

QUR'ANIC THERAPEUTIC SPIRITUAL COMMUNICATION FOR STUDENTS INVOLVED IN CYBERBULLYING FROM BROKEN HOME FAMILIES

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ABSTRACT

This study explores the delivery of Qur'anic spiritual messages by Islamic Education teachers to students from broken home families who are either victims or perpetrators of cyberbullying. The aim is to foster awareness of the importance of ethical interaction on social media and to develop emotional, mental, and spiritual resilience. Employing a qualitative case study approach, the research involved four Islamic Education teachers, two homeroom teachers, and five students from broken home backgrounds. Data were collected through observation and interviews, and analyzed using data reduction, data display, verification, and conclusion drawing. The findings reveal that a broken home environment can trigger students to become both victims and perpetrators of cyberbullying. As victims, students are at risk of psychological, emotional, and mental distress. As perpetrators, they may experience moral degradation and diminished humanity. The study concludes that the harmful effects of cyberbullying on students from broken home families can be mitigated through the therapeutic stimulation of Qur'anic spiritual messages—focusing on moral conduct, life principles, repentance, patience, and positive thinking.

Keywords: *Qur'anic-Based, Cyberbullying Impact, Therapeutic Spiritual Communication, Broken Home Families.*

ABSTRAK

Penelitian ini mengeksplorasi pemberian pesan-pesan spiritual Qur'ani oleh guru Pendidikan Islam kepada para siswa dari keluarga broken home yang menjadi korban dan pelaku *cyberbullying*. Tujuannya membangun kesadaran tentang pentingnya berinteraksi yang beradab di media sosial dan memiliki ketahanan emosi, mental, dan spiritual. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi kasus. Subyek penelitian adalah empat guru Pendidikan Islam, dua wali kelas, dan lima siswa dari keluarga broken home. Teknik pengumpulan data dilakukan dengan observasi dan wawancara. Teknik analisis data dilakukan dengan reduksi data, display data, verifikasi data, dan penarikan kesimpulan. Penelitian ini menemukan bahwa keadaan keluarga broken home dapat memicu para siswa menjadi korban dan pelaku *cyberbullying*. Sebagai korban, mereka mengalami risiko gangguan psikis, mental, dan emosi. Sebagai pelaku, mereka berisiko mengalami gangguan mental, serta penurunan kualitas moral dan kemanusiaan. Kesimpulan penelitian, bahaya perilaku *cyberbullying* bagi siswa berlatar belakang broken home dapat diminimalisir melalui pemberian stimulus pesan-pesan spiritual terapeutik, berupa menjaga moralitas dalam pergaulan sosial, prinsip hidup, taubat, sabar, dan pikiran positif.

Kata Kunci: *Berbasis Al-Qur'an, Dampak Cyberbullying, Komunikasi Spiritual Terapeutik, Keluarga Broken Home.*

A. Introduction

A broken home is typically associated with an unstable and disharmonious family environment, characterized by parental divorce, strained parent-child relationships, poor communication within the family, frequent conflicts between parents, a lack of emotional warmth, and, in some cases, parental psychological disorders.¹ Such conditions have a profoundly negative impact on a child's personal development. Psychologically, children from broken homes are more prone to emotional disturbances such as self-blame, feelings of abandonment, emotional insecurity, and difficulty in self-regulation.² Mentally, they may suffer from fear, anxiety, sadness, and confusion. Behaviorally, these children are often inclined to lie, act aggressively, experience low self-esteem, engage in frequent conflicts with peers, display a lack of empathy,³ and may develop antisocial tendencies.⁴

This familial instability can also drive children to become either perpetrators or victims of cyberbullying on social media. Frequent parental conflicts may expose children to imitative behavior, such as expressing aggression toward others.⁵ A lack of parental attention and affection often leads children to seek validation through inappropriate or harmful online behavior.⁶ The absence of parental supervision—especially when parents are preoccupied with work—gives children a sense of freedom to engage in cyberbullying.⁷ Moreover, children affected by divorce often struggle to accept their life circumstances and perceive themselves as disadvantaged, which may result in them asserting dominance over others to gain recognition.⁸ On the other hand, these same vulnerable conditions often make them targets of bullying by others.

Cyberbullying refers to malicious behavior by social media users that poses significant negative consequences, particularly for adolescents. According to a 2020 UNICEF report, aggressive behavior among youth—including violence and bullying—is

¹ Siti Hikmatul Aisyah and others, 'Dampak Psikologi Terhadap Kehidupan Anak Korban Broken Home', *Al-ATHFAL: Jurnal Pendidikan Anak*, 3.2 (2022), pp. 75–81, doi:10.46773/alathfal.v3i2.485.

² Razita Hanifah and Nur Aini Farida, 'Peran Keluarga Dalam Mengoptimalkan Perkembangan Anak', *Az-Zakiy: Journal of Islamic Studies*, 1.01 (2023), pp. 23–33, doi:10.35706/azzakiy.v1i01.9951.

³ Sarah Hafiza and Marty Mawarpury, 'Pemaknaan Kebahagiaan Oleh Remaja Broken Home', *Psymphatic : Jurnal Ilmiah Psikologi*, 5.1 (2018), pp. 59–66, doi:10.15575/psy.v5i1.1956. Rahman Wahid and others, 'Dampak Keluarga Broken Home Terhadap Perubahan Kepribadian Anak Usia Sekolah Dasar', *Jurnal Cakrawala Pendas*, 8.4 (2022), pp. 1626–33, doi:10.31949/jcp.v8i4.2397.

⁴ Ni Luh Ayu Widyarina Safira Kristina and Aryani Tri Wrastari, 'Dinamika Konsep Diri Remaja Dengan Orang Tua Bercerai Berdasarkan Usia Remaja Ketika Perceraian Terjadi', *Buletin Riset Psikologi Dan Kesehatan Mental (BRPKM)*, 1.2 (2021), pp. 1253–62, doi:10.20473/brpkm.v1i2.28703.

⁵ Dody Riswanto and Rahmiwati Marsinun, 'Perilaku Cyberbullying Remaja Di Media Sosial', *Analitika*, 12.2 (2020), pp. 98–111, doi:10.31289/analitika.v12i2.3704.

⁶ Hanifah and Farida, 'Peran Keluarga Dalam Mengoptimalkan Perkembangan Anak'. ELA ZAIN ZAKIYAH, SAHADI HUMAEDI, and MEILANNY BUDIARTI SANTOSO, 'Faktor Yang Mempengaruhi Remaja Dalam Melakukan Bullying', *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*, 4.2 (2017), pp. 324–30, doi:10.24198/jppm.v4i2.14352.

⁷ Bilgis Bayuti Anugera Millenium and Elia Flurentin, 'Profil Perilaku Cyberbullying Pada Remaja Dan Implikasinya Terhadap Layanan Bimbingan Dan Konseling', *Journal of Innovation and Teacher Professionalism*, 2.2 (2024), pp. 171–83, doi:10.17977/um084v2i22024p171-183.

⁸ Kristina and Wrastari, 'Dinamika Konsep Diri Remaja Dengan Orang Tua Bercerai Berdasarkan Usia Remaja Ketika Perceraian Terjadi'.

linked to increased risks of psychological disorders across the lifespan, impaired social functioning, and disrupted educational attainment. Alarmingly, nearly 40% of suicide cases in Indonesia are attributed to bullying.⁹ These adverse effects demand immediate intervention, including educational efforts to promote respectful and ethical online interactions, as well as personalized support aimed at fostering emotional well-being and nurturing children's moral and spiritual development.¹⁰

Preliminary observations revealed that such interventions were being implemented by Islamic education teachers at SMP Al Fattah, Tangerang Regency. The critical issue identified was the involvement of students from broken home backgrounds as both victims and perpetrators of cyberbullying. In response, Islamic education teachers provided guidance and support by delivering therapeutic spiritual messages grounded in Qur'anic teachings to help students develop emotional, psychological, and mental resilience, while also encouraging improved social behavior.

The spiritual messages conveyed by Islamic education teachers are believed to help individuals build emotional, psychological, and mental resilience, as well as to reform negative social behavior. This aligns with the findings of Parveen et al. in their study *"Optimism as Predictor of Psychological Well-Being Among Adolescents,"* which reported a significant positive correlation between optimism and psychological well-being. Children who are taught to maintain an optimistic mindset are generally happier and more resilient in the face of life's challenges.¹¹

Spiritual awareness also enables individuals to evaluate their actions more objectively, including those related to cyberbullying. As shown in the study by Pratama and Hidayat, *"Bullying Phenomenon from the Perspective of Hadith: Spiritual Efforts as Problem Solving for Bullying Behavior,"* the negative effects of bullying can be addressed through preventive measures such as spiritual sensitization, collaborative efforts to eliminate sources of conflict, boosting victims' self-confidence, and teaching assertiveness. These strategies help victims maintain their psychological, emotional, and mental health.¹²

In line with the above, Wulandari and Hidayah, in their research titled *"Analysis of Cognitive Reappraisal Emotion Regulation Strategies to Reduce Cyberbullying Behavior,"* argue that teaching cognitive reappraisal techniques can enable individuals to manage their emotions, thereby influencing their responses in more constructive and less aggressive ways. Spiritual elements such as self-worth, life principles, and a sense of meaning are integral to

⁹ United Nations Children's Fund (UNICEF), 'Situasi Anak Di Indonesia - Tren, Peluang, Dan Tantangan Dalam Memenuhi Hak-Hak Anak', *Unicef Indonesia*, 2020, pp. 8–38. Safirah Wulandah and Safirah Wulandah, 'FENOMENA CYBERBULLYING : KRISIS ETIKA KOMUNIKASI NETIZEN PADA MEDIA SOSIAL', *Jurnal Analisa Sosilogi*, 12.2 (2023), pp. 387–409.

¹⁰ M Van Verseveld and M Fekkes, 'Bullying and Mental Health: The Effects of Prima Anti-Bullying Program in The Netherlands,' *European Journal of Public Health*, 28(suppl_4) (2018), <https://doi.org/10.1093/eurpub/cky213.057>.

¹¹ Farzana Parveen, Prof Shahina Maqbool, and Dr. Shah Mohd Khan, 'Optimism as Predictor of Psychological Well Being among Adolescents', *International Journal of Indian Psychology*, 3.4 (2016), doi:10.25215/0304.154.

¹² Aunillah Reza Pratama and Wildan Hidayat, 'Fenomena Bullying Perspektif Hadits', *DIALOGIA JURNAL STUDI ISLAM DAN SOSIAL*, 16.2 (2018), pp. 177–78 <<https://doi.org/10.21154/dialogia.v16i2.1502>>.

these strategies.¹³ When children possess strong emotional regulation skills, they are better equipped to endure and navigate life's adversities with composure and self-control.

Hasmarlin and Hirmaningsih, in their study titled *"Self-Compassion and Emotion Regulation among Adolescents,"* explain that emotion regulation is closely related to self-compassion—the ability to perceive painful and disappointing experiences as natural parts of human life. Adolescents with high self-compassion tend to remain calm, avoid being overwhelmed by emotions, forgive themselves and others, and refrain from dwelling on sadness. In relation to this study, self-compassion is particularly vital for students from broken home families, as it prevents them from falling deeper into distress when subjected to bullying.

This research differs in its objective, which is to explore therapeutic spiritual messages found in Qur'anic verses. These messages are used as a form of stimulus for students who are either victims or perpetrators of cyberbullying. The study focused on students and teachers at SMP Al Fattah, located in Tangerang Regency. The site was chosen because a significant number of students from broken home backgrounds at this school were identified as being involved in cyberbullying, either as victims or aggressors. Furthermore, Islamic education teachers at the school were observed to be actively engaging in efforts to address the harmful impact of such behavior and to support students in coping with their family circumstances. On a broader scale, Tangerang Regency hosts the highest concentration of educational institutions in the Greater Tangerang region.

This study adopts a qualitative methodology based on observational and interview data. Qualitative research is designed to produce descriptive data in the form of written or spoken words and observable behaviors.¹⁴ It allows researchers to gather rich and contextualized information through various sources such as interviews, observations, document analysis, and audiovisual materials.¹⁵ The qualitative approach was chosen to obtain a realistic depiction, extract in-depth insights, and analyze cyberbullying behavior on social media among students from broken home backgrounds, as well as to examine the use of therapeutic spiritual communication by Islamic education teachers.

Specifically, this research employs a descriptive qualitative case study approach focused on exploring the Qur'anic-based spiritual messages delivered by Islamic education teachers to students from broken home families at SMP Al Fattah. This approach aligns with Sudaryono's view that descriptive qualitative research is intended to systematically, factually, and accurately portray characteristics, facts, and the relationships among observed phenomena.¹⁶ Primary data were obtained through observations and interviews with four Islamic education teachers, two homeroom teachers, and five students from broken home

¹³ Ratna Wulandari and Nur Hidayah, 'Analisis Strategi Regulasi Emosi Cognitive Reappraisal Untuk Menurunkan Perilaku Cyberbullying', *Indonesian Journal of Educational Counseling*, 2.2 (2018), pp. 143–50, doi:10.30653/001.201822.27.

¹⁴ Imran Arifin, *Penelitian Kualitatif Dalam Bidang Ilmu-Ilmu Sosial Dan Keagamaan* (Malang: Kalimasanda, 1994), p. 13. Lexy. J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2022), p. 3.

¹⁵ J.W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches (Fourth Edi)* (Sage Publications, Inc., 2014).

¹⁶ Sudaryono, *Metode Penelitian Pendidikan* (Kencana, 2016).

backgrounds. Secondary data were drawn from scholarly articles, academic books, classical Qur'anic commentaries, and other relevant literature.

Data validity was ensured through the triangulation of multiple sources, including observations, interviews, and documents. These sources provided a comprehensive understanding of the conditions experienced by students from broken home families, their involvement in cyberbullying, and the therapeutic spiritual communication strategies implemented by Islamic education teachers. The interviews followed a semi-structured format, guided by topic development while allowing flexibility in the formulation of questions to adapt to the flow of the conversation.¹⁷ The collected data were processed and analyzed concurrently using the analytical procedures outlined by Miles and Huberman.¹⁸ This involved selecting data relevant to the study's focus, organizing and presenting the findings with logical coherence, and drawing conclusions based on the interconnectedness of themes. During the analytical phase, the researcher maintained the option to revisit the field as needed to gather supplementary data and refine the analysis.

B. Discussion

1. Broken Home Families and Their Impact on Students' Cyberbullying Behavior

Cyberbullying refers to harmful, intimidating, or harassing behavior carried out by one social media user toward another, often through offensive and hurtful language such as insults, mockery, ridicule, or abuse. In general, cyberbullying manifests in various forms, including derogatory comments, verbal aggression, repeated harassment, character defamation, sharing others' private information, or unauthorized access to someone's social media account.¹⁹

Based on observations and interviews, the researcher identified several instances in which students from broken home families became either victims or perpetrators of cyberbullying on platforms such as Facebook and Instagram. The following cases illustrate these dynamics:

First, student informant AF. The issue faced by AF stemmed from the demanding work schedules of both parents. According to homeroom teacher Mrs. AR, AF had shared that his parents were often too busy with work to talk or spend time with him. This lack of parental attention and affection made him feel emotionally neglected. He reportedly cried frequently because his parents refused to accompany him to school, unlike many of his classmates whose parents were more involved.²⁰

Parental work-related busyness, which limits time spent with their children, has a direct impact on children's attitudes and behavior. AF reported that he rarely had the opportunity to talk to or spend time with his parents due to their demanding work schedules. After school, he preferred to visit friends or spend time on Facebook, engaging with peers

¹⁷ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Alfabeta, 2019).

¹⁸ Miles dan Huberman, *Analisis Data Kualitatif* (Universitas Indonesia, 2014).

¹⁹ Amelia Ayu Devasari, Arwinda Diniati Arwinda Diniati, and Azizah Isnaini Istiqomah Azizah Isnaini Istiqomah, 'Cyberbullying Pada Aplikasi Media Sosial Tiktok', *Empati : Jurnal Bimbingan Dan Konseling*, 9.2 (2022), pp. 156–65, doi:10.26877/empati.v9i2.11072. Shinta Rahma Nata Sari, et al., 'Gambaran Perilaku Cyberbullying Pada Remaja Di SMAN Pekanbaru', *Jurnal Keperawatan Sriwijaya*, 7.2 (2020), pp. 16–24, doi:10.32539/JKS.v7i2.15240.

²⁰ Mrs. AR, 'Interview with the Homeroom Teacher', 22 September 2024.

in the virtual space.²¹ When asked by the researcher whether he had ever engaged in cyberbullying on his Facebook account, AF admitted to verbally attacking a schoolmate who had called him "*anak jablay*" (a derogatory term implying promiscuity).²²

Second, student informant BA. In BA's case, the family dynamic was marked by poor communication between parents and children. He expressed frustration with his father's harsh and temperamental communication style. At home, his father often spoke to him and his siblings in an angry and aggressive tone, which made BA feel disrespected, emotionally hurt, and confused about how to respond. He frequently cried in private and struggled to make sense of his situation.²³

His homeroom teacher, Mrs. AR, confirmed that BA often complained about his parents' constant preoccupation with work-related matters. Conversations at home rarely involved asking about the children's school activities, leading BA to feel emotionally distant from his parents. Although he felt under pressure, he never voiced his feelings directly to them. Mrs. AR further noted that BA's own temperamental behavior appeared to be a reflection of his father's influence. He once got into a physical altercation with a classmate after being offended by a sarcastic comment on Facebook.²⁴ He was also known to respond to negative online remarks with similar hostility.

Third, student informant SHU. The broken home condition experienced by SHU stemmed from his parents' egocentric attitudes. He told the researcher that his parents were highly authoritarian and self-centered, which frequently led to heated arguments. He admitted to having often witnessed his father physically abusing his mother. These traumatic experiences left him feeling deeply saddened and powerless to intervene or protect her. Over time, SHU began to internalize the belief that fathers are entitled to act as they please. This perception shaped his aspiration to emulate his father—to be dominant and capable of doing whatever he wanted without restraint.²⁵

Regarding cyberbullying, SHU's homeroom teacher, Mrs. AR, reported that he was active on Instagram and frequently posted provocative and offensive content targeting others. As a result, SHU himself became a frequent target of online abuse, receiving harsh criticism, insults, and mockery from other users. Although Mrs. AR had advised him to exercise greater discretion in his posts and communicate respectfully, SHU appeared unresponsive to such guidance.²⁶

Fourth, student informant SW. SW shared with the researcher that when he was in the seventh grade, his father left the family home and never returned, nor did he provide any financial support. Eventually, SW's mother filed for divorce at the local Religious Court. Since then, SW has been living with his mother following their parents' separation.²⁷

The divorce of SW's parents led to financial hardship for the family and negative treatment from people around them. SW explained that following the divorce, his mother

²¹ AF, 'Interview with a Student', 22 September 2024.

²² AF, 'Interview with a Student'.

²³ BA, 'Interview with a Student', 27 September 2024.

²⁴ Mrs. AR, 'Interview with the Homeroom Teacher'.

²⁵ SHU, 'Interview with a Student', 27 September 2024.

²⁶ Mrs. AR, 'Interview with the Homeroom Teacher'.

²⁷ SW, 'Interview with a Student', 22 September 2024.

began working as a fitness instructor and took on various other jobs, which often drew derisive comments from neighbors. He himself was sometimes mistreated by his peers. On his Instagram account, he was frequently asked about his father's whereabouts, with some users mocking his father as being irresponsible. These experiences left SW feeling sad, ashamed, and mentally distressed, often questioning why his personal family matters became a topic of discussion on social media.²⁸

This account was confirmed by his homeroom teacher, Mrs. EE, who further explained that the family situation had taken a psychological toll on SW and affected his academic performance. In class, he often appeared sad, withdrawn, and emotionally distant. He seemed reluctant to socialize, lacked motivation to learn, and displayed signs of disengagement from school activities.²⁹

Furthermore, based on the researcher's observations, another student, NR, also experienced the effects of a broken home due to his parents' divorce. His parents' relationship had deteriorated following his mother's extramarital affair, which ultimately led his father to file for divorce. As with many cases, parental separation had a significant psychological impact on NR and negatively affected his academic performance. He told the researcher that he now lives with his father, but due to his father's demanding work schedule—being away from morning until night—they seldom spend time together. As a result, NR often feels bored at home and prefers to spend time with his friends.³⁰

When asked whether he had ever been involved in or affected by cyberbullying, NR admitted to frequently receiving posts or comments that subtly mocked his family situation. Although he tried to ignore these comments—especially from people he did not know—he acknowledged that he would respond if the negative remarks came from acquaintances on Facebook. For example, he had received comments referring to him as a child of parental infidelity or calling his mother derogatory names. Such remarks made him feel deeply saddened, ashamed, and even resentful toward his mother.³¹

Based on the findings described above, it can be affirmed that issues within broken home families significantly affect children's emotional, psychological, and behavioral well-being. Parental work-related busyness—as seen in the case of student AF—weakens the emotional bond between parents and children, reduces quality time together, and hinders effective communication within the family.³² As a result, children may lack positive family memories, experience diminished trust, feel unloved or emotionally neglected, struggle to develop coping skills, feel isolated, lose motivation to study, and become prone to problematic behavior.³³

²⁸ SW, 'Interview with a Student.'

²⁹ Mrs EE, 'Interview with Homeroom Teacher', 27 September 2024.

³⁰ NR, 'Interview with Homeroom Student', 22 September 2024.

³¹ NR, 'Interview with Homeroom Student'

³² Windy Sartika Lestari, 'Analisis Faktor-Faktor Penyebab Bullying Di Kalangan Peserta Didik (Studi Kasus Pada Siswa Smpn 2 Kota Tangerang Selatan)', *ANALISIS FAKTOR-FAKTOR PENYEBAB BULLYING DI KALANGAN PESERTA DIDIK Windy*, 3.2 (2016), pp. 147–57, doi:10.15408/sd.v3i2.4385.Permalink/DOI.

³³ Siti Adawiyah and Uus Kusnadi, 'Dampak Workaholic Parents Terhadap Perkembangan Moral Anak', *Trihayu: Jurnal Pendidikan Ke-SD-An*, 10.1 (2023), pp. 1–10, doi:https://doi.org/10.30738/trihayu.v10i1.14958. Khusnul Khotimah and Retno Wahyuningsih, 'Hubungan Antara Tingkat Kesibukan Orang Tua

Communication breakdowns within the family—as experienced by student BA—can stem from two main factors. First, parents may be too absorbed in their work responsibilities to engage in meaningful conversations or inquire about their children's daily activities. Second, poor communication styles—such as harsh language, anger, or emotionally charged interactions—can make children feel alienated, hurt, threatened, and devalued, leading them to believe that their presence is unwanted.³⁴ In contrast, healthy and open family communication fosters harmony in parent-child relationships, strengthens emotional bonds, encourages independence and maturity, builds self-confidence, and helps prevent conflicts within the household.³⁵

Parental egocentrism toward children may manifest in various ways: lack of attention, imposing personal will on the child, constantly blaming them for their actions, and demanding they do things they dislike.³⁶ As seen in the case of student SHU, such egocentric behavior can severely impact a child's mental and behavioral development. It may lead to increased irritability, reluctance to express opinions, difficulty making independent decisions, low self-confidence, deviant behavior, and even a desire to emulate others perceived as more powerful or respected.³⁷

In broken home situations involving divorce, one common underlying factor is financial instability. When a mother is left to support the family on her own, she often faces significant economic and social burdens. Ultimately, it is the children who suffer the most: they may feel unloved, emotionally neglected by both parents, stigmatized by neighbors, and experience low self-worth—all of which can impair their academic performance. This was the case for student SW. A similar situation occurs when divorce results from infidelity,³⁸ as in the case of student NR. The separation deprived him of affection and attention from both

Dan Kecenderungan Memilih Teman Sebaya Dalam Pengembangan Akhlak Siswa Madrasah Ibtidaiyah', *Cendekia*, 14.2 (2020), pp. 13–16, doi:10.30957/Cendekia.v14i2.640.Hubungan.

³⁴ Olga Gómez-Ortiz, Eva María Romera, and Rosario Ortega-Ruiz, "Parenting Styles and Bullying. The Mediating Role of Parental Psychological Aggression and Physical Punishment," *Child Abuse & Neglect* 51 (January 2016), pp. 132–43, <https://doi.org/10.1016/j.chiabu.2015.10.025>. Muhibuddin, 'Hambatan Dan Kegagalan Komunikasi Keluarga Antara Orang Tua Dan Anak (Komunikasi Efektif Dalam Perspektif Islam Dan Psikologi)', *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta*, 11.2 (2024), pp. 165–80, doi:DOI: <https://doi.org/10.54621/jn.v11i2.920>.

³⁵ Baharuddin, 'Pengaruh Komunikasi Orang Tua Terhadap Perilaku Anak Pada MIN I Lamno Desa Pante Keutapang Aceh Jaya', *Jurnal Al-Ijtima'iyah: Media Kajian Pengembangan Masyarakat Islam*, 5.1 (2019), pp. 105–23, doi:DOI: <http://dx.doi.org/10.22373/al-ijtima'iyah.v5i1.4207>. Saydina Maya Tanjung and others, 'Kuranganya Komunikasi Interpersonal Orang Tua Pada Anak Memicu Terjadinya Kenakalan Remaja Di Desa Pisang Pala Kecamatan Galang', *AL-BALAGH: Jurnal Komunikasi Islam*, 6.1 (2022), pp. 1–9, doi:DOI: 10.37064/ab.jki.v6i1.12632.

³⁶ Ismiati, 'Dampak Pola Asuh Toxic Parents Terhadap Perkembangan Self Esteem Remaja The Impact of Toxic Parents' Parenting Patterns on the Development of Adolescent Self-Esteem Dampak Pola Asuh Toxic Parents Terhadap Perkembangan Self Esteem Remaja', 13.1 (2024), pp. 1–14, doi:10.22373/Takumul. v13i1. 24781.

³⁷ Raúl Navarro et al., "Families, Parenting and Aggressive Preschoolers: A Scoping Review of Studies Examining Family Variables Related to Preschool Aggression," *International Journal of Environmental Research and Public Health* 19.23 (2022): 15556, <https://doi.org/10.3390/ijerph192315556>. Naurah Jinan and others, 'Review of Parenting Styles and Their Impact on The Adolescents' Self-Esteem', *International Journal of Academic Research in Progressive Education and Development*, 11.2 (2022), doi:10.6007/ijarped/v11-i2/12202.

³⁸ Menina Vilanova Syamsuri and Suksmi Yitnamurti, 'Perselingkuhan Dalam Sudut Pandang Psikiatri', *Jurnal Psikiatri Surabaya*, 6.1 (2017), pp. 50–57, doi:<https://doi.org/10.20473/jps.v6i1.19101>.

parents, particularly since his mother no longer lived with him. Consequently, NR often felt envious of friends with intact families, and he frequently experienced sadness, loneliness, and a lack of motivation to study.³⁹

The findings above also reveal that, amid their already vulnerable and distressing circumstances, children from broken home families often become victims of cyberbullying by those around them. All of the interviewed students reported experiencing such mistreatment: AF was mocked by a peer who called him “*anak jablay*” (a derogatory term implying promiscuity); BA received sarcastic comments; SHU was insulted and ridiculed by Instagram users; SW was scorned by neighbors and mocked over his absent father; and NR was labeled the child of parental infidelity, with his mother derogatorily referred to as immoral.

From the perspective of victim construction, such bullying stems from the negative stigma projected by others. These students are perceived as “unfortunate” or “lacking” individuals. This perceived vulnerability is then exploited by perpetrators to assert dominance or derive satisfaction from humiliating others.⁴⁰ In a healthy social environment, such behavior should never be tolerated. Children facing emotional or familial hardship require support and compassion to help them overcome their struggles—not further harm and ridicule. The absence of empathy and respect for cyberbullying victims can intensify their emotional distress, reinforce feelings of worthlessness, and trap them within damaging social stigma.⁴¹

The cyberbullying experienced by the students in this study originated from their interactions with people in their immediate social environment. Perpetrators typically persist in their bullying behavior until the victim reacts in a way that satisfies their intent—such as showing fear, anxiety, psychological distress, helplessness, or other signs of vulnerability.⁴² This dynamic was evident in the case of student SW. However, other students—such as BA and SHU—exhibited resistance when bullied, even retaliating against the perpetrators. This indicates a degree of resilience and an ability to defend themselves against painful experiences, although they still struggle to regulate their emotional responses when hurt.

In situations of adversity, some individuals manage to endure and recover, while others may not. The findings of this study suggest that students from broken home families generally face significant difficulty in overcoming the negative stigma and persistent criticism from cyberbullying perpetrators. Nevertheless, a few students—namely AF and NR—demonstrated the ability to reduce their emotional and psychological distress and recover from disappointment by engaging in positive activities such as confiding in friends,

³⁹ Mrs. AR, ‘Interview with Homeroom Teacher’.

⁴⁰ Robert Thornberg dan Hanna Delby, ‘How Do Secondary School Students Explain Bullying?’, *Educational Research*, Vol. 61, N (2019), pp. 148–49. Jaana Juvonen, Sandra Graham, and ..., ‘Bullying in Schools: The Power of Bullies and the Plight of Victims,’ *Annual Review of Psychology* 65.1 (January 3, 2014), pp. 159–85, <https://doi.org/10.1146/annurev-psych-010213-115030>.

⁴¹ Delby, ‘How Do Secondary School Students Explain Bullying?’. S. Tordjman, ‘School Bullying and Group Violence: How to Occupy a Place in the Group by Exclusion,’ *L'Encéphale* 48 (September 2022), pp. 19–29, <https://doi.org/10.1016/j.encep.2022.08.002>.

⁴² Hesti Andriyani, Idham Irwansyah Idrus, and Firdaus W Suhaeb, ‘Fenomena Perilaku Bullying Di Lingkungan Pendidikan’, *Jurnal Ilmiah Profesi Pendidikan*, 9.2 (2024), pp. 1298–1303, doi:10.29303/jipp.v9i2.2176.

spending time outdoors, or simply ignoring the negativity. These coping strategies reflect a healthy sense of self-worth, confidence, and the presence of supportive relationships.⁴³

2. Therapeutic Spiritual Communication Stimulus for Students Involved in Cyberbullying

Based on the research data, all students from broken home backgrounds had experienced bullying—either by peers or individuals within their social environment. According to Mr. M, an Islamic education teacher, these students require guidance and emotional support to recover psychologically, endure their distressing circumstances, and correct harmful behaviors. For students who were victims of cyberbullying, Islamic education teachers provided spiritual messages as therapeutic stimuli, emphasizing the cultivation of positive thinking, finding meaning in adversity, and exercising patience.⁴⁴

Regarding positive thinking, students were encouraged to believe that the hardships of coming from a broken home are part of Allah's divine plan to elevate their character and improve their future. They were reminded that these challenges serve to strengthen their mental resilience, instill perseverance and courage in facing life's difficulties, and foster humility, wisdom, and empathy. With these qualities, students were taught to envision a future marked by success and personal growth.⁴⁵

Regarding the attitude of patience in the face of mistreatment by others, Mrs. E., an Islamic education teacher, emphasized that negative judgments or harsh words from others do not necessarily reflect the truth about a student's character or worth. She reminded students that they are the ones who truly understand their own conditions and what is best for their lives. Therefore, they should not allow other people's negative perceptions to define their self-image. Instead, the most constructive response is to continue striving to become competent and valuable individuals by engaging in positive and meaningful activities.⁴⁶

From the perspective of the psychology of religion, such spiritual messaging aligns with real-life experiences, as illustrated in the following hadith:

عَنْ أَبِي مَسْعُودٍ عُبَيْدَةَ بْنِ عَمْرٍو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نُحَامِلُ عَلَى ظُهُورِنَا فَجَاءَ رَجُلٌ فَتَصَدَّقَ بِشَيْءٍ كَثِيرٍ، فَقَالُوا: مُرَاءٍ، وَجَاءَ رَجُلٌ آخَرُ فَتَصَدَّقَ بِصَاعٍ، فَقَالُوا: إِنَّ اللَّهَ لَغَنِيٌّ عَنْ صَاعٍ هَذَا، فَنَزَلَتْ: الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ. الْآيَةُ. متفق عليه⁴⁷

Abu Mas'ud (Uqbah) bin 'Amr Al-Anshari (may Allah be pleased with him) narrated: When the verse encouraging charity was revealed, we—the Companions—began carrying our donations on our backs. Some brought generous amounts, and the hypocrites remarked, "They are not sincere—they just want to be praised." Others brought only a small amount, a single sha' (approximately four pounds), and the hypocrites said, "Allah does not need this person's charity." In response, Allah

⁴³ Antonio Fernández-Castillo, Helena Chacón-López, and María J. Fernández-Prados, 'Self-Esteem and Resilience in Students of Teaching: Evolution Associated with Academic Progress', *Education Research International*, 2022 (2022), doi:10.1155/2022/4854332.

⁴⁴ Mr M, 'Interview with Islamic Education Teacher' 3 Oktober 2024.

⁴⁵ Mr M, 'Interview with Islamic Education Teacher' .

⁴⁶ Mrs E, 'Interview with Islamic Education Teacher' 3 October 2024 .

⁴⁷ Abu Zakaria Muhyiddin an-Nawawi, *Riyadh As-Shalihin* (Darul Fikri, 2023).

revealed the verse: “(They are) those who mock the believers who give freely in charity and those who can find nothing to give except their effort.” (Reported by al-Bukhārī and Muslim).

The spiritual stimulus encouraging patience is not intended to make students passive or resigned in the face of bullying. Rather, it refers to a mindful and composed response to cyberbullying—choosing to remain calm, refraining from anger, hatred, or the urge to retaliate. Patience serves as a form of inner protection, shielding students from the emotional damage of cyberbullying, clearing the mind, and preventing them from engaging in similarly harmful behavior. In this way, patience becomes a powerful tool for navigating life's challenges, as emphasized by Allah (SWT) in *Surah al-Baqarah* (2:45). Within this context, the students' expression of patience included setting boundaries in their interactions with perpetrators and seeking healthier social environments.⁴⁸

Moreover, it was found that some students were not only victims but also perpetrators of cyberbullying. This typically occurred due to a lack of emotional regulation and self-control, leading them to retaliate by bullying others. In response, Islamic education teachers provided them with the following spiritual messages:

First, the message of maintaining the quality of relationships with others. Islamic education teacher Mrs. E, emphasized to the students—particularly AF, BA, and SHU—the importance of upholding spiritual and moral values when interacting with others on social media. These values include empathy, sincerity, love and compassion, the willingness to forgive, and sensitivity to others' feelings. Conversely, students were encouraged to avoid attitudes such as selfishness, arrogance, vengefulness, envy, condescension, hatred, suspicion, and hostility. Practicing these values is intended to foster positive communication and prevent social stigma and conflict in online interactions.⁴⁹

According to Mrs. E, she had provided practical guidance by showing examples of appropriate and meaningful posts that students could share on their social media accounts—especially to SHU, who was known for posting provocative and offensive content. In the case of AF, who frequently received mocking and abusive comments from other users, she advised him on how to respond with courtesy and emotional restraint.

Second, the message concerning life principles. Islamic education teacher Mrs. H taught students that every good or bad action inevitably brings consequences. Therefore, they must be mindful of their behavior and speech when interacting with others. This message was often conveyed through discussions with students. According to Mrs. H, she also provided practical examples of how to respond to negative comments. For instance, in the case of student BA—who felt offended by a sarcastic remark from a peer—she advised him to reply in a polite and composed manner. Meanwhile, student SHU, who had previously posted provocative and offensive content on social media, was instructed to delete the posts and refrain from responding to any negative comments directed at him.⁵⁰

In addition, Mrs. H. instilled another core principle: that words and actions carry energy. Positive words and actions can generate strength, motivation, and happiness—not

⁴⁸ Aunillah Reza Pratama and Wildan Hidayat, 'Fenomena Bullying Perspektif Hadits'.

⁴⁹ Mrs E, 'Interview with Islamic Education Teacher'.

⁵⁰ Mrs. H, 'Interview with Islamic Education Teacher', 3 October 2024.

only for the individual but also for those around them. Conversely, negative expressions or behaviors can cause sadness, resentment, hatred, and emotional fatigue, affecting both the person involved and others. Often, those who experience mistreatment are driven by a desire to retaliate with similarly harmful behavior.⁵¹

Third, the message of repentance—encouraging students to abandon sinful or wrongful behavior and make a firm commitment not to repeat it. This message was delivered by Islamic education teacher Mr. F, who advised students to cease all forms of cyberbullying. He emphasized that the negative consequences of sinful acts cannot simply be erased; such effects may linger and continue to influence students' thoughts, emotions, and mental well-being. According to him, true repentance involves not only ceasing the behavior but also seeking forgiveness from those who were insulted, mocked, or humiliated. This message was particularly directed toward students AF, BA, and SHU.⁵²

Fourth, the message of positive thinking—encouraging students to interpret life events from a constructive rather than a destructive perspective. Islamic education teacher Mr. M urged students AF, BA, SHU, SW, and NR to maintain a positive mindset in facing life's challenges. He encouraged them to believe that any hardship they experience is part of Allah's way of shaping them into strong, mature, and resilient individuals. They were also reminded that every difficulty comes with a solution and a hidden wisdom. Mr. M consistently told his students that anyone could experience what they were going through, and therefore, they should never lose hope or give up. Instead, they should strive to prove that, despite their struggles, they are strong, capable, and admirable young individuals.⁵³

Based on the findings above, it is evident that maintaining spiritual and moral values in interpersonal interactions—particularly on social media—is essential. These values are reflected through qualities and behaviors such as love and compassion for others, care, empathy, humility, forgiveness, and respect.⁵⁴ In the context of cyberbullying, students must be guided to internalize and cultivate these spiritual and moral principles. The absence of such values can lead to moral decline, often manifesting in an inability to respect others, lack of empathy, unwillingness to sacrifice, selfishness, and emotional volatility.⁵⁵ When confronted with bullying, individuals with low moral integrity are typically unable to process or overcome it constructively; instead, they tend to retaliate by engaging in bullying themselves.⁵⁶ This was the case with students AF and BA.

The life principles instilled by Islamic education teachers were rooted in the words of Allah (SWT):

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

⁵¹ Mrs. H, 'Interview with Islamic Education Teacher'.

⁵² Mr. F, 'Interview with Islamic Education Teacher', 3 October 2024.

⁵³ Mr. M, 'Interview with Islamic Education Teacher', 2024.

⁵⁴ Arif Adi Setiawan, 'Pengembangan Terapi Holistic Nursing Berbasis Islamic Spiritual Practice Dalam Mengurangi Kecemasan Pada Klien Dengan Acute Coronary Syndrome', in *Proceeding Seminar Ilmiah Keperawatan 3rd Adult Nursing Practice: Using Evidence in Care "Holistic Nursing in Emergency and Disaster: Issue and Future* (Fakultas Kedokteran Universitas Diponegoro, 2015).

⁵⁵ Ah. Yusuf, *Kebutuhan Spiritual; Konsep Dan Aplikasi Dalam Asuhan Keperawatan* (Wacana Media, 2017), p. 60.

⁵⁶ Hanum Hasmarlin and Hirmaningsih Hirmaningsih, 'Self-Compassion Dan Regulasi Emosi Pada Remaja', *Jurnal Psikologi*, 15.2 (2019), p. 148, doi:10.24014/jp.v15i2.7740.

The meaning: (*And said*), "If you do good, you do good for yourselves; and if you do evil, (you do it) to yourselves."

The verse above teaches that those who do good will receive goodness in return, while those who commit wrongdoing will inevitably face its negative consequences.⁵⁷ Cyberbullying is a harmful behavior whose adverse effects impact not only the victims but also the perpetrators. For victims, the psychological consequences of cyberbullying include mental pressure, stress, depression, fear, anxiety, a sense of threat,⁵⁸ trauma, and, in extreme cases, suicidal tendencies. Emotionally, victims may experience shame, frustration, anger, loss of motivation, and social withdrawal. These negative effects can intensify in the absence of mental resilience or support from those around them.⁵⁹

As for the perpetrators, cyberbullying often leads to feelings of guilt, anxiety, restlessness, and regret. When such behavior becomes habitual, perpetrators may begin to normalize it, perceiving their harmful actions as acceptable. As a result, they gradually lose awareness of core ethical values in social interaction, such as empathy, compassion, sincerity, and mutual respect.⁶⁰ If left unchecked, the perpetrator may grow into an emotionally unstable individual, increasingly isolated, socially rejected, and incapable of forming healthy relationships.⁶¹

To address the psychological impact of cyberbullying on its perpetrators, the message of repentance (*taubah*) is highly relevant. The process of repentance—which involves sincere remorse for one's wrongdoing and a return to obedience to Allah (SWT)—serves as a form of spiritual therapy for a disturbed or troubled soul. Through repentance, a person consciously leaves behind a dark past and replaces it with constructive and virtuous actions.⁶² This process helps reframe one's view of life, freeing the individual from painful memories and feelings of guilt. It also fosters a renewed sense of hope, optimism, and self-worth, while increasing self-confidence and overall satisfaction with oneself.⁶³

Positive thinking, which is closely linked to optimism, involves focusing on the good in situations and expecting favorable outcomes in the future. Optimism is a core element of

⁵⁷ M. Quraish Shihab, *Tafsir Al-Mishbah; Pesan Kesan Dan Keserasian Al-Quran*, Jilid 8 (Lentera Hati, 2013). Wahbah Az-Zuhaili, *at-Tafsîr al-Wajîz 'ala Hamisy al-Qur'ân al-'Azhîm*, (Beirût: Dâr al-Fikr, 1996), p. 517.

⁵⁸ Annisah Rachmayanti dan Yuli Candrasari, 'Perilaku Cyberbullying Di Instagram', *Linimasa: Jurnal Ilmu Komunikasi*, 5.1 (2022), pp. 1–12, doi:<https://doi.org/10.23969/linimasa.v5i1.4291>. Hafifa Zuhra Sanusi and Mohamad Syahriar Sugandi, 'Peran Komunikasi Keluarga Dalam Perilaku Cyberbullying Pada Remaja', *Ettisal: Journal of Communication*, 5.2 (2020), pp. 273–89, doi:<http://dx.doi.org/10.21111/ejoc.v5i2.4440>.

⁵⁹ Natasya Pazha Denanda and others, 'PRAKTIK SOSIAL CYBER BULLYING', *Jurnal Analisa Sosiologi*, 10.(Edisi Khusus) (2021), pp. 76–94. Triantoro Safaria and Irfani Rizal, 'Extraversion, Secure Attachment, Dan Perilaku Cyberbullying', *Jurnal Psikologi Sosial*, 17.02 (2019), pp. 96–103, doi:10.7454/jps.2019.13.

⁶⁰ Devasari, Arwinda Diniati, and Azizah Isnaini Istiqomah, 'Cyberbullying Pada Aplikasi Media Sosial Tiktok'.

⁶¹ Anshori et al., 'Fenomena Cyberbullying Dalam Kehidupan Remaja', *ABDIMAS (Jurnal Pengabdian Kepada Masyarakat)*, 4.1 (2022). Safira Debby Quisthosa Purnomo and Abdul Hakim Zakkiy Fasya, 'Gambaran Kejadian Cyberbullying Pada Remaja Cyberbullying Among Teenagers', *Jurnal Ilmu Kesehatan*, 6.2 (2022), pp. 333–38, doi:<http://dx.doi.org/10.33757/jik.v6i2.564>.

⁶² Sayid Quthub, *Tafsir Fi Zhilal Al-Qur'an* (Dar asy-Syuruq, 1992), p. 426. Shihab, *Tafsir Al-Mishbah; Pesan Kesan Dan Keserasian Al-Quran*.

⁶³ Muḥammad 'Utsmân Najâti, *Al-Qur'ân wa 'Ilm an-Nafs ...*, h. 477. Muḥammad bin Abi Bakr ibn al-Qayyim al-Jauziyyah, *ath-Thibb an-Nabawî*, Beirût: al-Maktabah ats-Tsaqafiyyah, t.th., h. 305.

positive emotion that can enhance mood, reduce stress, and support both mental and physical health.⁶⁴ For students from broken home backgrounds, maintaining a positive mindset is especially important, as it can boost motivation, creativity, and enthusiasm for life.⁶⁵ It also helps counteract negative emotional states such as anxiety, restlessness, stress, low happiness, and life dissatisfaction.⁶⁶ In the context of cyberbullying, the practical application of positive thinking involves the belief that everyone has the potential to change for the better. When confronted with someone's wrongdoing, the appropriate response is not condemnation but offering wise and constructive reminders.⁶⁷

The researcher's observations revealed significant changes in the students' awareness, attitudes, and behaviors. After receiving therapeutic spiritual stimuli, the students appeared more enthusiastic about life, demonstrated acceptance of their personal circumstances, showed improved emotional regulation, and regained motivation to learn. These shifts in mindset reflect the effectiveness of instilling core life principles—such as positive thinking, repentance, and patience—which collectively enhanced their spirit, motivation, and resilience in facing life's challenges.⁶⁸

C. Conclusion

Broken home family conditions have a negative impact on children's emotional, psychological, and mental resilience and are identified as one of the contributing factors to their involvement in cyberbullying, both as victims and perpetrators. Islamic education teachers at SMP Al Fattah have provided guidance and support to help students cope with emotional and psychological distress and endure the difficult circumstances they face. This support was delivered through the stimulus of spiritual messages such as patience, life principles, repentance, and positive thinking. These messages contributed significantly to changes in students' attitudes, emotional stability, behavior, and moral development. This study recommends that Qur'an-based therapeutic spiritual communication be implemented by Islamic education teachers in other institutions to assist students in dealing with the challenges of broken home environments. The study is limited by its reliance on descriptive analysis and a small data set. Therefore, further research is needed to explore new approaches to religious-based interventions on a broader scale. Educational institutions should also seek more effective strategies to address the impacts of broken home family problems on students.

⁶⁴ Farzana Parveen, et al, 'Optimism as Predictor of Psychological Well Being among Adolescents', *International Journal of Indian Psychology*, 3.4 (2016), p. 12-21. doi:10.25215/0304.154.

⁶⁵ Anne Kathryn Soutter, Billy O'Steen, and Alison Gilmore, 'The Student Well-Being Model: A Conceptual Framework for the Development of Student Well-Being Indicators', *International Journal of Adolescence and Youth*, 19.4 (2014), pp. 496–520, doi:10.1080/02673843.2012.754362.

⁶⁶ Ahmad Rusydi, 'Husn al-Zhan: Konsep Berfikir Positif dalam Perspektif Psikologi Islam dan Manfaatnya Bagi Kesehatan Mental', *Proyeksi*, 7.1 (2012), p. 5, DOI: <http://dx.doi.org/10.30659/jp.7.1.1-31>. Hardiyanti Rahmah, 'Konsep Berfikir Positif (Husnuzhon) dalam Meningkatkan Kemampuan Self Healing', *Al-Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 15.2 (2021), p. 118-126, DOI: <http://dx.doi.org/10.35931/aq.v15i2.732>.

⁶⁷ Muhammad 'Utsmân Najâtî, *Al-Qur'ân Wa 'Ilm an-Nafs*. (Dâr asy-Syurûq, 1992), p. 330.

⁶⁸ Hardiyanti Rahmah, 'Konsep Berfikir Positif (Husnuzhon) dalam Meningkatkan Kemampuan Self Healing'. Farzana Parveen, et al. 'Optimism as Predictor of Psychological Well Being among Adolescents'.

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