



## **SELF-ESTEEM AND CYBERBULLYING BEHAVIOR ON ANONYMITY PERPETRATORS IN SOCIAL MEDIA, PSYCHOLOGY, AND ISLAMIC PERSPECTIVES**

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### **Abstract**

*Over time, the function of the internet is not only intended for educational purposes but is further developed for a communication function called social media. In addition to the positive side, the use of social media also has a negative side, namely cyberbullying behavior which is often carried out using anonymous or anonymous accounts. This is thought to occur because of a person's low self-esteem which will affect his self-disclosure on social media. The purpose of this study was to determine the perspective of Psychology and Islam regarding the relationship between self-esteem and bullying behavior on anonymity actors on social media. This study uses a quantitative approach using the Rosenberg Self-Esteem Scale (RSES) and The Cyberbullying Questionnaire (CBQ) from the Psychology side, and uses a literature study with an analytical descriptive approach from the Islamic perspective. Psychological research results show that there is a significant relationship between self-esteem and cyberbullying behavior on anonymity actors on social media ( $rs=-0.147$ ,  $p<0.05$ ). Whereas in the Islamic perspective, a Muslim who has high self-esteem maintains his obedience and honor so that he is able to avoid himself from irresponsible cyber bullying.*

**Key words:** Pride, Cyberbullying Behavior, Anonymity, Psychology, Islam.

### **INTRODUCTION**

Social media are software files that are able to allow individuals and groups to gather, share, communicate, and in certain cases collaborate or play with each other (Boyd & Ellison, 2007). The results of the research conducted from January 2018 to January 2019 stated that there was an increase of 20 million social media users in Indonesia compared to last year. Almost the time that the millennial generation commonly called Generation Y and Generation Z has been used to interact using social media, moreover, there is ease and freedom in using social media anyone can use media social differences of race, blood type, and age range so that this is one of the reasons for the increase in cyberbullying cases in Indonesia (Rifauddin, 2016). Then there is the ease and freedom of having an account on social media, which is not necessary to use real identity, someone can easily use social media freely so lots of them

reasons why individuals are increasingly using social media (Kowalski, Limber, & Agatston, 2012).

According to the research of Hite, Voelker, and Robertson (2014) anonymity is a condition where a person is not identified or unknown. Anonymity is a term that refers to conditions where the identity of the sender of the message is partially known or not known at all, and or deliberately hidden from the recipient of the message (Dwi and Fitrahyati, 2020). Sari (2016) stated that there are cases of bullying through social media using pseudonymous accounts (anonymous) by humiliating their victims and making victims feel hated by everyone. Bullying can be defined as an aggressive activity or behavior that is deliberately carried out by a group of people or someone repeatedly and from time to time against victims caused by systematic abuse of power or force (Riffaudin, 2016). Santi and Damariswara (2017) stated that the principle of anonymity causes high dishonesty when using social media such as the use of incorrect personal data information, the uncertainty of information. This increase is one of the reasons that make dishonest communication on social media and this principle of anonymity occurs because of the decreased self-esteem of a person who will influence on self-disclosure on social media.

According to Rosenberg (in Mruk, 2006), self-esteem is an individual's positive or negative attitude toward a particular object. He also defined self-esteem as the attitude or thought that underlies the emergence of perceptions of feelings, that is, individual feelings about a sense of worth or value as a human being. Suler (2004) states that people with anonymity tend to have the freedom to relate socially and even express everything they think without worrying about their privacy on social media. Based on this description, researchers have suspected that someone who has low self-esteem and someone who is anonymous has similar behavior in terms of freedom to express everything they think including information about themselves on social media. Wong Lo, et al (2011) also said that someone who fakes their identity on social media makes them difficult to recognize and track so they freely bully in cyberspace that is not limited in scope.

Cyberbullying is defined as a series of violent behaviors carried out continuously by individuals or groups using electronic devices (Guadix, George, Calvete, 2014). In the Islamic view, Allah Almighty

teaching its adherents to maintain self-esteem and honor between one Muslim and another (Cahya, 2015). Islam forbids acts that tyrannize others, such as denouncing or vilifying other individuals on social media or in the real world. This is also known as cyberbullying behavior. However, some people in Muslim-majority Indonesia still commit acts of tyranny to other fellow Muslims such as vilifying others in cyberspace that cause sin (Juminem, 2019). Therefore, researchers are also interested in examining the relationship between a Muslim's self-esteem and cyberbullying behavior according to an Islamic review.

## **METHOD**

This research uses quantitative and qualitative approaches. Quantitative research is research conducted with statistical analysis and data produced in the form of numbers (Creswell, 2018). This study used non-experimental research. Researchers use a non-experimental design because in this study researchers only conduct surveys of a number of subjects with actual conditions without manipulation. This study will use the RSES scale translated and developed by Fauzia (2016), the higher the self-esteem scale score obtained by a teenager, the higher the self-esteem in the teenager.

This study used *The Questionnaire of Cyberbullying* (QoCB). This measuring instrument consists of 14 items for perpetrators and 9 items for victims with a Likert scale of 0 (never), 1 (1 or 2 times), 2 (3 or 4 times), or 3 (5 or more). The population in this study is adolescent social media users. The sample used in this study was adolescents who were active on social media. The characteristics needed: (1) Adolescent boys or girls aged 12 - 22 years; (2) Teenagers who have anonymous accounts; (3) Teenagers who have been active on social media for approximately the last 6 months. This study used a *purposive sampling* technique.

In qualitative research, this research uses classical sources, namely literature studies, tafsir - tafsir verses of the Quran, and hadith which contain the two variables in this study. Then, this study also uses modern sources such as articles or Islamic journals that contain the two variants of this research, namely self-esteem and cyberbullying behavior.

## RESULTS OF DISCUSSION

### 1. *Based on the Perspective of Psychology*

In this study, researchers explained the results of the study based on data collected from 213 subjects. The subjects of this study were dominated by the female sex as many as 164 people (77%). While male subjects amounted to 49 people (23%). The research subjects were dominated by 81 people (38%) from the North Jakarta area, while at least 26 people (12.2%) were in the South Jakarta area. In using social media in a day, the majority of participants used more than 5 hours with a total of 168 people (7.89%).

#### a. *Normality Test*

In this study, researchers want to know whether the data obtained by researchers are distributed normally or not. Therefore, researchers conducted a normality test using *Shapiro-Wilk*. The result obtained when using the *Shapiro-Wilk* normality test technique is that the data is not normally distributed ( $p < 0.05$ ).

| No | Variable  | Sig   |
|----|---|-------|
| 1  | <i>Rosenberg Self-Esteem Scale</i>                                      | 0.02  |
| 2  | <i>Prevalence and Gender differences for Cyberbullying Perpetration</i> | 0.001 |

**Tabel 1. Hasil Uji Normalitas Teknik *Shapiro Wilk***

#### b. *Correlation Test*

In this study, the statistical technique of the correlation test used was *Rank Spearman Correlation* because based on the results of the normality test, the data obtained were not normally distributed. Based on the results of the data obtained, it was found that there was a significant relationship between self-esteem variables and cyberbullying behavior ( $r_s = -0.147$ ,  $p < 0.05$ ). The minus sign means that the higher the self-esteem of an anonymous user's teen, the lower the individual's tendency to engage in cyberbullying behavior. Then the score obtained is 0.147 which is far from 1.00 (Sugiyono, 2016). That is, the relationship between the two variables is of low significance.

| $r_s$  | Sig. (p) | N   |
|--------|----------|-----|
| -0.147 | 0.032    | 213 |

**Table 2. Results of the Correlation Test between Self-Esteem Variables and Cyberbullying Behavior for Perpetrators**

### c. Difference Test

The results of different tests using JASP by gender found that there was no significant difference between self-esteem and cyberbullying behavior based on sex, namely  $p = 0.538$  with almost the same average value between male sex  $M = 26.67$  and female sex  $M = 26.61$ . In addition, researchers also conducted different tests based on the categorization of anonymity levels using JASP.

| Variabel          | Jenis Kelamin | N   | Mean  | SD    | SIG   |
|-------------------|---------------|-----|-------|-------|-------|
| Harga Diri        | Laki-Laki     | 49  | 26.76 | 4.479 | 0.558 |
|                   | Perempuan     | 164 | 26.61 | 4.081 |       |
| Perundungan Siber | Laki-Laki     | 49  | 6.429 | 6.683 | 0.186 |
|                   | Perempuan     | 164 | 4.982 | 5.155 |       |

**Table 3. Sex Differentiation Test Variable Self-Esteem with Cyberbullying Behavior**

This study aims to determine the relationship between self-esteem and cyberbullying behavior in anonymous adolescents on social media. The results of this study show that  $H_a$  is accepted that there is a significant relationship between self-esteem variables and cyberbullying behavior. That is, the higher the self-esteem of anonymous users, the lower the individual's tendency to engage in cyberbullying behavior. Based on the results obtained, there is a significant relationship between self-esteem and cyberbullying behavior.

The results of this study are in line with Brewer and Kerslake (2015) who show that decreased levels of self-esteem can increase the tendency to become cyberbullies in adolescents. Furthermore, Anwarsyah and Gazi (2017) conducted a study in Jakarta with a sample of 261 students, it was found that self-esteem was not significantly related to cyberbullying behavior because this self-esteem variable was closely related to social norms. In this study, researchers screened anonymous perpetrators using demographic data. Results obtained

Out of 233 participants, 20 participants died in this screening because the participants were not anonymous account users on social media.

### 1. *Based on an Islamic Perspective*

Self-esteem in Islam is also known as *iffah*, which is self-honor. Basically, Allah SWT has created humans as the most precious and noble beings on the surface of this earth and Islam is a religion that teaches its adherents to maintain self-esteem and honor between one Muslim and another (Cahya, 2015). As explained in surah Al-Ahzab verse 35:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْفَاضِلِينَ وَالْفَاضِلَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّالِمِينَ وَالصَّالِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

35. Verily Muslims and Muslims, believers and believers, devout men and women, righteous men and women, merciful men and women, solemn men and women, men and women who give alms, men and women who fast, men and women who keep their genitals, men and women who call Allah much, for them Allah has prepared forgiveness and great reward.

Based on this verse, a believer is able to maintain his obedience and maintain his honor. Thus, Allah Almighty has prepared great forgiveness and reward for them. In Islam, aggressive behavior is reprehensible behavior prohibited by Islam such as degrading, vilifying, and making fun of others either in speech, deed, or behavior (Shihab, 2018). Based on surah Al-Hujurat verse 11 explains that behavior such as degrading others, mocking or making fun of others is the act of tyrants. That is, cyberbullying behavior is carried out because it is caused by the low self-esteem of a Muslim in looking at himself. This happens because, a Muslim has not been able to obey the rules of Allah SWT, namely to maintain his honor so despicable acts such as cyberbullying behavior occur. In addition, the person carried out the cyberbullying using an anonymous account. This is done to avoid the responsibility of the person doing the bullying and it is clear the behavior

this is something that Allah SWT dislikes very much. As explained in surah Al-Mudatstsir verse 38:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ

38. Everyone is responsible for what he has done,

The above verse makes it clear that a believer is able to take responsibility for what he has done. Therefore, based on the above exposure. The believer must be able to maintain his obedience and honor so that this can be done. In Islam, believers must always follow the commandments of Allah SWT and stay away from

its prohibitions (Pratiwi, 2018). The thing that can be done by believers is to always remember Allah SWT which is dhikr. Dhikr as prayer is a medium to communicate with Allah SWT and get closer to Him. As explained in surah Al-Imran verse 191:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

191. (that is) those who remember God standing, sitting, or lying down, and think about the creation of heaven and earth (saying), "O our Lord, did You not create all this in vain. Thou art most holy. Protect us from the doom of hell.

Based on this verse, a person who always remembers Allah Almighty will spare his servants from the torment of hellfire and guard themselves against despicable behavior such as cyberbullying and irresponsible behavior by hiding their true identity to do bad things.

## CONCLUSION

The results found that there was a significant relationship between self-esteem and cyberbullying behavior in anonymous perpetrators on social media. Thus, the hypothesis in this study is accepted. In Islam, there is a relationship between self-esteem and cyberbullying behavior in anonymous people on social media. A person who has high self-esteem is able to maintain his obedience and honor so as to avoid irresponsible cyberbullying.

Researchers propose several suggestions that can be done for future research. Data collection is carried out *online* and *offline* so that



The researcher can make sure the subject is doing it seriously and avoiding faking or can add some questions that are made to identify *faking* or not. For teenagers, to be better able to express themselves well on social media not by cyberbullying behavior so that adolescents are able to have good self-esteem and not be shown to others wrongly. Then the community, adds more information about cyberbullying behavior and its relation to self-esteem.

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