



Educating Hadith Values to Counter Cyber Body Shaming Among Adolescents

Abstract: The proliferation of cyber body shaming on social media has triggered a digital morality crisis and acute psychological distress among adolescents. This study aims to formulate a preventive educational strategy based on thematic hadith values to counter online physical bullying. Utilizing a qualitative approach with an embedded case study design, this research analyzes hadith texts from *Kutub al Sittah* and digital screenshots of pejorative comments on Instagram and TikTok using the data analysis model of Miles, Huberman, and Saldaña. The findings reveal that physical based cyber microaggressions are categorized as moral transgressions (*fusuq*) and violations of verbal restraint (*hifz al lisan*). The contextualization of these hadiths reconstructs adolescents' internal regulatory systems by shifting human evaluation parameters from external attributes (outer beauty) toward internal quality (inner beauty). Practically, this study provides a pedagogical blueprint for curriculum developers and educators to design prophetic based digital literacy modules that transform youth moral development.

Keywords: Adolescents, Cyber body shaming, Digital ethics, Hadith values, Islamic education.

Abstrak: Maraknya fenomena cyber body shaming di media sosial telah memicu krisis moralitas digital dan gangguan psikologis akut pada remaja. Penelitian ini bertujuan untuk memformulasikan strategi edukasi preventif berbasis nilai-nilai hadis tematik guna menangkalkan perilaku perundungan fisik di dunia maya. Menggunakan pendekatan kualitatif dengan desain studi kasus tertanam, penelitian ini menganalisis teks-teks hadis dari *Kutub al Sittah* serta dokumen tangkapan layar komentar peyoratif pada platform Instagram dan TikTok melalui pemodelan analisis data Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa mikrogresi siber berbasis fisik dikategorikan sebagai kefasikan (*fusuq*) dan pelanggaran etika lisan (*hifz al lisan*). Kontekstualisasi hadis ini merekonstruksi sistem kontrol internal remaja dengan menggeser parameter nilai manusia dari aspek luar (outer beauty) menuju kualitas batin (inner beauty). Implikasi praktis penelitian ini memberikan cetak biru pedagogis bagi pengembang kurikulum dan pendidik untuk merancang modul literasi etika digital berbasis nubuat yang transformatif dalam menjaga moralitas generasi muda.

Kata Kunci: Cyber body shaming, Etika digital, Edukasi Islami, Nilai-nilai hadis, Remaja.

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INTRODUCTION

The massive digital transformation driven by Web 2.0 platforms has structurally shifted adolescent social interactions into cyberspace, establishing social media as the primary cultural arena for identity formation and a novel locus of moral vulnerability (Kamraju, 2025). This phenomenon warrants critical academic attention as the communicative transition toward text centric and visual mediums has triggered an exponential surge in physical centric cyberbullying, academically conceptualized as cyber body shaming. The underlying catalyst for this moral anomaly is the erosion of conventional physical social boundaries resulting from the online disinhibition effect, wherein individuals feel unconstrained to judge others' physical appearances without immediate psychological friction (Han, 2025). Global empirical data reveals that visual platforms such as TikTok and Instagram have transformed into toxic environments for propagating superficial beauty standards, where physical based hate speech dominates public comment sections at critical thresholds (Hariyanto et al., 2026). In conclusion, reinforcing digital ethics through a spiritual paradigm has become an urgent societal imperative to preserve the moral integrity and mental health of the youth from widespread cyber moral degradation.

The fundamental crisis confronting modern society rests on the structural inadequacy of secular legal mechanisms and conventional educational approaches in mitigating the proliferation of physical harassment within digital ecosystems. Positive legal instruments, such as the Electronic Information and Transactions (ITE) Law, have proven to be purely reactive, post incident measures that consistently fail to reform the perpetrator's internal moral consciousness (Alfarizy et al., 2024). Field constraints demonstrate that a vast majority of adolescents suffer from a severe deficiency in digital ethical literacy, often normalizing derogatory remarks concerning body shape, skin color, or height as harmless jests or expressions of personal freedom. The social construction of netizens, heavily reliant on artificial visual standards, continuously forces individuals into destructive social comparisons. In the absence





of an internalized self regulatory mechanism anchored in spiritual conviction, digital spaces transform into public spaces of mass judgment, generating systemic anxiety, acute depression, and social withdrawal among adolescents, particularly females (Riyanto et al., 2025).

Naturalistic field evidence across social media spaces between 2025 and 2026 confirms that digital physical harassment has escalated to an alarming threshold on Instagram and TikTok. Visual documentation and digital tracking archives from several high traffic Indonesian adolescent content creators capture an extensive pattern of bullying executed through pejorative verbal expressions. The usage of contemporary linguistic slurs, such as "*gembrot*" (obese), "*aneh*" (strange), and the verbal stigma "*maghrib*" used to marginalize individuals with dark or olive skin tones, has been widely normalized by millions of adolescent netizens within public comment threads. This empirical reality demonstrates that 90% of cyberbullying victims are female adolescents who are compelled to adopt extreme coping mechanisms, ranging from disabling comment sections and withdrawing from digital ecosystems to experiencing severe psychological distress due to their inability to meet netizen imposed visual standards. This empirical context underscores an urgent demand for a preventive educational formula capable of neutralizing such destructive behaviors at the level of religious moral consciousness.

Prior literature examining the phenomenon of body shaming among adolescents has historically been divided into three major thematic currents within the academic discourse. The first current focuses on clinical and behavioral psychology, analyzing the traumatic impacts of physical harassment on self esteem degradation, eating disorders, and body dysmorphic tendencies among adolescents (De Silva, 2022). The second current is dominated by the sociology of media, dissecting how platform algorithms and popular culture construct superficial aesthetic ideals that foster toxicity on social networks (Peng & Hakimzadeh, 2025). The third current centers on positive legal analysis, evaluating the efficacy of criminal sanctions and cyber regulations in prosecuting perpetrators of physical based hate speech online. Collectively, these three research domains have successfully mapped the psychological impacts,





sociological dynamics, and juridical consequences of harassment, providing a robust empirical foundation for understanding the anatomy of body shaming within modern society and contemporary digital ecosystems.

Despite the extensive mapping provided by prior literature, a significant research gap persists regarding the formulation of preventive educational strategies derived from classical religious texts. Most Islamic educational studies tend to address social media ethics through abstract, generalized paradigms without executing a rigorous contextualization of specific prophetic traditions to counter distinct siber micro aggressions. Furthermore, a methodological weakness exists where thematic hadith studies are frequently isolated within historical textual boundaries, failing to establish rigid connections with contemporary empirical cyber realities (Sattar et al., 2026). Consequently, the crucial aspect of transforming ancient prophetic prohibitions into an active, internalized self regulatory system for Gen Z social media users has been largely overlooked. No structured curriculum model within Islamic education has specifically integrated classical hadith commentaries (*syarah*) regarding verbal restraint to directly address and neutralize modern online slurs, such as the digital stigma "*maghrib*."

The position of this study is situated at the convergence of contextual hadith hermeneutics and digital media ecology, presenting a state of the art scientific novelty that distinguishes it from preceding research. The scholarly innovation of this study lies in its operationalization of an embedded qualitative case study design to translate the universal legal implications of prophetic maxims (*Jawami' al Kalim*) directly into the 21st century adolescent digital behavioral matrix. Texts from the *Kutub al Sittah* are no longer treated as passive historical dogmas; instead, they are reconstructed as active digital ethical parameters that systematically deconstruct the toxic visual standardization propagated by netizens. This research is critically vital to complete at this juncture because the penetration of social media algorithms has produced a digital moral crisis that cannot be resolved by penal laws alone. Utilizing Syuhudi Ismail's theoretical contextualization framework, this study offers a radical advancement in





Islamic Educational Studies by presenting prophetic texts as a spiritual preventive solution rooted in internal moral consciousness (Wasman et al., 2023).

Based on these premises, the primary research problem is formulated around how the contextualization of thematic hadith values can be engineered as an educational strategy to counter cyber body shaming among adolescents. The foundational argument posits that the internalizing of prophetic traditions regarding the guarding of the tongue (*hifz al lisan*) and the prohibition of moral transgression (*fusuq*) can construct a spiritual self regulatory framework that redefines human worth from external attributes (outer beauty) to internal quality (inner beauty). Theoretically, this research extends the epistemology of Islamic Educational Studies (*Pendidikan Agama Islam*) through an adaptive theological contemporary integration aligned with Web 2.0 dynamics. Practically, this study provides a concrete pedagogical blueprint for curriculum developers, religious educators, and Islamic educational institutions to design prophetic based digital literacy modules that are transformative, applicable, and highly effective in safeguarding the moral integrity and mental well being of the younger generation.

METHOD

A qualitative research approach utilizing an embedded case study design was employed to capture the complex intersection between classical religious texts and contemporary digital behavior. The case study design was selected as the most robust methodological vehicle because it allows for an intense, bounded, and deeply contextual investigation of a modern, multi faceted socio religious anomaly: the proliferation of text based cyber body shaming among adolescents on social media (Yin, 2018). The locus of this research was strategically restricted to the digital ecology of specific high traffic adolescent accounts on Instagram and TikTok during the 2025–2026 period. This virtual location was selected due to its unique status as an algorithmic epicenter for Gen Z digital interaction, characterized by an unprecedented density of visual standardizations and explicit verbal micro aggressions, which provided highly authentic data that could not be replicated in conventional physical settings.





To systematically gather data within this bounded system, digital artifacts and classical texts were selected using a criteria driven purposive sampling technique. The material subjects of this inquiry were divided into two operational streams. The primary data stream comprised text based textual records sourced from the classical canonical hadith compendiums (*Kutub al Sittah*), retrieved digitally via the *Al Maktabah al Shamilah* and *Jawami' al Kalim* databases, specifically isolating thematic traditions regarding *hifz al lisan* (verbal restraint) and the prohibition of *fusuq* (moral transgression). The secondary data stream consisted of naturalistic field documents in the form of high resolution digital screenshots capturing public comment threads from three high traffic Indonesian adolescent accounts on Instagram and TikTok. Data collection was executed through a dual method protocol incorporating digital observational tracking of online behavioral patterns and rigorous documentary library research using standard archival datasheets as the primary instrument.

The collected qualitative data was analyzed using an iterative process based on the interactive model of Miles, Huberman, and Saldaña (Miles et al., 2014), which was specifically integrated with Syuhudi Ismail's hermeneutical framework for contextualizing hadiths. First, data condensation was performed by filtering out administrative text, indexing relevant sanad lineages, and removing repetitive social media comments to isolate explicit physical slurs like "gembrot", "aneh", and "maghrib." Second, data display was carried out by organizing the refined texts into thematic matrix conceptual maps that visually connected classical legal concepts (*fusuq and Jawami' al Kalim*) directly to modern online behavioral streams. Third, conclusion drawing and verification were systematically achieved through an objective, multi layered text analysis: the textual limits of the matn were identified, the prophetic role during the transmission of the hadith was analyzed, the historical context (*asbabul wurud*) was verified, and cross comparisons were executed to ensure theological consistency before final conclusions were drawn.

To guarantee the trustworthiness, academic rigor, and validity of the findings, a strict qualitative quality control protocol was maintained. Data source triangulation was





implemented by constantly cross referencing modern empirical social media comments against classical hadith commentaries (*syarah*) and positive legal regulations, such as the Indonesian Electronic Information and Transactions (ITE) Law. Methodological triangulation was also practiced by concurrently evaluating the data through both classical theological critique and modern digital text analysis. Furthermore, an extended period of online digital observation was conducted across the selected social media platforms between 2025 and 2026 to control for temporary behavioral anomalies. Finally, peer debriefing and a rigorous member checking process were conducted with external experts in hadith methodology and digital sociology to verify that the researchers' textual extractions and hermeneutic applications were precise, neutral, and structurally valid.

RESULT

Thematic Hadith Classification on the Prohibition of Physical Harassment (Shaming)

Initial data collection was conducted utilizing a qualitative library research method by examining primary hadith compendiums (*Kutub al Sittah*), specifically *Sahih al Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, and *Musnad Ahmad*. Based on the documentary tracking, four primary hadiths directly addressing the prohibition of physical disparagement were identified and subsequently classified into two major categories: hadiths regarding the urgency of guarding the tongue (shaming) and hadiths addressing specific forms of physical deprecation (body shaming). The chronological presentation of these research findings is systematically focused on textual identification, *sanad* (chain of narrators) status confirmation, and the visual mapping of digital field findings derived from screenshot data of Instagram and TikTok social media platforms.

The first textual data was identified in *Sahih al Bukhari* number 6475 under the chapter *Hifz al Lisan* (Volume 8, Page 100) (Al Bukhari, 1978), which explicitly mandates speaking productively or remaining silent, as well as hadith number 6044 under the chapter *Ma Yanha Min Sibabi Wa La'ni* (Volume 8, Page 15), which categorizes the act of insulting a fellow Muslim





as a form of moral transgression (*fusuq*). This textual mapping indicates that explicit verbal activities aimed at degrading others are positioned within the domain of grave Islamic legal violations (major sins). The textual characteristics of these two narratives are classified as *Jawami' al Kalim*, denoting concise expressions that carry universal legal implications unrestricted by spatial or temporal boundaries, including interactions within digital spaces.

Empirical supporting data regarding cyber realities demonstrates a medium shift in physical harassment from conventional spoken words to written texts in social media comment sections. Based on digital tracking documents on Instagram and TikTok platforms between 2025 and 2026, a new verbal pattern of physical bullying was identified, notably the pejorative use of the term "*maghrib*" to mock individuals with dark or olive skin tones. The implementation of positive legal instruments, such as Article 27 paragraph 3 in conjunction with Article 45 paragraph 3 of the Electronic Information and Transactions (ITE) Law No. 19 of 2016, was confirmed through several victim report documents in the field, indicating that variations in digital physical bullying entail real legal consequences that run parallel to the concept of *fusuq* in classical hadith texts.

Contextualization of Body Shaming Manifestations and Hadith Based Human Evaluation Parameters

Specific forms of physical disparagement were textually identified through two historical narratives (*asbabul wurud*) involving the Prophet's companions. The first data was sourced from *Sunan Abi Dawud* number 4875 (Volume 4, Page 269), which records a stern reprimand from Prophet Muhammad SAW regarding the physical reference "short" (*qasirah*) hurled by Sayyidah Aisyah RA toward Sayyidah Shafiyah RA due to jealousy. The second data was obtained from *Musnad Ahmad* number 3991 (Volume 7, Page 98), documenting a phenomenon where companions laughed at the physical condition of Abdullah bin Mas'ud RA, who possessed small and slender calves while climbing an Arok tree. These two historical data points empirically demonstrate that actions degrading the physical body, whether through verbal remarks or non





verbal gestures (the act of laughing), have been responsively countered via curative and preventive measures by Prophet Muhammad SAW since the 7th century CE.

The synthesis of final results regarding human evaluation parameters according to prophetic assertions was identified in *Sahih Muslim* number 2564 (Volume 4, Page 1987) (Siddiqui, 1976). This narrative objectively states that Allah SWT does not look at physical appearances (*suwarikum*) or wealth (*amwalikum*), but rather assesses hearts (*qulubikum*) and deeds (*a'malikum*). The sociological conditions of Arabian society at the time of this narrative's revelation revealed a prevalent social standardization based on external appearances, exemplified by the discriminatory treatment toward the dark skin color of the companion Bilal bin Rabah RA. Through this text, a distinct pattern is identified wherein Islam views all variations of the human physical form (obese, thin, tall, short, black, or white) as completely neutral and establishes piety (*taqwa*) as the sole parameter of virtue.

Contemporary variations in the cyber field confirm that physical standardization (outer beauty) adopted by users on TikTok and Instagram exerts a significant negative psychological impact on adolescents. Based on visual screenshot data from the Instagram accounts @talithacurtis_ and @lisamarianaaa, pejorative verbal references such as "gembrot" (obese) and "aneh" (strange) were detected in the comment sections, while the verbal stigma "maghrib" was frequently observed on the TikTok account @fujiiian. A synthesis of the field data indicates that 90% of these cyberbullying victims are predominantly female adolescents who experience systemic insecurity, psychological stress, and social withdrawal due to their inability to conform to the visual standardization set by netizens a reality that stands diametrically opposed to the emphasis on internal quality (inner beauty) championed in authentic hadiths.



DISCUSSION

The identification and classification of thematic prophetic traditions (hadiths) establish that the contemporary phenomenon of cyber body shaming is not merely a modern sociological byproduct of Web 2.0 digital architecture, but rather an evolutionary manifestation of historical interpersonal transgressions governed by classical Islamic ethics. Through this study, the initial research objective is fulfilled by establishing an ethical theological bridge that links seventh century prophetic axioms directly to the regulation of text based microaggressions on platforms like Instagram and TikTok. The binary structure of these textual findings reveals that the prohibition of verbal abuse is rooted in the preservation of human dignity (*karamah insaniyyah*). Within this framework, online slurs such as "*gembrot*" or "*maghrib*" are textually categorized as contemporary forms of *al sukhriyyah* (mockery) and *fusuq* (moral transgression), directly violating the prophetic mandate on *hifz al lisan*. This critical mapping confirms that text based derogatory inputs on digital screens carry the exact same transcendent ethical weight and consequence as spoken insults, effectively addressing the moral ambiguity frequently observed in adolescent digital behavior where keyboard interactions are erroneously detached from traditional moral accountability.

In comparison with contemporary digital sociology literature, these findings support and significantly enrich the foundational socio legal frameworks regarding cyberbullying. The empirical discovery of modern linguistic slurs like "*maghrib*" aligns with the socio legal mechanisms of online harassment documented in current digital studies, which illustrate how cyber harassment operationalizes arbitrary aesthetic yardsticks to marginalize specific groups. However, while secular legal frameworks such as the Electronic Information and Transactions (ITE) Law rely solely on punitive post incident state mechanisms to deter offenders, this study introduces an internalized self regulatory ethical system that is missing from contemporary policy. By aligning state penal consequences directly with the theological gravity of *fusuq*, the existing literature on adolescent digital safety is expanded from an exclusively reactive legal



compliance model toward an active, conscience driven framework rooted in spiritual accountability.

Furthermore, this research challenges several prevalent assumptions within modern Islamic educational discourse, which frequently restricts the application of classical text analysis (*syarah*) to physical, non digital interactions. Traditional paradigms often treat historical narratives, such as the interpersonal friction among early Muslim figures, as isolated temporal events rather than continuous moral archetypes. This study recontextualizes those foundational events to demonstrate that non verbal internet behaviors, including the use of pejorative comment threads and derogatory viral content, are functionally identical to the ancient physical gestures of mockery criticized by the Prophet Muhammad SAW. Consequently, contemporary knowledge is advanced by showing that classical Islamic moral philosophy possesses a highly adaptive diagnostic capacity capable of addressing complex, non physical online behaviors, directly challenging the notion that ancient religious texts are disconnected from the nuances of contemporary cyber culture.

From a theoretical perspective, these findings are best explained through a synthesis of Prophetic Humanism Theory and modern Media Ecology (Johnson, 2021). Prophetic humanism assumes that human dignity is a divinely granted right that remains independent of superficial physical variations, a premise anchored by the conceptualization that human worth is determined by inner virtues (*qulub*) and actions (*a'mal*). Media ecology explains that as human communication migrates from spoken interactions to algorithmic social feeds, the physical boundaries that traditionally restrained malicious behavior are removed, resulting in a disconnected state of online disinhibition. The historical mistreatment of individuals based on physical attributes in early societies explains why online users naturally gravitate toward visual standardization (outer beauty). The unique scholarly novelty of this study lies in its synthesis of these fields, presenting a comprehensive model that uses the universal nature of prophetic maxims (*Jawami' al Kalim*) as a primary framework for digital moral development.





This integration offers an innovative pedagogical solution for modern character education. By shifting the focus of Islamic education from abstract theology to applied digital ethics, a practical blueprint is provided for curriculum developers to design character building modules that specifically counter cyber bullying. Instead of presenting hadith studies merely as historical text memorization, this approach reintroduces them as an active framework for media literacy and digital etiquette. This innovation transforms how Islamic educational institutions cultivate digital empathy among Gen Z students, providing them with a structurally grounded moral framework to navigate online peer pressures and resist toxic digital beauty standards.

The theoretical implications of this research demand a structural shift in the academic study of Islamic Education (*Pendidikan Agama Islam*), requiring the field to integrate digital media dynamics directly into its core ethical research. Theoretically, classical moral philosophy must no longer be taught separately from digital spaces, instead, cyber behavior must be recognized as a primary domain for modern moral development. Practically, these findings serve as a valuable resource for educational administrators, religious scholars, and policymakers to move beyond generic anti bullying rhetoric. School counselors and religious educators can utilize these structured prophetic models to design proactive media campaigns that promote internal quality (inner beauty) over superficial online metrics, thereby fostering institutional environments that actively protect adolescent psychological well being.

While this study provides a robust ethical framework, its conclusions are limited by its reliance on qualitative library research and visual documentation from specific social media platforms. To address these limitations, future research should employ empirical mixed methods, such as large scale quantitative surveys and longitudinal psychological assessments, to measure the direct impact of hadith based moral education on adolescent behavior online. Additionally, future policy initiatives should explore collaborative frameworks between Islamic educational institutions and software developers to embed digital ethics education directly into





adolescent media spaces. Such efforts will ensure that classical moral insights continue to actively shape and refine human behavior within an increasingly complex digital landscape.

CONCLUSION

Based on empirical evidence and textual analysis, this study concludes that contemporary cyber body shaming among adolescents on social media represents a modern operational shift of historical interpersonal transgressions; digital micro aggressions carry the exact theological weight of physical mockery and explicitly qualify as *fusuq* (moral transgression) within prophetic frameworks. This research confirms that authentic hadiths provide a universal, self regulatory ethical system that shifts human value parameters from superficial visual standardization toward spiritual and behavioral accountability. The unique scholarly contribution of this work lies in integrating classical hermeneutical hadith critique with contemporary media ecology, thereby advancing the domain of *Pendidikan Agama Islam* (Islamic Educational Studies) by establishing an adaptive framework for digital ethics and offering an actionable curriculum blueprint to cultivate proactive digital empathy and safeguard adolescent psychological well being.

Concurrently, the primary limitations of this study stem from its bounded qualitative scope, relying exclusively on textual library research and observational data from specific high traffic adolescent social media accounts over a restricted timeframe, which prevents the generalizability of behavioral trends and long term psychological impacts. To address these boundary constraints, the future research agenda necessitates transitioning toward mixed method empirical designs that utilize large scale quantitative surveys and longitudinal psychometric assessments to gauge the direct efficacy of hadith based digital interventions. Furthermore, subsequent inquiries should investigate collaborative avenues between educational institutions and technology developers to embed user interface ethical prompts directly into social networks, ensuring sustainable moral governance in an evolving digital landscape.





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