

The transformation of spiritual digital literacy: strategies of islamic education teachers in instilling islamic educational values in the era of cyberbullying

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ABSTRACT

The rapid advancement of digital technology has brought significant shifts in educational paradigms, especially in the realm of Islamic Education (PAI). In the midst of growing cyberbullying phenomena, the role of PAI teachers is not only to educate but also to instill and preserve Islamic values through spiritual digital literacy. This study explores how spiritual digital literacy is transformed and strategically utilized by PAI teachers to address ethical and moral challenges in the digital age. Using a qualitative library research method with thematic content analysis, various scholarly works, journal articles, and educational policy documents were analyzed to identify effective strategies employed by teachers. The findings indicate that spiritual digital literacy must be consciously cultivated to empower students in facing the negative impacts of cyberspace, including cyberbullying. PAI teachers are shown to act as value-driven digital facilitators who integrate faith-based ethics into online learning environments, creating safe, reflective, and spiritually enriching educational experiences.

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Introduction

Technological advancements have been driven by the Fourth Industrial Revolution, which has subsequently prompted the education sector to adapt accordingly. Today, the integration of technology into the learning process is seen as a highly important aspect that must be considered to enhance the quality and smoothness of the learning experience. The delivery of learning materials has been carried out using technology-based instructional media, which is considered an effective approach to achieving these goals. The effectiveness and efficiency of learning can be improved through the use of such media, which includes various formats such as audio, visual, and audiovisual, and can be applied to a wide range of learning materials. Therefore, teachers must continually innovate in selecting instructional media to increase students' interest and motivation in learning. Ultimately, this will lead to a positive impact on the students' learning process. (Nugraha 2024). The term

learning is used to refer to the teaching and learning activities conducted between teachers and students within the school environment. The quality of learning is said to be optimal when the process is student-centered, rather than teacher-centered. (Muhazaroh 2023). From this explanation, it can be understood how the Fourth Industrial Revolution compels the education sector to shift from a “teacher-centered” model to a “student-centered” one by leveraging technology. I agree that the integration of audio, visual, and audiovisual media is crucial for enhancing the effectiveness and efficiency of learning. However, what is equally important is the teacher’s readiness—not only in terms of technical skills to operate devices but also in the ability to design learning experiences that truly focus on students’ needs and learning styles. Innovation in instructional media must be accompanied by pedagogical approaches that foster curiosity, creativity, and learner autonomy. In this way, technology is not merely a tool, but a transformative medium that enriches students’ learning journeys.

In digital literacy, two main aspects have been identified: the technical aspect and the non-technical aspect. The technical aspect of digital literacy is demonstrated through the operational skills required to operate tools, including both hardware and software. Meanwhile, the non-technical aspect focuses more on the knowledge that needs to be acquired and the behaviors exhibited as a result of processes influenced by the technical aspect (Suseno 2023). The digital literacy approach that separates technical and non-technical aspects is actually very appropriate, as the ability to navigate the digital world would be hindered without operational mastery of devices (both hardware and software). However, if the non-technical aspects such as critical understanding of content, digital ethics, and responsible behaviour are neglected, then technical proficiency alone may instead worsen careless attitudes or lead to the misuse of technology. Therefore, digital literacy programs should embrace both aspects in a balanced manner, ensuring that every user not only “knows how to use” technology but also “knows how to use it wisely.

Spiritual attitude is seen as a reflection of religious character. The value of religious character is understood as a value that connects human beings with their Creator. Religious character is demonstrated through thoughts, words, and actions that are based on divine values and the teachings of one’s faith. Being religious also refers to the attitudes and behaviors shown through obedience in practicing religious teachings, tolerance toward the worship practices of other religions, and living harmoniously with people of different faiths. (Yudi and Rohma 2022).

The role of the teacher as an instructor is realized through the task of delivering lessons and functioning as a facilitator who helps students better understand the material. This role is essential because technological advancements have led to the availability of various books at relatively affordable prices. In addition, learning materials can also be accessed by students through various sources such as radio, television, and other educational tools. Several factors are known to influence the learning process, including motivation, level of maturity, the relationship between students and teachers, communication skills, a sense of security, and social interaction. When these factors are met, the learning process can be carried out effectively and understood well by students (Hamida and Mustofa 2023).

With the advancement of information and communication technology, the way individuals interact has been transformed by social media. It offers ease in sharing and building relationships, but it also brings the threat of cyberbullying. This act is carried out through digital platforms and can have mental and social impacts. Children to

adults are often targeted, and perpetrators frequently act anonymously. Therefore, prevention must be undertaken, and the wise use of social media needs to be promoted. Support should also be provided by families, schools, and platform providers to create a digital environment free from bullying (Sitinjak et al. 2025).

These changes have been marked not only by the dissolution of territorial boundaries between nations and states, but also by the erasure of social and individual boundaries due to the development of communication and information technologies. Religious subjectivity and the role of individuals within the family have also been influenced by these transformations (Nuha and Masyhuri 2020). Technology, in the form of hardware and software, has evolved into a converged virtual world where various media and communication platforms are unified. Conventional media have been replaced by new media through the convergence of computer and internet technologies, enabling unlimited access to information regardless of time and space. A virtual culture has emerged, shaped by the development of media, characterized by high interactivity and the rise of networked societies. Privacy has been eroded, and aspects of humanity have begun to diminish. Society is no longer just a consumer but has also become a producer and distributor of content. As a result, information disruptions such as misinformation, disinformation, and hoaxes have been massively disseminated. (Nugroho 2020). Criminal provisions are regulated in Law No. 11 of 2008, as amended by Law No. 19 of 2016; however, clear definitions of cyber harassment, cyberstalking, and sexting have not yet been established. The non-penal approach has been found to be weak due to a lack of moral education, negative environmental influences, and harmful labeling. Cyber ethics have also not been strongly instilled through cultural approaches. Online protection has not been sufficiently enhanced through technologies such as security software, monitoring patrols, and internet filtering. Global efforts in cybersecurity and strengthening law enforcement have also not been fully optimized (Frensh 2022).

Research examining teachers and cyberspace, starting with the work of Haryono, explains that the benefits of the *among* system initiated by Ki Hajar Dewantara have begun to be felt in education when facing the Fourth Industrial Revolution 4.0. The principle of *Tut Wuri Handayani* is used by teachers as a guideline to direct students to become independent and self-reliant individuals in accordance with technological developments. Changes in this era have been marked by a shift in perspective toward education, not just teaching methods. The spirit of self-reliance is instilled in students through teachers who have independently prepared themselves for learning by developing elements such as behavior, empathy, relevance, dedication, innovation, competence, attitude, reliability, and inspiration (Haryono 2021).

Second, Sholehudin explained that participants demonstrated an increase in knowledge and awareness of personal data security. Success was measured through pre-tests and post-tests, which showed a 35% increase in understanding scores. Cyber threats were successfully identified, and preventive measures were implemented. Positive impacts were also felt individually, and the culture of cybersecurity in the school was strengthened (Solehuddin, Awaludin, and ... 2025).

Third, Yusniarti stated that several strategic steps to prevent cyberbullying among students have been identified, including strengthening the role of change agents in schools, involving peers, conducting anti-bullying campaigns through posters, and promoting cooperation between parents, schools, and peers. An important role is also assigned to guidance counselors in providing information services, counseling, and case conferences. The formation of a cyber safety team has also been carried out to

protect students. Cyberbullying prevention is implemented through strengthening social media ethics, the role of positive peers, anti-bullying campaigns, and teacher training to enhance understanding of this issue (Yusniarti 2023).

Fourth, research by Devina and Nanik stated that the phenomenon of cyberbullying has been recognized by Pancasila and Civic Education teachers at SMA Negeri 1 Sidoarjo, and its prevention is carried out through cooperation with various parties. A special team was formed by these teachers to protect students who experience cyberbullying. The goal of prevention is to encourage students to use the internet more wisely, with an emphasis on the role of Pancasila and Civic Education in shaping critical and responsible character and citizenship (Prastowo and Setyowati 2022).

The study *Transformation of Spiritual Digital Literacy: Strategies of Islamic Education Teachers in Instilling Islamic Educational Values in the Era of Cyberbullying* is closely related to several previous studies that discuss the role of educators in facing the challenges of the digital world. Haryono's study highlights the benefits of the *among* system and the *Tut Wuri Handayani* principle in preparing students for the Industrial Revolution 4.0, while Sholehudin emphasizes the importance of improving digital security literacy through pre-tests and post-tests. Meanwhile, Yusniarti explores cyberbullying prevention strategies based on the roles of guidance counselors and peers, and Devina along with Nanik focus on the role of Pancasila and Civic Education teachers in shaping students' digital character through cross-party collaboration. However, this research offers an important innovation by raising the integration between digital literacy and Islamic spirituality values as a strategic approach. In this context, Islamic Education (PAI) teachers are positioned not only as educators but also as moral guardians and preservers of Islamic values amidst the rapid flow of digital information and the threat of cyberbullying. This approach introduces the concept of spiritual digital literacy, which emphasizes strengthening character through values such as manners (*adab*), trustworthiness (*amanah*), and responsibility in digital interactions. Thus, this study contributes to enriching the body of knowledge by presenting a holistic approach to 21st-century education that not only prepares students to be technologically proficient but also spiritually strong in facing ethical disruptions in cyberspace.

Method

This study uses a library research approach (Huberman, 2021) as the main foundation to examine the theme of spiritual digital literacy and the strategic role of Islamic Education (PAI) teachers in the digital era. Library research was chosen because it provides space to trace the development of ideas, theories, and previous findings relevant to the context of spirituality, digital literacy, and Islamic religious education. The sources analyzed include scholarly books, accredited journal articles, research reports, and educational policy documents discussing topics related to digital literacy, PAI teacher pedagogy, and the dynamics of spiritual values in the digital realm. Data collection was carried out through descriptive-analytical document review, with an interpretative approach applied to purposively selected scientific texts. Data analysis was conducted using thematic content analysis, which involves identifying, categorizing, and interpreting the main themes related to the role of PAI teachers in nurturing Islamic values through the utilization of digital media. The analysis focused on aspects of value integration, transformation of teacher roles, as well as the challenges and strategies of spirituality-based digital literacy in the context of modern

Islamic education. With this approach, the study not only aims to find theoretical relationships between concepts but also to present a critical reflection on the position of PAI teachers as value agents within the continuously evolving digital ecosystem.

Result and Discussion

1. Transformation of the Role of PAI Teachers in the Digital Era

In the digital era, teachers are faced with challenges stemming from rapid changes and digitalization. The best graduates are required to be prepared with various skills and competencies needed both now and in the future, ranging from character building and literacy in reading and writing to digital literacy. The differing characteristics between today's Generation Z and students from before the digital era must also be understood and responded to adaptively (Hasanah and Sukri 2023). In the ever-evolving digital era, the transition of students to online digital learning across various fields has been carried out gradually but surely. Digital learning has become possible by utilizing advanced technological media, allowing flexibility in the learning process for students. Opportunities to learn anytime and anywhere are provided without being bound to a specific schedule, and the pace of learning is adjusted to each individual's ability. Students are also given the choice to select or skip the material according to their competency achievement needs. Essentially, digital learning is defined as a learning process that involves the innovative use of digital tools and technology, often referred to as Technology Enhanced Learning (TEL) or e-Learning. The opportunity to design engaging learning experiences has been made available to educators through the exploration of digital technology. Learning designs can also combine face-to-face methods with fully online systems. Considering digital learning as a communication medium that has proven to bring many benefits to researchers, teachers, and students alike, a deep understanding of the characteristics and potential of digital learning must be mastered by educators so that its utilization can be optimized for the educational benefit of students (Sitompul 2022). The role of teachers in educating has had a significant impact on the lives, development of students, and society in general. Teachers are also expected to play a direct role and provide positive influence in community life. In schools or madrasahs, Islamic education activities are carried out by Islamic Education teachers (PAI), particularly in enhancing students' Islamic perspectives, both individually and in groups. Living and utilizing life according to Islamic values is instilled through the education process. Attitudes toward life are expressed by Muslims through everyday life skills. In the context of schools or madrasahs, educational programs should be designed and oriented toward enhancing students' potential through facilitation, encouragement, guidance, training, and inspiration. (Indra Lesmana, Sri Haryanto, and Salis Irvan Fuadi 2024)

The responsibility for conveying Islamic religious knowledge is not only assigned to PAI teachers but also includes guiding students in internalizing and practicing Islamic values in their daily lives. Besides shaping Islamic identity, the development of independent and responsible character is also part of the role that must be fulfilled. Students are guided to develop independence in thinking and acting and are encouraged to take responsibility for every action and decision they make. Good examples are expected to be demonstrated, and interactive learning

oriented towards values is expected to be facilitated so that the formation of students' strong character, integrity, and commitment to making positive contributions to society can be realized through the strategic role carried out by PAI teachers (Slamet Slamet, Mulajimatul Fitria, and Vaesol Wahyu Eka Irawan 2024).

2. Literasi Digital Spiritual sebagai Fondasi Pendidikan Karakter

Digital literacy is understood as an individual's ability to utilize internet access to search for and obtain information across various digital spaces. Its measurement is based on four main indicators. First, internet searching is used to assess how effectively search engines can be utilized. Second, guidance on hypertext navigation serves as a reference for evaluating understanding of how web browsers work, the differences between printed and digital text, and the function of hypertext in internet navigation. Third, content and information evaluation is established to assess the ability to understand the origin of sources, evaluate the content of information, and recognize various types of domains used on the internet. Fourth, knowledge organization is measured by the extent to which information can be reviewed, used to verify truth, and reread and understood. These four aspects form an important foundation for assessing the level of digital literacy possessed by individuals, especially in today's digital era.

To achieve digital literacy competence according to these components, several steps are recommended. First, understanding the concepts of literacy, computer literacy, information literacy, and communication technology must be known and mastered. Literacy, as defined by the National Institute for Literacy (NIFL), is considered the ability required to read, write, speak, calculate, and solve problems in the contexts of work, family, and society. Therefore, every individual needs to possess the ability to use computers, access information, and utilize communication technology appropriately.

Next, understanding the information world and the nature of information resources is also essential. Once digital literacy skills are mastered, the appropriate choice of digital media for information searching can be made accurately, for example, by using journals, articles, online news, social media, television, or radio as sources of information. The characteristics of each information source must also be understood. Moreover, the ability to distinguish between digital-based and non-digital technologies should be considered. The process of creating and communicating information digitally must be achievable, along with the evaluation of information obtained from various digital media. The information acquired needs to be organized, filtered, and wisely summarized based on what is conveyed by the digital media. Furthermore, information searching should not rely on a single source alone. Therefore, information literacy and media literacy must also be mastered so that digital literacy skills can be applied comprehensively (Hendaryan, Hidayat, and Herliani 2022).

The cultivation of character education in students is considered highly important by Islamic Education (PAI) teachers. Teachers are expected to serve as role models by demonstrating good character, thereby contributing to the

formation of a generation with strong moral integrity. This aligns with the word of Allah SWT (Hadi 2022). The ability to think critically, collaborate, and innovate is developed through character education and is then applied directly within the context of digital literacy, thereby strengthening students' character maturity in facing the ever-evolving challenges of technology. In addition, the integration of character education and digital literacy helps students understand and manage the wide range of information encountered in the digital world. In an era where information is easily disseminated and often misinterpreted, the ability to filter, evaluate, and use information wisely is regarded as a crucial skill (Arifin et al. 2024).

3. Cyberbullying and Ethical Challenges in the Digital World

Cyberbullying is understood as any form of intimidation, insult, or harassment carried out through digital platforms with the intention of harming or degrading the victim's dignity. It can take various forms, including the spread of false gossip or rumors, threats, sexual harassment, and abuse based on identity or race, all of which can be encountered online. The impact of cyberbullying is considered to be broader and often more difficult to stop than conventional bullying, as it can occur anytime and anywhere, and can spread rapidly through various online channels. Furthermore, perpetrators who often act anonymously make victims feel deeply isolated and (Assigning Negative Labels) Negative labels, such as animal names ("dog," "monkey," "pig") or physical traits ("fat," "slant-eyed," "dark-skinned"), have been directed at the victim.

- a. Image of Victim Spread The victim's personal photos have been widely circulated to humiliate and ridicule them.
- b. Threatened Physical Harm Threats to the victim's physical safety such as those made against Safitri have been expressed through Facebook comments.
- c. Opinion Slammed Demeaning remarks like "stupid," "ugly," "poor," and "coward" have been targeted at the victim.

4. Islamic Educational Approach to Preventing Cyberbullying

A strong collaboration among various parties is considered essential to address the issue of cyberbullying. Effective policies such as promoting digital literacy from an early age and strengthening law enforcement against cyberbullying perpetrators need to be formulated by the government. Educational institutions are expected to create a safe and inclusive learning environment while also providing education on the negative impacts of cyberbullying. Social media platforms must develop enhanced security features and more effective reporting mechanisms. Emotional support for victims and the reinforcement of social norms that reject violence should be provided by parents and communities. Collective awareness of the balance between freedom of expression and social responsibility must also be instilled, so that the right to express opinions is exercised with respect and accountability for its consequences. In this way, a more positive and inclusive digital environment can be established, where interactions are carried out safely and comfortably. (Thionuartha and Pernando 2024)

Bullying behavior has been categorized as a form of reprehensible character in Islam. One hadith serves as a foundation, stating that the command to do good and the prohibition of insulting others has been conveyed (Maisah 2020). The prohibition of bullying is not solely based on the shame inflicted when a victim's dignity is violated, but also stems from the perpetrator's sense of superiority, which they believe justifies belittling others, or from envy used to mask their dislike of someone else's strengths. Acts that demean dignity, as well as arrogance, malice, and jealousy, are considered unjust and are strictly prohibited in Islamic teachings. In Surah Al-Hujurat (49:11–13), mocking and insulting others are clearly forbidden, and it is affirmed that those who do not repent after committing such acts are counted among the wrongdoers (Maisah 2020). Verses from Surah Al-Hujurat (49:11–13) are presented as follows: O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful. (Al-Hujurat 49:12)

Many efforts have been made to prevent bullying, starting with helping children understand what bullying is and how to recognize it. Parents and educators have also offered guidance on how to respond when faced with bullying. Open, two-way communication with children is encouraged, so they feel safe sharing their experiences. Communities are urged not to remain silent when witnessing acts of bullying, but to speak up and take action. Children are also supported in discovering their strengths and interests, which can boost their confidence and resilience.

The Prophet Muhammad (peace be upon him) taught compassionate ways to handle bullying. He encouraged people not to repay harm with harm, but to respond with patience and kindness. He emphasized the importance of surrounding oneself with good friends, considering healthier environments, standing up for oneself when necessary, learning to forgive those who hurt us, and always turning to Allah in prayer. These teachings offer timeless wisdom for nurturing empathy, strength, and inner peace in the face of adversity. (Munawir 2024).

Conlusion

This study emphasizes that spiritual digital literacy as a synergy between technical skills in utilizing technology and moral-spiritual maturity based on Islamic teachings—plays a crucial role in preserving Islamic educational values in the realm of cyberbullying. The transformation of the role of Islamic Education (PAI) teachers from merely delivering material to becoming facilitators of character development, digital literacy guides, and guardians of digital ethics has proven vital in addressing the challenges faced by Generation Z in the digital era. By mastering the components of information searching, hypertext navigation, content evaluation, and knowledge organization, students are equipped with critical thinking, collaboration, and innovation skills integrated with the values of trustworthiness (*amanah*), manners (*adab*), and responsibility. The increasingly complex and anonymous phenomenon of cyberbullying demands the application of an Islamic approach based on Qur'an Surah

Al-Hujurat and the Prophet's hadiths to instill attitudes of mutual respect, forgiveness, and consultation. Finally, preventing cyberbullying requires collaboration among various stakeholders: government, educational institutions, digital platforms, families, and communities through early digital literacy policies, strict regulations, and emotional-spiritual support for victims. Through this model, virtual interactions are expected to become safer, more inclusive, and firmly grounded in Islamic values.

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