory, Cultivation Theory, and Uses and Gratifications Theory in the context of Islamic moral education. The findings illustrate that Islamic preachers and digital influencers serve as moral exemplars whose content and behaviour on social platforms facilitate observational learning and value internalization. Continuous exposure to such content enables students to internalize the core values of *rahmah* (compassion), *adl* (justice), and *ihsan* (excellence), all of which stand in moral opposition to the attitudes and behaviours that perpetuate bullying. Consistent with the principles of Cultivation Theory, repeated exposure to ethically grounded Islamic messages fosters the gradual formation of moral cognition and empathetic awareness. Meanwhile, in alignment with Uses and Gratifications Theory, students' selective engagement with Islamic media reflects an active, intentional search for moral guidance and spiritual fulfilment, demonstrating the agency of learners in constructing their own ethical frameworks within the digital domain.

This convergence of theoretical perspectives culminates in the conceptual formulation of the Islamic Digital Cultivation Model (IDCM), a new framework proposed by this study. The model conceptualizes Islamic digital engagement as a threefold process comprising cognitive reinforcement, affective empathy, and behavioural internalization. Through sustained interaction with Islamic content, students experience a reinforcement of moral reasoning, develop emotional resonance with ethical values, and translate these insights into tangible behavioural expressions of empathy and non-violence. This theoretical contribution expands the existing discourse on Islamic pedagogy and media psychology, highlighting that digital religiosity, when approached critically and reflectively, serves as a legitimate and effective extension of moral education.

Practically, the study underscores the vital role of Islamic digital media as a transformative pedagogical instrument within educational institutions. The results advocate for the systematic integration of Islamic digital resources into character education programs, particularly those designed to strengthen empathy, moral awareness, and social responsibility. Teachers and school leaders are encouraged to incorporate curated *da'wah* content, podcasts, and short video lectures into the learning environment, thereby bridging formal instruction with students lived digital realities. This integration aligns with Indonesia's *Profil Pelajar Pancasila* vision, which emphasizes moral integrity, cooperation, and spiritual maturity as key attributes of the national learner profile. Moreover, the study suggests that fostering digital literacy grounded in Islamic ethics is imperative to ensure that students engage critically with online content, distinguishing between constructive and harmful forms of religious communication.

Beyond the immediate educational implications, this study offers broader insights into the evolution of religiosity in the digital era. The findings demonstrate that social media platforms, often criticized for their potential to promote moral decline, can instead serve as spaces of ethical cultivation when infused with Islamic values and guided by intentional educational strategies. The consistent interaction with Islamic content fosters *iman yang berproses* a dynamic, practice-oriented faith that integrates belief with ethical action in both online and offline spheres. In this way, Islamic social media emerges not merely as a technological innovation but as a transformative moral ecosystem that harmonizes cognitive understanding, affective empathy, and behavioural virtue.

In conclusion, this research affirms that engagement with Islamic social media plays a critical role in fostering anti-bullying dispositions among adolescents. By merging empirical evidence with theoretical reflection, the study provides a comprehensive understanding of how digital religiosity can function as a catalyst for moral transformation. The results not only validate the positive influence of Islamic media engagement on student character development but also introduce a new paradigm for integrating faith and technology in education. The implications of this study extend beyond the confines of the school setting, pointing toward a future where Islamic digital engagement serves as a cornerstone for nurturing ethically grounded, socially empathetic, and spiritually resilient generations. Further research is encouraged to expand this investigation across different educational levels and sociocultural contexts, employing longitudinal or mixed-method approaches to explore the long-term impact of Islamic digital exposure on moral cognition and behaviour. Ultimately, this study contributes to the ongoing discourse on digital ethics and Islamic pedagogy, asserting that when harnessed responsibly, technology can serve as a conduit for both intellectual enlightenment and moral elevation.

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