

Reconstruction of Islamic Religious Education as a Cyberbullying Solution for Student

Muntaha^{1*}, Pinastika Prajna Paramita²,

¹STIKES Widyagama Husada Malang

²Universitas Islam Malang

Article History:

Received: Dec 03, 2022

Revised: Dec 11, 2022

Accepted: Dec 18, 2022

Published: Feb 28, 2023

Keywords:

Cyberbullying, Reconstruction of Islamic Religious Education (IRE)

*Correspondence Address:

muntaha@widyagamahusada.ac.id

Abstract: *This study aims to find solutions to the problem of cyberbullying in students through Islamic Religious Education (IRE). The approach used is content analysis. In contrast, the data analysis technique uses an interactive analysis model. The results of the study indicate that the current Islamic Religious Education (IRE) needs to be reconstructed in several aspects, including theological, philosophical, substantive aspects, methodologies, and learning systems, so that the Rahmah Lil Alamin religion of Islam is not accepted as it is, but is understood intelligently and contextual so that it is functional with the dynamics of the times. In this case, Islamic Religious Education (IRE) can solve cyberbullying behavior in increasingly familiar students with the technology. The reconstructions offered are; 1) theologically, philosophically, and substantively that the objectives, directions, materials, and characteristics of the Islamic Religious Education (IRE) curriculum are accepted as being religious, then the IRE materials become contextual, and the curriculum becomes integrated with other materials. 2) Methodologically, Islamic religious education needs to be reconstructed from a material-centered, normative, and doctrinal learning model of Islamic Religious Education into an integrated learning model.*

INTRODUCTION

Global cyberbullying cases continue to show an increasing and worrying trend, as reported by several institutions, including SEJIWA, UNICEF, and APKI, that 45 percent of 2,777 young people aged 14-24 years have experienced cyberbullying as victims or perpetrators. According to KPAI 2016-2020 data, in Indonesia, cases of bullying in schools accepted by KPAI have increased from 2019, from 46 cases in 2019 to 76 cases in 2020. Among them, some commit suicide

The impact it causes is hazardous and cannot be taken lightly. Indeed, no injuries immediately look like violence like ordinary bullying, but they will affect

because they are not strong enough to face blasphemy and constant ridicule.

Cyberbullying is bullying using digital technology. This can happen on social media, chat platforms, gaming platforms, and mobile phones. *Think Before Text* explains, cyberbullying is an aggressive and purposeful behavior carried out by a group or individual, using electronic media, repeatedly from time to time, against someone who is considered not easy to fight against the action (Agbai et al., 2021).

mental health. The effect is long-term and can lead to suicide (Rukmi & Lisnawati, 2020). Agbai et al (2021) further explain that cyberbullying is a repetitive behavior

intended to scare, anger, or embarrass those targeted. Examples include:

1. Spreading lies about someone or posting embarrassing photos about someone on social media
2. Sending hurtful messages or threats via chat platforms, writing hurtful words in the comments on social media, or posting something embarrassing/hurtful
3. They are impersonating or impersonating someone (e.g., with a fake account or logging in through someone's account) and sending malicious messages to others on their behalf.
4. Trolling - sending threatening or annoying messages on social networks, chat rooms, or online games
5. Exclude, exclude children from online games, activities, or friendship groups
6. Setting up/creating a site or group (group chat, room chat) that contains hate about someone or spreads hatred against someone.
7. Incite children or other youth to embarrass someone
8. Vote for or against someone in a harassing poll
9. Creating fake accounts, hijacking, or stealing online identities to embarrass someone or cause problems using their name
10. It is forcing children to send erotic images or engage in sexual conversation.

Direct or face-to-face bullying and cyberbullying can often occur together. However, cyberbullying leaves a digital footprint – a record or record that can be useful and provide evidence when helping to stop this misbehavior.

Religious education, which has a very strategic role in providing awareness of the potential of religious nature, growing, managing, and forming morals, must be

On the other hand, Islamic Religious Education (IRE), which should be a solution in social and global ethics, including cyberbullying, has not yet been able to provide a fundamental influence on students. Its failure can be seen from the following indicators: *first*, the culture of dishonesty and disrespect for children to parents and teachers; *second*, the increase in violence or fights among teenagers and students; *third*, the widespread use of drugs and alcohol among students and youth; *fourth*, decreased enthusiasm for learning, work ethic, and discipline; *fifth*, cultivate the values of materialism and hedonism in adolescents and students (Muhaimin, 2006); *sixth*, the permissive culture of permissive; *sevent*, promiscuity between adolescents and students; *eighth*, the fact that students after studying for 12 years are generally not able to read the Qur'an well, do not pray in an orderly manner, and do not fast in the month of Ramadan, and students who get high scores in religious education subjects do not show obedience in carrying out religious teachings (Zuly Qodir, 2014)

From these problems, the question arises to what extent the role and contribution of IRE in providing solutions to cyberbullying behavior among students. However, the development variables of these problems are very varied and complex, often directly or indirectly with the failure of Islamic religious education both at school and outside of the IRE. These questions are normal and legitimate considering the estuaries of these various problems impact an ethical and moral crisis, while the main task of Islamic religious education is to form students who have noble morality and character (Tobroni, 2010b).

further improved in quality and relevance. Azizy postulates that Islamic religious education must refer to the cultivation of Islamic values, and it is not justified to

forget about social ethics or social morality. namely in the context of a successful life (*Hashanah*) in the world for students who will then be able to produce goodness (*Hashanah*) in the hereafter (Muhammad, 2014). Religious education in formal institutions (schools and universities) must be reconstructed to function and play an influential role, namely building morals and ethics. This article will discuss the first two things, Islamic religious education thinking about cyberbullying, and second, the reconstruction of Islamic religious education as a solution to cyberbullying behavior.

METHOD

The research approach used in this research is descriptive qualitative research with content analysis method. Content analysis was carried out to analyze the content of IRE regarding the problem of cyberbullying, then the current content of IRE was reconstructed so that it could be a solution to this problem. In addition to analyzing the content of IRE, a literature study related to cyberbullying was also carried out. The validity of the data obtained was carried out through triangulation of sources and focus group discussions. The data analysis technique used is an interactive analysis model. The analysis is continued by drawing conclusions based on the themes that are the focus of exploration

RESULT AND DISCUSSION

A. Study of Islamic Education on Cyberbullying

Islamic education has a huge role in solving problems of norms and ethics, including cyberbullying, because in Islamic education, humanizing humans to realize a culture of humanity is the main thing. Madjid (2006) said that Islamic religious education contains two dimensions of human life: cultivating a sense of piety to *Allah SWT* and developing a sense of humanity to others. The sense of devotion

to God then develops with experiencing the majesty and greatness of God through attention to the universe and everything in it and the surrounding environment. Meanwhile, the human dimension is a natural form applied in daily behavior and character to give birth to nobility (*Akhlakul Karimah*) (Fadjar, 1999).

Islamic Religious Education thoughts on cyberbullying include 1) *Sillaturahiem*, 2) *Husnudz-dzon*, 3) *Tasamuh*. 4) *Ta'aruf*, *Tafahum*, dan *Ta'awun*. 5) *'Afw* (Tobroni; Asyraf, 2011). Abdullah Nashih 'Ulwan (2012) added 6) *Takwa*. 7) Brotherhood. 8) Affection; 9) *Itsar* (put others first); 10) Forgiving others; 11) courage; 12) *Nazdofah* (Mukhibat, 2012). According to Mawardi (Mawardi, 2015), these thoughts can be grouped into *hablun minallah*, *hablun minannas*, *hablun minannafsi* dan *hablun minal-'alam*.

Cyberbullying in Islam can be explored in more depth concerning efforts to maintain oral. This is emphasized in its urgency in the primary sources of Islamic law, namely the Qur'an, As-Sunnah, Ijma', and Qiyas. The Qur'an gives hints about cyberbullying including, QS: Al-Hujurat:11, explaining the prohibition of criticizing and belittling others by giving bad nicknames and can make other people feel ashamed and angry, QS: Al-Humazah:1, about the prohibition of criticizing and cursing, QS: At-Taubah: 79, about the behavior of hypocrites who criticize, criticize, and insult others even though that person does the right thing, QS: Al-Ahzab: 58, about the behavior of hurting others by. If He did not sin, those people had sinned. Furthermore, QS: Al-An'am:10, about the reward that Allah SWT will give to people who like to make fun of or ridicule others will be rewarded by Allah with a recompense or punishment that is commensurate (Shihab, 2005). The description of the verses of the Qur'an above proves that Allah has arranged related acts of bullying in his holy book as a guide for Muslims.

In the Hadith of cyberbullying contained in the Hadith narrated by Bukhari from Abdullah bin Umar, and Abu Daud from Abu Hurairah, the Messenger of *Allah* forbade backbiting, looking for the disgrace of his brother, and complicating his brother's affairs (Fatwa Majelis Ulama Indonesia Nomor: 24 Tahun 2017 Tentang Hukum Dan Pedoman Bermuamalah Melalui Media Sosial, 2017).

Whereas in *qiyas*, the importance of good social media and control of your mouth will protect from hurtful speech, the urgency can be traced from the rule that as a source of Islamic law, which is based on a measure that comes from the human mind to compare things that are not contained in the Al-Qur'an. - the Qur'an and As-Sunnah with things that have the same reasons and have been regulated in the sources of Islamic law. In this case, cyberbullying, which is carried out by criticizing, making fun of, mocking with negative connotations that can harm the victim, is included in the category of unjust acts, which in Islam is vehemently opposed it is a sinful act. It is unlawful to be done by Muslims because it can cause enmity between them (humans) (Fitri & Putri, 2021).

Apart from the Main Source of Islamic Teachings, the urgency of understanding the students was also emphasized by the scholars, including 1) Imam al-Qurtubi in explaining backbiting as part of cyberbullying, which is like eating the flesh of his dead brother because the dead cannot know that the meat is eaten by others, as when he lived not knowing people were gossiping about him; 2) Imam Nawawi when giving a *syarah* about Hadith, the behavior of rushing to spread any news that comes to him. According to him, the meaning of this Hadith. Hadith is a warning from conveying every information that a person hears because usually, he hears real and false news, so if he conveys everything he hears, it means he has lied because he conveyed something that did not happen.

Although Islam also provides exceptions for the permissibility of cyberbullying, which is confirmed from the opinion of Imam Nawawi, who allows swearing and telling disgrace because of a goal that is considered correct in the view of Islamic *Shari'a*, provided that this goal will not be fulfilled if swearing and telling disgrace is not carried out. These objectives are categorized into six types: *First, At-tazhallum*, namely complaints of injustice that befell, the wronged person may mention someone's injustice against himself and complain to law enforcement officials and parties who have the competence and capacity (*qudrah*) to awaken the wrongdoers. *Second, al-isti'annah*, which is asking for help, to change the evil and return the actions of disobedient people to the truth, such as saying to people who are expected to be able to eliminate evil: "So and so have done this (a bad deed). Prevent him." *Third, Al-Istifta'*, which is asking for a *fatwa*, asking for a *fatwa* and advice. like the words of a requester for advice to the *mufti* (giver of *fatwa*): "I was wronged by my father or brother, or husband..." *Fourth, at-tahdzir*, namely warning, reminding Muslims of evil deeds, and giving advice to them. *Fifth*, people who show ungodliness and immoral behavior. *Sixth*, give a particular nickname to someone. If someone is already known by certain nicknames such as *al-A'ma* (the blind), *al-a'sham* (the mute), then that is okay. However, it is forbidden to mention a nickname if it is to show weakness (An-Nawawi, 1999).

Thus, students' understanding that cyberbullying is a verbal act that is carried out using social media, and has legal and religious implications, can provide behavioral changes in how to use social media wisely and adequately to avoid the snares of state law and the law of *Allah SWT*. Moreover, be a controller of words to others without hurting his heart, be more careful in saying.

B. Reconstruction of Islamic Religious Education as a Solution to the Problems of Social Ethics, Ummah Brotherhood, and Global Ethics

Problems in education and religion that continue to develop require new paradigms, new theories, and new methods to replace old paradigms, theories, and methods that may not be relevant or functional anymore to solve new, more complex, and qualitative problems. On this basis, it is necessary to renew thoughts, studies, and research on Islamic education to carry out reconstruction starting from its theological, philosophical, substantive aspects, methodologies, and learning systems. The hope is that the implementation of religious education can take place effectively. The following is the Reconstruction of Islamic Religious Education as a solution to the problems of social ethics, *ummah* brotherhood, and global ethics.

a. Rekonstruksi Teologis dan Filosofis.

Tobroni (2008) explained that Islamic Religious Education at the Theological and Philosophical levels need to be reconstructed in five ways, namely:

First, the pattern of religious thought that has been theocentric has made religious education less attractive and less functional. This understanding needs to be reconstructed into a theo-anthropocentric where religion is understood as a guide (*hudan*) of God for human life. With the theo-anthropocentric paradigm, the central theme in PAI is that humans and their lives are illuminated by divine light (Tobroni, 2008; Tobroni dkk, 2018).

Second, the discourse on God. The concept of God in the Qur'an can be understood in two terms *illah* and *rabb*. The word *ilah*, defined as *al-Ilah* and assembled into *Allah*, means an unreachable, mysterious, personal and irreplaceable God. While the word *rabb* is a picture of God who says, does, and is close to His servants. IRE needs to reconstruct the discourse about God from prioritizing the

concept of God as *illah* to *Allah* as *Rabb* (Tobroni, 2008).

Fourth, the ideal human being in the IRE curriculum has been described as *khalifatullah* (representative of *Allah*) and '*abdullah* (servant of Allah). The concept of *khalifatullah* is not quite right because the concept of *Allah* is very personal and cannot be represented. It is God's role as *rabb* that humans can replace. *Khalifaturrabb* means, humans are substitutes for God in controlling the life of this world. *Allah*, in this case, the *rabb* is not only God to be feared and obeyed, but a substance to be admired and imitated. IRE needs to reconstruct the ideal human view from being *khalifatullah* to *khalifaturrabb* (Tobroni, 2010).

Fifth, the world view, so far the world is understood as total transience, the world and the desires of the world as a barrier to going to the essential so that trying to insult and leave the desire for the world is known as worldly mysticism. On the other hand, asceticism holds that this world is a reality, and the intensification of religious devotion is carried out in the passion of work as an image and statement of the chosen people. Islamic religious education needs to reconstruct a world view from mysticism to world asceticism (Tobroni, 2010)

Sixth, the basis of education, Islamic education in Indonesia is based on Pancasila and the 1945 Constitution. This basis contains values that are undoubtedly ideal and noble, but the values contained in Pancasila and the 1945 Constitution are no longer practical. Because of the trauma of history. For this reason, there needs to be a basis for alternative Islamic education that can be accepted and felt its influence effectively, namely the concept of civil society (Nata, 2008).

b. Substantive Aspect Reconstruction.

The substantive aspect in question is the content and material of the IRE curriculum, which includes the Formal Curriculum and the Hidden Curriculum. More Tobroni

(Tobroni, 2010a; Tobroni dkk, 2018) explain that;

First, the purpose of the IRE curriculum should not aim to form students who are religious experts or "having religion" but to become people who are pious or "being religious." According to Muhaimin (2013), to form this character, one needs to create a religious atmosphere. Religiosity is not synonymous with religion (Muhaimin, 2009) because religious activities occur when a person performs rituals (worship) and other activities driven by supernatural powers. Creating a religious atmosphere means creating an atmosphere or climate of religious life. In the context of Islamic religious education in schools, it means the creation of an atmosphere or climate of Islamic religious life whose impact is the development of a view of life that breathes or is imbued with the teachings and values of the Islamic religion, which is manifested in the life attitudes and life skills of the school members.

The second, the curriculum direction. Transactional religious patterns must be changed into ethical calling patterns or doing good deeds to manifest gratitude to Allah.

Third, Curriculum Material. The main content of the IRE material needs to be reconstructed from normative and historical

Islamic scholarship to the dimensions of life (Tobroni, 2010). The fact shows that there is still several knowledge imparted in higher education that is no longer relevant to the community's needs so that education contributes to the creation of educated unemployment (Nata, 2008). Fourth, the nature of the curriculum. The different nature of the IRE curriculum that has existed so far needs to be reconstructed into an integrated IRE, which has interconnection with other subjects and life issues (Tobroni, 2010). Islamizes or spiritualizes general knowledge (Nata, 2016). According to Muhaimin (2009), Interconnection of IRE with other subjects is a necessity (Noor, 2014), where IRE is the core, so that study materials are contained in other subjects, for example, Citizenship Education, Language, Mathematics, Natural Sciences, Social Sciences, Cultural Arts, Physical Education, Sports and Health, Skills, Local content and self-development besides having to develop the quality of IQ, EQ, CQ, and SQ must also be inspired by Islamic teachings and values (IRE). Therefore, the IRE curriculum needs to be reconstructed from a partial IRE to an integrated IRE (Muhaimin, 2011, 2013). The interconnection model between Islamic religious education and other subjects is described as follows:

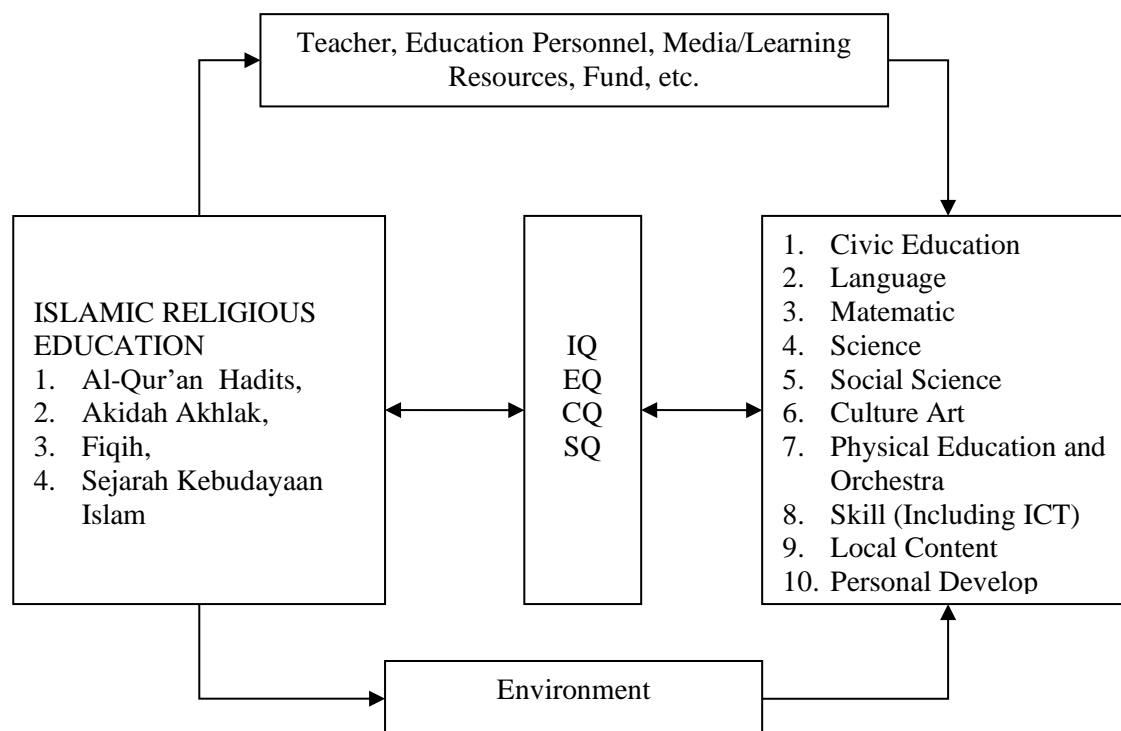


Figure 1. IRE interconnection model with other subjects (Muhaimin, 2006)

c. Methodological Reconstruction,

Aspect

Criticisms of the implementation of Islamic religious education in schools are primarily based on aspects of IRE learning methodology, an orientation which is more normative, theoretical, and cognitive, aspects of teachers who are less able to integrate religious and non-religious subjects so that they have not been able to build and raise religious awareness of students. Teachers in the teaching and learning process play more roles as teachers and class managers. The treatment of students as students so that students are treated as objects. Moreover, evaluation of learning outcomes focuses on cognitive aspects. Therefore, the methodology of Islamic religious education needs to be reconstructed from a material-centered, normative, and doctrinal PAI learning model into an integrated learning model. (Tobroni, 2010). Nata (Nata, 2008) calls it Quantum Teaching. Teachers who act as teachers and managers are reconstructed into teachers as role models. The treatment of students as objects is reconstructed to

become students' subjects. Moreover, the evaluation of success that focuses on the cognitive aspect is reconstructed into a portfolio-based evaluation.

Therefore to solve problems of social ethics, a fraternity of the people, and global ethics, Islamic Religious Education should be reconstructed in all aspects, starting from aspects of theology, philosophy, methodology, substance, and it is necessary to involve all parties and make effective use of resources, no less important is the will from the rulers of this country.

CONCLUSION

Islamic values and teachings about Cyberbullying, which depart from individual ethics, have roots and sources from Islamic teachings. Therefore, there needs to be a straightening of understanding and meaning that Islamic Religious Education (IRE) is not just a matter of faith and *ubudiyyah*, namely the relationship with the creator but also the relationship with creatures, the relationship between humans and the environment. Teaching social ethics, global ethics, and *ummah*

brotherhood integrated into Islamic religious education is a must for Islamic religious educators in the right way and with clear directions.

Islamic Religious Education Needs to be reconstructed in theological, philosophical, substantive aspects, methodologies, and learning systems. Islam as a guide is not accepted as it is but is understood intelligently and contextually so that it is functional with the dynamics of the times. The Islamic Education curriculum's objectives, directions, materials, and characteristics are accepted as being religious, the IRE material becomes contextual, and the curriculum becomes integrated with other materials. The methodology of Islamic religious education needs to be reconstructed from a material-centered, normative, and doctrinal IRE learning model into an integrated learning model.

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