



## Countering Cyberbullying with Hadith: Actualizing Women's Social Ethical Values in the Digital Era

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### Abstract

This study aims to explore the actualization of women's social ethics contained in the hadith as a strategy to counter the phenomenon of cyberbullying and online harassment, which are increasingly rampant in the digital era. The study focuses on understanding the values of social ethics taught by the Prophet SAW, especially those related to respect for women, their rights, and behavioral guidelines in public and private spaces. The methodology used is a qualitative study with a descriptive-analytical approach, involving analysis of relevant hadith texts and literature reviews to understand the modern context. The study's findings indicate that hadiths discussing respect for women's honor can be actualized as a guide in designing digital ethics policies, educational programs, and awareness campaigns to prevent cyberbullying and online harassment. In addition, the emphasis on noble morals such as respect, empathy, and protection of human dignity according to Islamic teachings can play a significant role in forming a healthy digital culture. The conclusion of this study confirms the relevance of the teachings of social ethics in the hadith as a long-term solution to address social challenges in cyberspace. The implications include integrating Islamic values into technology policies and public education, especially for the younger generation.

**Keywords:** Women's Social Ethics; Hadith; Cyberbullying; Online Harassment; Reactualization of Islamic Teachings.

### Abstrak

Penelitian ini bertujuan untuk mengeksplorasi reaktualisasi etika sosial wanita yang terkandung dalam hadis sebagai strategi untuk menangkali fenomena cyberbullying dan pelecehan online, yang semakin marak di era digital. Fokus penelitian terletak pada pemahaman nilai-nilai etika sosial yang diajarkan oleh Nabi saw, khususnya yang berkaitan dengan penghormatan terhadap wanita, hak-hak mereka, dan panduan perilaku dalam ruang publik dan privat. Metodologi yang digunakan adalah studi kualitatif dengan pendekatan deskriptif-analitik, melibatkan analisis teks hadis yang relevan dan kajian literatur untuk memahami konteks modern. Temuan penelitian menunjukkan bahwa hadis-hadis yang membahas penghormatan terhadap kehormatan wanita dapat diaktualisasikan sebagai panduan dalam merancang kebijakan etika digital, program pendidikan, dan kampanye kesadaran untuk mencegah cyberbullying dan pelecehan online. Selain itu, penekanan pada akhlak mulia seperti penghormatan, empati, dan perlindungan martabat manusia sesuai ajaran Islam dapat berperan signifikan dalam membentuk budaya digital.

yang sehat. Kesimpulan penelitian ini menegaskan relevansi ajaran etika sosial dalam hadis sebagai solusi jangka panjang untuk mengatasi tantangan sosial di dunia maya. Implikasinya mencakup perlunya pengintegrasian nilai-nilai Islam dalam kebijakan teknologi dan edukasi masyarakat, khususnya bagi generasi muda.

**Kata Kunci:** Etika Sosial Wanita; Hadis; Cyberbullying; Pelecehan Online; Reaktualisasi Ajaran Islam.

## Introduction

In the increasingly advanced digital era, the phenomenon of cyberbullying and online harassment has become one of the significant social problems worldwide. The advancement of communication technology, especially social media, has provided unlimited space for human interaction but has also created new ethical challenges affecting individuals' dignity and security, especially women (Taylor & Pagliari, 2017). Based on reports from international institutions such as the United Nations Entity for Gender Equality and the Empowerment of Women (UN Women), Amnesty International, and the Pew Research Center, incidents of cyberbullying against women continue to increase. Forms of harassment that are often reported include hate speech, threats of violence, and sexual exploitation, which have a significant impact on the mental health and security of victims (Muttaqin & Ambarwati, 2020). This condition is made even more complex by the existence of a patriarchal culture that is still strong in many societies, which often places women as the main targets of these unethical actions (Nashriyah, 2018).

In the context of Islam, the hadith of the Prophet SAW contains many values and principles of social ethics that emphasize respect for individual honor, protection of women's rights, and prohibition of all forms of behavior that demean or hurt others. As the second source of Islamic teachings after the Quran, the hadith plays an important role in shaping the moral and social ethical framework, including in guiding contemporary social challenges such as cyberbullying and online harassment (Siregar & Harahap, 2024). Thus, actualizing the values contained in the hadith is a strategic step to contribute to addressing this problem.

Studies on women's social ethics in the hadith have been widely conducted, but most are still limited to traditional contexts without adjusting to the dynamics of the digital era. Current literature trends, such as a study by Akmal & Usmani (2024) show that the protection of women in the digital space has not received adequate attention, especially from an Islamic perspective. Several studies highlight the importance of a religious value-based approach to addressing social issues but have not specifically discussed how ethical principles in the hadith can be implemented to face the challenges of cyberspace.

The phenomenon of cyberbullying and online harassment against women requires serious attention because of its damaging impacts both psychologically and socially. Women who are victims often face severe mental stress, including anxiety,

depression, and in some cases, loss of confidence to participate in public spaces, both physically and digitally (Schodt et al., 2021). In addition, online harassment can also reinforce negative stereotypes and worsen existing gender inequalities (Francisco & Felmlee, 2022). Therefore, it is important to examine Islamic values in the hadith that can guide building a more ethical and inclusive digital culture.

This study aims to explore how women's social ethics enshrined in the hadith can be re-actualized to deal with the phenomenon of cyberbullying and online harassment. This approach is supported by a series of research questions, such as: What are the principles of women's social ethics contained in the hadith? How are these principles relevant to social challenges in the digital era? How do these values be implemented to counter cyberbullying and online harassment? The study is expected to provide more comprehensive and applicable insights into dealing with these problems by answering these questions.

The significance of this study lies not only in its contribution to the development of Islamic studies but also in its potential impact on the wider community. By presenting a hadith-based approach, this study can serve as a basis for forming educational policies and programs to improve digital literacy and ethical awareness among social media users, especially women. In addition, this study's results can inspire the Islamic community to actively address modern social challenges through an approach based on religious values. Thus, this study is relevant not only to academics but also to practitioners, policymakers, and the general public who care about ethics and social justice issues in the digital era.

## Method

The research method used in this study is a qualitative method with a descriptive-analytical approach, which aims to understand and interpret the values of women's social ethics in the hadith and their relevance in countering the phenomenon of cyberbullying and online harassment. The main data sources used are the hadiths of the Prophet SAW which discuss women's social ethics, taken from the main hadith books included in *Kutb al-Tis'ah*. Secondary data sources include books, journals, articles, and previous research relevant to the theme of cyberbullying, online harassment, and social ethics in Islam. Data collection techniques are carried out through library research, by reading, recording, and analyzing the contents of hadith texts and related literature. Furthermore, the data collected is analyzed using the content analysis method to explore the meaning and message of the hadith about women's social ethics and link it to the phenomenon of cyberbullying and online harassment. The analysis is carried out thematically, by identifying the main themes that emerge from the hadith, and then connecting them to contemporary phenomena through an ethical and social perspective. An interpretive approach is used to understand the context of the hadith and its application in modern reality, to produce relevant practical strategies in countering cyberbullying and online harassment.

## Results and Discussion

### Principles of Women's Social Ethics in the Hadith

The principles of women's social ethics in the hadith are a theme rich in moral and spiritual values that form the framework of Muslim women's behavior in social life. One of the main principles reflected in the hadith is maintaining honor and dignity or *karamah insāniah*. In the hadith narrated by al-Tirmizī, the Messenger of Allah said, "A woman is a private part. If she comes out, the devil will beautify her in the eyes of men" (Al-Tirmizī, 1975). Scholars often interpret this hadith by emphasizing the importance of women maintaining their honor both in appearance and behavior. Imam al-Mubārakfūrī in *Tuhfat al-Aḥwāzī* explains that this hadith is not intended to demean women, but rather provides guidance to maintain their purity and honor to avoid slander that can damage the social order (Al-Mubārakfūrī, 1993).

The prohibition of speaking ill of or hurting others is also an important principle in women's social ethics that is emphasized in many hadiths. In the narration of al-Bukhārī, the Messenger of Allah said, "Whoever believes in Allah and the Last Day, let him speak good or remain silent" (Al-Bukhārī, 1993). This principle applies universally, but in the context of women, this hadith is often associated with the behavior of backbiting (*ghibah*) which can damage social relationships. Scholars such as Imam Ibn Hajar al-'Asqalānī in *Fath al-Bārī* explain that this hadith underlines the responsibility of every individual, including women, to guard their tongues from hurting others, either directly or through other media (Al-'Asqalānī, 1970).

Manners in interacting, both in person and digitally, are also a concern in hadith teachings. In the hadith narrated by Ibn Ma'jah, the Messenger of Allah said, "Indeed, the best person among you is the one who is kindest to his family, and I am the kindest to my family" (Ma'jah, 2014). This hadith shows the importance of affection, respect, and responsibility interactions, especially within the family sphere. In a digital context, this principle can be applied by ensuring that every interaction via social media or other digital platforms reflects the noble morals the Prophet advocates. Contemporary scholars such as Shaikh Yūsuf al-Qaradāwī emphasize the importance of maintaining etiquette in digital communication, including avoiding the spread of false information or remarks that can offend other people (Pernanda & Holid, 2024).

In addition, the principles of justice and empathy are also an inseparable part of women's social ethics in the hadith. In the narration of Imam Muslim, the Messenger of Allah said, "None of you has perfect faith until he loves for his brother what he loves for himself" (Al-Naisabūrī, 1955). This principle encourages women to show solidarity and justice in various aspects of social life, both in friendships, family, and the wider community. Imam al-Nawawī in *al-Minhāj* emphasized that this

hadith instills the value of empathy that should be the foundation of every social interaction, including in assisting those in need (Al-Nawawī, 1976).

Another relevant principle is maintaining confidentiality and privacy. In a hadith narrated by Abu Da'wud, the Messenger of Allah said, "Whoever covers the faults of a Muslim, Allah will cover his faults in this world and the hereafter" (Al-Sijistānī, 1993). This hadith emphasizes the importance of keeping other people's secrets and avoiding behavior that could damage one's reputation. In *'Aun al-Ma'būd* it is explained that maintaining privacy is a form of respect for human dignity, and women have an important role in implementing this principle, both in real life and in cyberspace (A'ba'dī, 1994).

No less important, the principle of simplicity in behavior and lifestyle is also raised in the hadith. The Messenger of Allah said in the narration of Abu Da'wud, "Indeed, simplicity in dress is part of faith" (Al-Sijistānī, 1993). Modesty in the context of women includes the way of dressing, speaking, and behaving. Scholars such as Imam al-Ma'wardī in *Adab al-Dunyā wa al-Dīn* emphasize that simplicity does not mean ignoring personal appearance or needs, but rather avoiding excessive attitudes that can provoke envy or cause social rifts (Al-Ma'wardī, 1986).

The principle of social responsibility is also taught in the hadiths of the Prophet. In the narration of al-Bukhārī, the Messenger of Allah said, "A wife is the leader in her husband's household affairs, and will be held accountable for those household affairs" (Al-Bukhārī, 1993). This hadith emphasizes that women have a very important role in maintaining harmony in the household and society as a whole. The social responsibility of women, as explained by Ibn Hajar, covers various dimensions, including educating the next generation, playing an active role in the community, and supporting the upholding of the values of social justice and morality in communal life (Al-'Asqalānī, 1970). Thus, women not only play a role in domestic affairs but also have a significant contribution to social development and the welfare of society.

Overall, the principles of women's social ethics in the hadith cover various aspects of life that aim to build individuals with noble character and a harmonious society. Scholars' interpretations of these hadiths provide practical guidance that is relevant to the challenges of the modern era, including in digital interactions. By understanding and applying these principles, Muslim women can carry out their roles optimally in community life while maintaining the noble values of Islam.

### **Cyberbullying and Online Harassment**

Cyberbullying and online harassment are forms of digital-based violence that involve the use of information technology to spread threats, insults, or harassment to a specific individual. Cyberbullying generally refers to the act of harassing, humiliating, or attacking someone through social media, instant messaging, email, or other digital platforms (Watts et al., 2017). Meanwhile, online harassment includes broader actions, including threats of violence, sexually suggestive

comments, and other intimidating behavior (Harahap, 2025). These two phenomena often overlap and have significant impacts, especially on vulnerable groups such as women.

Types of cyberbullying include direct harassment through hurtful messages or comments, spreading false rumors, unauthorized disclosure of personal information (doxing), and manipulation of images or videos to embarrass the victim (Zhang et al., 2022). Online harassment often takes the form of explicit threats, image-based sexual harassment, and trolling, where the perpetrator deliberately provokes the victim to trigger conflict or emotional stress. In some cases, for example, a study by Ramiro et al. (2019) explains that online harassment also occurs in the form of digital sexual exploitation, such as sextortion, where the perpetrator uses the victim's sensitive material to blackmail them.

The impact of cyberbullying and online harassment is very serious, both psychologically and socially. Victims often experience anxiety, depression, low self-esteem, and the desire to isolate themselves from their social environment. For women, the impact can be even worse because it often involves sexual harassment that not only hurts self-esteem but also creates fear for their safety. Some victims report experiencing long-term trauma that affects their ability to live a normal life, including difficulties in interpersonal relationships and work productivity (Snyman & Loh, 2015).

Statistics show that cases of cyberbullying and online harassment are increasing significantly in various regions. According to a UNICEF report, around one in three adolescents worldwide have experienced some form of cyberbullying, with a higher prevalence among young women (Sorrentino et al., 2023). In the United States, a 2022 Pew Research Center study found that 41% of internet users had been victims of online harassment, with women being the main targets of gender-based harassment (Athineos & Debra A, 2024). In Europe, a survey by the European Union Agency for Fundamental Rights (FRA) reported that around 50% of young women aged 18–29 experienced online sexual harassment, including unwanted messages and threats of sexual violence (Salerno-Ferraro et al., 2021).

This phenomenon is also a serious concern in Southeast Asia, including Indonesia. Data from the National Commission on Violence Against Women shows that reports of online harassment have almost doubled in the past three years, with the majority of victims being young women aged 18–35 (Bintari, 2024). In the Philippines, a survey by the Digital Rights Foundation found that 67% of female internet users have faced forms of online harassment, such as threats of physical violence and the unauthorized distribution of private images (Rosa et al., 2023). Meanwhile, in India, a report by the National Crime Records Bureau (NCRB) noted a significant increase in cases of technology-based harassment, especially against young women in urban areas (Bhimdiwala et al., 2024).

Factors that trigger high rates of cyberbullying and online harassment in various regions include the ease of anonymity offered by the internet, the lack of effective regulation, and the deeply rooted patriarchal culture in many societies. Perpetrators often feel safe because of the difficulty of identity tracing, while victims are reluctant to report incidents due to shame or fear of retaliation. This is further exacerbated by the lack of public awareness of the serious impacts of digital-based violence, as well as the limited laws that are specific to handling such cases.

Cyberbullying and online harassment are complex issues that require serious attention. By understanding their definitions, types, and impacts and analyzing existing statistical data, we can realize the urgency of taking preventive measures and providing better protection, especially for vulnerable groups such as women. Raising collective awareness, building strong protection systems, and strengthening community solidarity are important steps to creating a safer and more inclusive digital space for everyone.

### **Reactualization of Hadith in Digital Context**

Reactualization of hadith in a digital context is an effort to adjust the understanding and application of the hadith of the Prophet SAW with the reality of modern life dominated by technological advances and social change. This concept aims to ensure that the universal message of the hadith remains relevant and provides guidance in facing the challenges and opportunities in the digital era. Etymologically, actualization comes from the word “re-“ which means back, and “actualization” which means realizing something to become real and by the needs of the times (Kusnawan et al., 2022). In the context of hadith, actualization involves the process of understanding, interpreting, and applying the messages of the hadith so that they remain contextual and have a positive impact in the modern era (Al-Muhammadi & Awad, 2024).

The process of actualizing hadith requires a deep understanding of the text of the hadith, its historical background, and the principles of Islamic law. Hadith as the second source of law after the Qur'an contains normative teachings so that its relevance and application in various eras can differ according to the situation and conditions of society (Adnir & Harahap, 2024). In the context of the digital era, actualizing hadith means seeking values that can be applied to deal with issues such as internet ethics, personal data security, social media use, and technology for preaching and education.

The approach to interpreting hadith in contemporary issues requires a comprehensive and multidimensional method. One approach that is often used is *maqashid al-Shariah*, which is understanding the purpose of Islamic law in every teaching that is conveyed. With this approach, hadith is not only seen from its literal aspect but is also interpreted according to the basic principles of sharia which include the protection of religion, soul, mind, descendants, and property (Yusuf et al., 2024). For example, in the context of using social media, hadith that recommends

saying good or keeping quiet can be interpreted as a guide to maintaining digital communication ethics, such as avoiding hate speech, hoaxes, and slander.

In addition to *maqashid al-Shariah*, the contextualization approach is also key in interpreting hadith. This approach seeks to understand the historical and cultural context when the hadith was delivered, and then adapt it to the current situation (Siregar & Harahap, 2024). For example, a hadith that discusses the prohibition of wasting time can be interpreted as a recommendation to use technology productively, such as utilizing applications to support work or online learning. This approach helps so that the hadith is not only understood textually, but also within a framework that is relevant to the needs of modern society.

In the digital era, the actualization of hadith must also consider aspects of digital literacy and technological ethics. Technological advances have provided wide access to information. Still, on the other hand, they also present challenges in spreading invalid information and using technology for negative purposes (Mihai et al., 2022). In this case, the hadith encouraging Muslims to be honest and careful in conveying news is very relevant. The principle of *tabayyun* or verification of information as taught in the Qur'an and hadith is an important foundation for avoiding the spread of hoaxes that can harm individuals and society (Pranoto, 2018).

Another important approach is to understand the hadith from an interdisciplinary perspective, namely integrating religious knowledge with modern science. In the digital era, many new phenomena require a religious perspective, such as artificial intelligence, data privacy, and algorithm ethics. In this context, scholars and academics need to work together with technology and social experts to produce relevant interpretations of the hadith (Harahap et al., 2024). For example, the hadith that discusses justice and honesty can be used as a guideline in designing fair and non-discriminatory algorithms.

The process of actualizing hadith is not only theoretical but also applicable. One of its practical implementations is the use of technology to spread Islamic teachings through digital platforms. *Da'wah* through social media, applications of the Quran and hadith, and the use of technology to facilitate worship such as online zakat payments are examples of how hadith can be applied in a digital context. In addition, hadith who advocates the importance of knowledge and education can be an inspiration in developing an e-learning platform that supports religious learning globally (Choirin et al., 2024).

However, the process of actualizing hadith also faces challenges, especially in maintaining the authenticity and integrity of Islamic teachings amidst the changing times. One of the main challenges is the emergence of irresponsible interpretations or ignoring the basic principles of sharia. Therefore, it is important for scholars, academics, and religious practitioners to have a deep understanding of the methods of interpreting hadith and to work together to ensure the relevance of the message of hadith without eliminating the essence of its teachings.

In the effort of actualization, it is also important to involve the Muslim community in the discussion and application of hadith in the digital era. Active community participation can help understand the needs and challenges faced so that the interpretation of the hadith produced truly provides appropriate solutions. For example, in the issue of data privacy, hadith which teaches the importance of maintaining personal secrets can be used to raise awareness of Muslims about digital security.

In conclusion, the actualization of hadith in a digital context is a dynamic process and requires a holistic approach. By integrating the principles of Islamic law, contextual understanding, digital literacy, and interdisciplinary perspectives, hadith can remain relevant and serve as a guide in facing challenges and opportunities in the modern era. Through this effort, the universal message of hadith full of wisdom can continue to provide benefits to humanity amidst increasingly rapid technological developments.

### **Strategies to Counter Cyberbullying and Online Harassment Against Women Based on the Hadith**

The phenomenon of cyberbullying and online harassment against women is increasingly becoming a serious problem in today's digital era. With the presence of various social media platforms that allow unlimited interaction, the impact of this negative behavior is vast and dangerous, especially for women who are often the targets of harassment and bullying in cyberspace. In this context, the actualization of several hadiths of the Prophet SAW that talk about good behavior, respect for others, and protection from one's shame can effectively counter this phenomenon.

The first hadith that can be used as a basis for dealing with cyberbullying is the hadith that says, "A woman is a private part. If she comes out, the devil will beautify her in the eyes of men" (Al-Tirmizī, 1975). This hadith reminds us of the importance of maintaining honor and self-esteem, both in the real world and in cyberspace. Women, in Islamic teachings, have a dignity that must be respected and maintained with great care (Harahap & Wahyuni, 2024). When women are in cyberspace, good treatment, respect, and politeness must be applied, both from fellow internet users and from parties who have influence. Bullying or sexual harassment that occurs in digital space can be avoided if there is a collective awareness that women still have the right to be respected, not humiliated, and not objectified. In this case, society must respond to this phenomenon by maintaining applicable moral norms, and every individual, especially men, must avoid behavior that can offend women's dignity, both directly and through cyberspace.

Furthermore, the hadith that reads, "Whoever believes in Allah and the Last Day, should say good or remain silent" (Al-Bukhārī, 1993) teaches us about the importance of guarding our speech and behavior, including in online interactions. In cyberspace, words are often very dangerous weapons. A study by Akhtar & Barlow (2016) explains that unwise or hurtful expressions can cause deep emotional

wounds, and can even lead to mental and emotional damage for the victim. Therefore, the message of this hadith must be applied in the digital world by emphasizing the importance of choosing good and wise words when communicating on social media. People who believe and have good morals must avoid all forms of insults, insults, and harassment of women, and choose to remain silent if they do not have something positive to say. By guarding our tongues, both in the real world and online, we play a role in creating a safe and respectful digital environment, which is far from forms of verbal violence and harassment.

Another hadith that can enrich the strategy to prevent cyberbullying is, "Indeed, the best among you is the one who is best to his family, and I am the best to my family" (Ma' jah, 2014). This hadith teaches us the importance of being good to one's family, including the women in the family. In the context of cyberbullying and online harassment, this value is relevant because good behavior toward women, both at home and outside the home, must be applied in every social relationship, including those that occur in cyberspace. If a man treats women well and with respect in his daily life, he will carry that principle into his interactions in the digital world. Therefore, educating the younger generation, especially men, to respect and protect women is one way to combat cyberbullying. This can start from the habit of mutual respect in the family, which will then continue to the wider community, including in cyberspace.

In addition, the hadith that reads, "None of you is perfect in faith until he loves for his brother what he loves for himself" (Al-Naisa' bu' rī, 1955) is also an important basis for reacting to the problem of online harassment. In cyberspace, every individual must apply the principle of empathy and mutual respect, by understanding that every word and behavior directed at others, especially women, is a reflection of what he hopes for himself. If someone does not want to be insulted, treated disrespectfully, or treated as an object, then he must do the same to others, including women. By having this sense of empathy, society can reduce the phenomenon of online harassment and encourage the creation of a safe digital space for everyone, regardless of gender.

Another hadith that is also important to note in this context is, "Whoever covers the faults of a Muslim, Allah will cover his faults in this world and the hereafter" (Al-Sijista' nī, 1993). The phenomenon of cyberbullying and online harassment often involves the public exposure of a person's faults and weaknesses. In the digital world, many individuals feel free to spread personal information or demean others without considering the consequences. This hadith reminds us to protect the privacy and honor of others and to avoid actions that can embarrass or demean someone, both in the real world and in cyberspace. In this regard, everyone must protect the faults of others, including women, and not spread information that can harm or demean them. By implementing this principle, we can build a digital environment that is full of mutual respect and care.

In addition, the hadith that states, “Indeed, modesty in dress is part of faith” (Al-Sijista<sup>n</sup> nī, 1993) can be a relevant message in preventing online harassment of women that often occurs due to judgments about physical appearance. A study by Paliliunas & Frizell (2021) explains that dressing modestly and modestly to Islamic law principles can minimize harassment of women. In addition, this hadith also teaches that a person’s beauty or value lies not only in their appearance but in their faith and morals. In cyberspace, women are often the target of harassment because of the way they dress or their physical appearance. Islam teaches that judgments about someone must be based on morals and character, not on outward appearance (Alhamuddin et al., 2022). In this context, the actualization of this hadith can be a step to reduce the phenomenon of body shaming and discrimination against women in cyberspace, by prioritizing respect for integrity and self-quality rather than just physical appearance.

Finally, the hadith that states, “A wife is a leader in her husband’s household affairs, and will be held accountable for those household affairs” (Al-Bukha<sup>n</sup> rī, 1993) can also be used as a basis for strengthening the position of women in society, both in the real world and digitally. This hadith emphasizes the importance of women’s roles in the family and society. In this case, women who have important roles in the family and household must be respected and appreciated. Any harassment or insult towards women in cyberspace not only demeans the individual but also demeans their role and contribution to social and family life. By understanding and applying this principle, society will become more aware of the importance of respecting women’s rights and dignity, including in online interactions.

The re-actualization of these hadiths can play a significant role in combating cyberbullying and online harassment against women, ultimately contributing to a safer online environment that promotes mutual respect and upholds women’s rights. Achieving this requires a collective effort from all sectors of society to embody religious and ethical values in every interaction, both in the physical world and online. If each individual, particularly men, adheres to Islamic principles that emphasize respect for women and practice restraint in their words and actions, we can significantly reduce negative behaviors such as cyberbullying and online harassment. This approach will help make cyberspace a safer place for everyone.

## Conclusion

The digital world phenomenon has created a new space full of challenges, especially for women, who are vulnerable to being the target of verbal attacks, insults, and harassment. The Prophet’s hadiths provide universal guidance on respecting human dignity, maintaining honor, and the importance of social responsibility in everyday interactions, including in the virtual realm. This study highlights how these values can be integrated into educational approaches, policies, and advocacy strategies to create a more civilized digital culture. In addition, these findings provide an important contribution to encouraging a deeper understanding

of the potential of hadith as a source of solutions to contemporary social challenges. By combining the principles of hadith with digital literacy, Muslim communities can be empowered to become more ethical and responsible internet users. This study also opens up space for further exploration of the role of religion in shaping online behavior that is more inclusive and free from verbal violence. Therefore, collaboration between scholars, educators, and policymakers is needed to strengthen the implementation of hadith values in dealing with complex issues that arise due to technological developments, so that justice and social welfare can be realized in the digital era.

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