

Kant's Moral Principles as Guidelines in Addressing the Issue of *Cyberbullying*

Fransiskus Bala Kleden

Institut Filsafat dan Teknologi Kreatif Ledalero

Email : franokleden@gmail.com

Silvester Ule

Pontificio Istituto Biblico, Roma

Emanuel Rizan Pryatno

Institut Filsafat dan Teknologi Kreatif Ledalero

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Abstract

Cyberbullying has become a very crucial problem along with the increasing use of digital media in Indonesia. Its problem generally targets children and teenagers as the most dominant victims. This research attempts to explore the polemic of cyberbullying and offers Immanuel Kant's moral principles as the main guideline in responding to it. In completing this article, the author used the qualitative-descriptive method with literature studies and interviews. The author first describes the case study of cyberbullying and analyzes that problem. To respond to this phenomenon, the author presents Immanuel Kant's moral principles and draws their relevance for responding to cyberbullying cases. The research results state that, according to Kant, efforts to combat cyberbullying crimes are a categorical imperative that cannot be rejected by anyone. Cyberbullying can be stopped by strengthening moral principles in humans, which are the principles of universality, humanity, and moral autonomy. These three principles can be implemented into concrete virtues such as the internalization of individual responsibility, the formation of character education appropriate to the contextual digital era, and the implementation of practical moral values in life. These virtues invite people to respect the dignity and autonomy of others, which directly challenges the practice of cyberbullying. By having and doing this, humans are trained to sharpen their moral sensitivity in treating others while being wise and responsible in using existing technological media.

Keywords: Cyberbullying; Kant; Human; Moral Principle; Digital Media.

Abstrak

Cyberbullying telah menjadi masalah yang sangat krusial seiring dengan meningkatnya penggunaan media digital di Indonesia. Perundungan siber umumnya menyasar anak-anak dan remaja sebagai korban yang paling dominan. Penelitian ini mencoba mengeksplorasi polemik cyberbullying dan menawarkan prinsip-prinsip moral Immanuel Kant sebagai pedoman utama dalam menyikapinya. Dalam menyelesaikan artikel ini, penulis menggunakan metode kualitatif-deskriptif dengan studi literatur dan wawancara. Penulis terlebih dahulu mendeskripsikan studi kasus cyberbullying dan menganalisis permasalahan tersebut. Untuk menanggapi fenomena tersebut, penulis memaparkan prinsip-prinsip moral Immanuel Kant dan menarik relevansinya untuk menanggapi kasus cyberbullying. Hasil penelitian menyatakan bahwa, menurut Kant, upaya memerangi kejahatan cyberbullying merupakan keharusan kategoris yang tidak dapat ditolak oleh siapapun. Cyberbullying dapat dihentikan dengan memperkuat prinsip-prinsip moral dalam diri manusia, yaitu prinsip universalitas, kemanusiaan, dan otonomi moral. Ketiga prinsip ini dapat diimplementasikan ke dalam kebijakan-kebijakan konkret seperti internalisasi tanggung jawab individu, pembentukan pendidikan karakter yang sesuai dengan era digital yang kontekstual, dan implementasi nilai-nilai moral praktis dalam kehidupan. Kebijakan-kebijakan ini mengajak manusia untuk menghargai martabat dan otonomi orang lain, yang secara langsung menantang praktik cyberbullying. Dengan memiliki dan melakukan hal ini, manusia dilatih untuk mengasah kepekaan moral dalam memperlakukan orang lain sekaligus bijak dan bertanggung jawab dalam menggunakan media teknologi yang ada.

Kata Kunci: Cyberbullying; Kant; Manusia; Prinsip Moral; Media Digital.

1. Introduction

Cyberbullying is considered a criminal act in some jurisdictions. It can be conducted by utilizing different technological devices such as mobile phones, computers, and tablets. Additionally, the cyberbullies may also utilize text messages, applications, or social media where negative contents are viewed, shared, or responded upon via likes and comments. Cybercrime involves sending, exposing, or spreading negative, harmful, false, or malicious content about another person.¹ With this description, *cyberbullying* is an immoral act.² This crime is present by ostracizing, intimidating, pitting, harassing, frightening, insulting the self-

¹ Rufa Mitsu and Eman Salah, "Cyberbullying: An Overview," *Indonesian Journal of Global Health Research* 4, no. 1 (2022): 195–202, <https://doi.org/10.37287/ijghr.v4i1.927>.

² Abdul Sakban et al., "Kebijakan Hukum Pidana Terhadap Kejahatan Cyber Bullying Di Indonesia," *CIVICUS: Pendidikan-Penelitian-Pengabdian Pendidikan Pancasila Dan Kewarganegaraan* 7, no. 2 (2019): 59.

esteem of others and even causing hostility between people carried out through social media platforms such as *Instagram*, *Facebook*, *WhatsApp*, *Twitter*, and other social media.

Recently, the trend of *cyberbullying* cases in the global and national context (Indonesia) has increased. This is in line with data from the Indonesian Internet Operator Services Association (APJII) in 2021-2022 which states that the 13-18 age group has the highest internet penetration rate in Indonesia, which is 98.64%. In addition, based on the research results of the *Center for Digital Society* as of August 2021, it was found that of the 3,007 junior and senior high school students surveyed, 1,895 students, or 45.41% admitted to having been victims of *cyberbullying*, 1,128 students or 38.41% had been perpetrators.³ As an online-based crime, *cyberbullying* attacks vulnerable and weak social media users, namely children and teenagers.

From year to year, the increase in *cyberbullying* cases targeting vulnerable groups and children is an indication that this acute problem has a high level of urgency to be addressed. The urgency of *cyberbullying* cases represents the weak control of *stakeholders* starting from the family and continued by schools and society (government). Low ethical education, lack of parental attention to children, especially control in the wise use of the internet, ineffective school environment in educating children, and government attention in maintaining a clean social media space with the application of non-selective rules are a series of causes of rampant *cyberbullying* cases.

In addition to the factors above, low digital literacy in society is one factor that also contributes to the emergence of *cyberbullying* cases. Digital literacy refers to the knowledge and skills of users in using digital media such as communication tools, internet networks, and so on.⁴ The latest data released by the Ministry of Communication and Information of the Republic of Indonesia together with *Katadata Insight Center* shows that Indonesia's digital literacy index is at the level of 3.65 (from a range of 1-5 points). This index is measured through four main pillars, namely *digital skills*, *digital safety*, *digital ethics*, and *digital culture*.⁵

When compared globally, Indonesia's digital literacy index is far from safe. Many facts prove that a pile of *cyberbullying* problems is a representation of the low digital literacy of this nation's social media users. The trend of social media content visited and gossiped about by fellow users in cyberspace has become a mockery by other nations that the waste of

³ Fahdii Fahlev, "1.895 Remaja Alami Perundungan Secara Siber, Pelakunya 1.182 Siswa," *Tribunnews.com*, 2023.

⁴ Krishna Parama Nanda, "Pengaruh Literasi Digital Terhadap Moralitas Mahasiswa Ppkn Universitas Lampung Dalam Mengakses Informasi Media Sosial" (Fakultas Keguruan dan Ilmu Pendidikan - Universitas Lampung, 2023).

⁵ Zubaedah Hanum, "Daya Saing Digital Indonesia Tahun 2023 Ranking 45 Dunia, Naik 11 Peringkat," *Media Indonesia*, 2024.

technology is so crowded by the Indonesian social media community. On the other hand, the nutritious content is taken by the countries that create it such as America, Europe, and China.

Technological advances have a significant impact on human life.⁶ The complicated phenomenon of *cyberbullying* is bridged by the internet, which can be easily accessed by anyone regardless of age and class. Here, the internet becomes a new field for the emergence of crimes by attacking weak and vulnerable individuals, groups, or groups in cyberspace. In fact, in its positive purpose, social media can be a new platform to build intense communication between people, become a means of information for the government and social institutions, and become a new locomotive in the business world that allows economic welfare to grow well.

The discourse of the dark space behind the glittering social media technology (*Instagram, WhastApp, Facebook, TikTok, Line, Twitter*, and so on) is no longer a new scourge. Looking at the reality of *cyberbullying*, which is easily present freely, is an awareness that the shackles and the dark side of technology must be dismantled immediately to save children, adolescents, and parents from the vicious grip of social media internet technology. There have been efforts made by the government starting with the issuance of laws and regulations such as Law No. 11 of 2008 concerning Electronic Information and Transactions (ITE) and Law No. 19 of 2016 which are specifically designed to protect the interests of the state, public and private from *cybercrime* including *cyberbullying*, as well as efforts from families targeting the actualization of basic and ethical education, as well as the active roles of social and religious institutions. However, these efforts have not shown enough fangs to address the phenomenon of *cyberbullying*.

Uprooting the problem of *cyberbullying* to its deepest roots requires a radical way that touches the core of the problem. The right and radical solution is offered ethically-philosophically by following the moral principles of Immanuel Kant. Kant's moral principles provide a perspective that can be used as ethical guidelines for humans in addressing the problem of *cyberbullying*.

Kant's perspective here becomes an ethical foundation that is not just a temporary sedative from the social pain suffered, but as an offer and solution that dismantles old ways of thinking and incorporates, laying the foundation of ethics, and morality of new digital users. This foundation shapes society into a smart and moral social media user that allows it to survive and form a healthy national civilization in the face of the ever-changing waves of digital information technology advancement.

The topic of *cyberbullying* and the issues derived from it have become the talk of many parties. *Machsun Rifauddin* in his article titled "The Phenomenon of Cyberbullying in Teenagers (Facebook Social Media Analysis Study)" describes the phenomenon of *cyberbullying* against teenagers on Facebook social media along with some real examples

⁶ Anthony Le Duc, "Engaging with Stakeholders of the Technological Future through Prophetic Dialogue: A Catholic Perspective," *Jurnal Ledalero* 23, no. 2 (2024): 107, <https://doi.org/http://dx.doi.org/10.31385/jl.v23i2.582.105-125>.

that have occurred in Indonesia. As a solution to this case, *Machsun* offers ethics in social media.⁷ In a philosophical review, *Sri Yuliyanti and Eliska Juliangkary* try to analyze this phenomenon in their article entitled “Bullying in the Educational Environment: An Analysis of Philosophy of Education from Multiple Perspectives”. This paper attempts to show how a multiperspective approach allows for a deeper understanding of the *bullying* phenomenon. This multi-perspective dimension includes psychological, social, cultural, and political aspects emphasizing the importance of upholding ethical norms and justice. As a solution, this multi-perspective approach is empowered to help create an educational environment that truly supports the achievement of true educational goals.⁸

This is in line with the article of *Dewi Kusumasanthi, et al.* in the analysis of communication philosophy theory. According to her, the position of communication philosophy in the digital era is essential to ensure that the development of digital technology does not damage the values and ethical principles in human communication and society.⁹ Although it does not specifically discuss the phenomenon of *cyberbullying*, the theoretical framework of communication philosophy can help us develop a deeper understanding of the consequences of digital technology and help us find better ways to address the challenges and problems associated with communication in the digital age.

In contrast to the studies mentioned above, this paper focuses more on the case of *cyberbullying* as one of the problems in the digital space that is trying to be dealt with based on the moral principles of the German philosopher, Immanuel Kant. Many writers have discussed the phenomenon of *cyberbullying*, but the *novelty* aspect of this paper lies in the Kantian ideas used as a knife to dissect the case. According to the author, although Kant’s invitation is more of a theoretical appeal, further reading of it can build a solid moral basis for humans (and society) as an attitude in dealing with the phenomenon of *cyberbullying*.

2. Method

This research uses a qualitative-descriptive research method. With it, the author conducted a literature study. Furthermore, the author tries to describe and explain *cyberbullying* cases clearly and in detail. The data obtained in this *cyberbullying* research is secondary data, which is sourced from literature and news of *cyberbullying* cases from the internet. In addition, to obtain data about *cyberbullying*, the author also conducted a field study by applying the interview method (informal sharing) with the sources who are the data of this research. This sharing was made by the author by meeting the victim of *cyberbullying* in his room and asking him to tell the experience and feelings he was experiencing. The meeting with the informant was created in a fluid atmosphere without any coercive,

⁷ Machsun Rifauddin, “Fenomena Cyberbullying Pada Remaja (Studi Analisis Media Sosial Facebook),” *Khizanah Al-Hikmah Jurnal Ilmu Perpustakaan Informasi Dan Kearsipan* 4, no. 1 (2016): 35–44.

⁸ Sri Yuliyanti and Eliska Juliangkary, “Bullying Di Lingkungan Pendidikan: Analisis Filsafat Pendidikan Dari Multiperspektif,” *Jurnal Ilmiah IKIP Mataram* 10, no. 2 (2023): 230–42.

⁹ Dewi Kusumasanthi, Ida Bagus Alit Arta Wiguna, and Srirahayu Puspawati, “Eksistensi Filsafat Komunikasi Di Era Digital,” *Jurnal Riset Komunikasi, Media, Dan Public Relation* 2, no. 1 (2023): 22–37.

accusatory, or discrediting words. Data on *cyberbullying* was then attempted to be constructed and analyzed. Furthermore, the author read the moral principles initiated by philosopher Immanuel Kant. Kant's ideas about moral principles become moral guidelines in dealing with *cyberbullying* cases.

3. Findings and Discussion

3.1 Cyberbullying Case Study

Cyberbullying cases are often found in heterogeneous communities. In the building of the community, people who have different ethnic backgrounds, cultures, races, ethnicities mindsets and behaviors live. The dominative power of the majority group may occur over the minority group.¹⁰ The spirit of groupism and sectarianism can provoke and poison certain individuals to act immorally and brutally against others, both in real and virtual space. Below are some cases of *cyberbullying* against social media users.

The *detik.com* news features a case of *cyberbullying* committed by a celebrity from Probolinggo, Luluk Sofiatul Jannah (Luluk Nuril) against a victim with the initials LNAS. The victim was a student of SMKN 1 Probolinggo City who was conducting fieldwork practice (PKL) in a supermarket. It was stated that the perpetrator had committed verbal violence on social media so the victim lost confidence and had intended to stop doing field work practice (PKL). According to the information reported in the news, the victim had stated that she would stop participating in the PKL because she felt embarrassed of her friends after the viral case. Reports from the school stated that, although the LNAS student had returned to the PKL, she no longer wanted to be placed in the section that dealt with customers, but chose to be in the back section that did not face customers. This is clear evidence that the LNAS student has lost her confidence and lost the courage to communicate with others.¹¹

The negative effects of *cyberbullying* are closely related to the psychology of the victim, especially child victims. The victim will be depressed, irritable, anxious, and of course, embarrassed by the circulation of the TikTok video. Thus, it can be concluded that it is true that *cyberbullying* has a strong psychological impact by causing victims to be easily depressed, angry, anxious, and self-harming, and even potentially triggering victims to attempt suicide. In addition, there are impacts on school life, namely decreased achievement, rarely attending school, always getting into trouble at school, and difficulty fitting in at school. Thus, *cyberbullying* and suffering have a strong causal relationship. *Cyberbullying* is the cause of human suffering, while suffering is the loss caused by the crime of *cyberbullying*.¹²

¹⁰ Ibrahim Rino Nuit Sukatno, "Kekerasan Simbolik Dalam Relasi Antar Etnis (Studi Mahasiswa Etnis Papua Dalam Pergaulan Antar Etnis Pada Lingkup Kampus Surabaya)" (Universitas Islam Negeri Raden Fatah, 2018).

¹¹ Arief Ikhsanudin, "KPAI: Luluk Nuril Lakukan Cyberbullying, Korban Hilang Percaya Diri," *detikNews*, 2023.

¹² Fransiskus Sailtus Bembid, "Allah Yang Menderita Sebagai Kekuatan Menghadapi Penderitaan," *Studia Philosophica et Theologica* 24, no. 1 (2024): 7.

Another case of *cyberbullying* occurred in the campus environment. A student named Dika (not his real name) in his sharing with the author expressed his heartache because he was constantly the target of bullying on social media. Dika, who in his social circle is often around and interacts with female friends, often gets mocked as “sissy” or “*bencong*”. The activities that Dika engages in are considered incompatible with the concept of masculinity that is required to run in society. Dika always spends time with women, talks about his feelings, and participates in activities that are considered commonly done by women. Dika also always posts his activities on his social media accounts, but there are so many negative comments against him. This treatment made Dika feel isolated and demeaned in the campus environment.

The motive for Dika’s *cyberbullying* behavior arises from gender stereotypes that require men to conform to certain standards of masculinity. Dika’s friends may feel uncomfortable with such unusual behavior and use *cyberbullying* behavior as a way to assert dominance in their social environment. The *cyberbullying* damaged Dika emotionally and psychologically. He experienced decreased self-esteem and stress due to the treatment. The isolation he felt also made it difficult for him to build healthy social relationships. The treatment can also affect his confidence and motivation in various academic and social activities on campus. This can impact her academic performance and emotional development.

It can be further formulated that *cyberbullying* refers to aggressive actions that occur through digital media, such as text messaging, social media, or email, to hurt, degrade, or humiliate individuals online.¹³ These behaviors include sending insulting messages, spreading false gossip, posting embarrassing content, or sharing personal information without permission. The psychological impact of *cyberbullying* is serious. Victims often experience chronic stress and anxiety due to the constant psychological pressure of online attacks.¹⁴ It can also trigger deep depression, making the victim's self-esteem and confidence plummet, even leading to suicide risk. Eating disorders can also arise in response to the stress experienced. Socially, victims of *cyberbullying* often feel socially isolated, even reluctant to interact both online and offline for fear of ridicule and criticism. Interpersonal relationships may suffer, and victims may find it difficult to concentrate on academics, which can ultimately lead to a decline in learning performance.¹⁵

Some victims may even choose to limit their online activity altogether, causing restrictions on access to education and positive socialization opportunities. *Cyberbullying* perpetrators, often without realizing their impact, can damage the social climate at large by reinforcing negative and aggressive behavior in online communities. As such, *cyberbullying* is not only a social problem but also poses a serious threat to individuals’ mental health.

¹³ Alismaiel Omar A., “Digital Media Used in Education: The Influence on Cyberbullying Behaviors among Youth Students,” *International Journal of Environmental Research and Public Health* 20, no. 2 (2023).

¹⁴ Zahra Wirani, “The Effect of Cyberbullying on Anxiety Level and Learning Motivation,” *Psikologi Journal* 1, no. 1 (2024): 16–22.

¹⁵ Dwi Kurniawati et al., “Analisis Dampak Cyberbullying Pada Kesehatan Choi Jin-Ri (Sulli) Artis Korea Dan Film Dokumenter Terakhirnya,” *Harmoni: Jurnal Ilmu Komunikasi Dan Sosial* 2, no. 1 (2024).

Proper handling and effective prevention are needed from various parties, including individuals, educational institutions, and the government, to counter the negative impacts of *cyberbullying*.

Concerning this issue, what is going on with humans? Why do people commit *cyberbullying*? If investigated, this happens because humans experience character reconstruction. In the online world, human becomes a free and brutal *homo digitalis*.¹⁶ He/she can do anything. In freedom, he/she can type, edit, or post anything on social media. He/she can criticize, berate, and slander others. In this condition, *homo digitalis* is a brutal human being.¹⁷ A brutal human being tends to objectify others. In his/her exclusive sphere, he/she makes others the theme of reflection and the center of study. When the other is objectified, he/she will assess according to his/her subjective perspective. It will problematize the presence of the other. He/she considers the other as the bearer of problems in life.¹⁸

For this reason, in social media, humans are easy to bully, ridicule and berate, because they are reduced to being *homo digitalis*. As a *homo digitalis*, he/she is very reactive. A reactive human being has a very poor reflection. He/she does not think clearly. In such a situation, it is easy for him/her to spread *hate speech* and bully in the online world. By using intimidating vocabulary, he/she tries to corner and blame others.¹⁹

3.2 Moral Principles according to Kant

To address the rampant cases of *cyberbullying* in society, the author seeks to call for valuable messages from the perspective of Immanuel Kant. Immanuel Kant is a famous 18th-century philosopher who has made significant contributions to the development of Western thought. His three most phenomenal works are *Critique of Pure Reason* (1781), *Critique of Practical Reason* (1788), and *Critique of Judgement* (1790). Kant's philosophical thoughts emerged when the two great schools of philosophy, rationalism and empiricism, were having a discourse about knowledge.

In the work "*Critique of Practical Reason*" (1788), Kant asserts that humans have the rational ability to determine the right moral action through categorical imperatives. The categorical imperative is a moral command that is absolute and universal.²⁰ In its implementation, it does not contain "if". Morality is only expressed in categorical imperatives.²¹ Categorical imperatives are commands that indicate an action that is

¹⁶ F. Budi Hardiman, *Aku Klik Maka Aku Ada: Manusia Dalam Revolusi Digital* (Yogyakarta: Kanisius, 2021), 40.

¹⁷ Hardiman.

¹⁸ Felix Baghi, *Alteritas, Hospitalitas, Persahabatan (Etika Politik Dan Postmodernisme)* (Maukere: Ledalero, 2012).

¹⁹ Sergio Andreas Castano-Pulgarin, Natalia Suarez-Betanxur, and Luz Magnolia Tilano Vega, "Internet, Social Media, and Online Hate Speech," *Aggression and Violent Behavior Journal* 58, no. 6 (2021): 105.

²⁰ Immanuel Kant, *Critique of Practical Reason: Hackett Classics Series* (USA-Indiana: Hackett Publishing Company, 2002).

²¹ Roger Scruton, *Kant Past Master* (New York: Oxford University Press, 1982), 68.

objectively necessary for itself, regardless of its relation to other goals.²² In other words, it is an absolute command of morality and the required action is good in the moral sense, good in itself.²³

As an absolute unconditional command, the categorical imperative has no particular material content. A command that states in itself (*sollen*) is an absolute moral command only with no particular purpose or intention so that in its application, everyone is invited to act solely according to principles or maxims that can simultaneously become universal laws that apply to everyone.²⁴ This is what is called autonomous action without having to consider consequences.²⁵ The moral principles offered by Immanuel Kant are:

First, universality. The Kantian theories involve universal rights, namely, freedom of speech, right to privacy, freedom of consent, freedom of conscience, freedom of selection. Kant considers each individual free to make his own decisions, his own rules at his own will.²⁶ Moral concerns the assessment of the goodness or badness of an action and the expectations of that action, so it is subjective or at most intersubjective and never objective. However, there are universal claims of morality, such as all rational beings want honesty and not to be lied to. Moral expectations make reciprocal behavior patterned and orderly.²⁷ In the principle of universality, humans are not allowed to use fellow humans as tools to fulfill their desires. Because humans should not use each other, humans must make a covenant to create a safe living environment in the same community. Universality means eliminating all attitudes of suspicion of every difference, jealousy, unhealthy competition, not seeing others as enemies, but realizing diversity in the same environment.²⁸

Second, humanity. Everyone must act according to the principle of humanity. That means every human action is not just for achieving one's desires with utilitarian ethics. Every action that is good for me must also provide value that is good to others. Therefore, as rational beings, humans are required to develop moral actions by considering the good of others.²⁹ If everyone can act while considering the fate of others, a humane life is created. Kant argues that a person is good or bad depending on the motivation of their actions and not on the goodness of the consequences of those actions. One can have moral worth only if one is

²² Theodore Meyer Greene, *Kant Selections* (New York: Charles Scribner's Sons, 1967), 298.

²³ Fransiskus Sales Lega, "Martabat Manusia Dalam Perspektif Filsafat Moral Immanuel Kant," *Jurnal Pendidikan Dan Kebudayaan Missio* 7, no. 1 (2014): 92.

²⁴ Immanuel Kant, *Groundwork of the Metaphysic of Morals* (New York: Harper Torchbook, 1964).

²⁵ Scruton, *Kant Past Master*, 62.

²⁶ L. Udayakumar and VV Sunder Singh Babu, "Immanuel Kant's Deontology Theory," *International Journal of Research and Analytical Reviews* 8, no. 2 (2021): 236.

²⁷ F. Budi Hardiman, "Pakta Setan Dalam Politik: Kant Tentang Politik Dan Moral Dalam Negara Modern," *Jurnal Ledalero* 23, no. 2 (2024): 98, <https://doi.org/http://dx.doi.org/10.31385/jl.v23i2.598.89-104>.

²⁸ Endang Daruni Asdi, "Imperatif Kategoris Dalam Filsafat Moral Immanuel Kant," *Jurnal Filsafat*, no. 23 (1995): 11.

²⁹ Althien J. Pesurna, "Kontrak Sosial Menurut Immanuel Kant: Kontekstualisasinya Dengan Penegakan HAM Di Indonesia," *Jurnal Filsafat* 31, no. 2 (2021): 210.

motivated by morality. In other words, if a person's emotions or desires cause them to do something, then that action cannot give them moral worth.³⁰

Third, moral autonomy. As explained in the principles of universality and humanity, autonomy is a moral act to determine one's actions. This part emphasizes the intrinsic element in human beings. Humans can reflect and give rational consideration to their actions.³¹ In fact, Kant identifies free will with practical reason because autonomous will is the faculty to decide to act in accordance with the moral law, and it is the substance of practical reason that establishes this moral law.³² Humans are free to determine their fate without interrogation from outside. Humans have autonomy in themselves because of the noble dignity inherent in them.³³ It is this dignity that provides freedom for humans to achieve their lofty goals and desires. The word *dignity* in Latin: *dignitas*, means "self-esteem, high value, splendor, and glory", while the adjective *dignus*, which means "proper, worthy, appropriate, and in harmony"³⁴.

MacIntyre states that central to Kant's moral philosophy are two deceptively simple theses: if the rules of morality are rational, they must be the same for all rational beings, and if the rules of morality are binding on all rational beings, then the contingent ability of such beings to carry them out must be unimportant – what is important is their will to carry them out.³⁵ It is on this basis that human dignity cannot be inviolable or undermined by others in various unhealthy relationships.³⁶ In Kant's categorical imperative, everyone has an obligation to give respect to others because they have equal relations and rights. This is not an option that can be done or not. Rather, it is a moral imperative that becomes an obligation for every individual. What is important to note in Kant's morality is that every action is not done to get something in return.

3.3 Application of Kant's Moral Principles: Responses to the Crime of Cyberbullying

While technology brings many benefits, it also brings risks. Therefore, faced with this reality, everyone is called to prioritize ethical foundations.³⁷ In the case of using social media technology, every individual has a moral responsibility to use it as a tool to support the development of human civilization. Communities and people are the architects of future

³⁰ Obinna and Jude Onuoha A. Obiagwu, "The Implication of Kant's Moral Philosophy in Our Society Today," *Journal of Philosophy and Ethics* 1, no. 2 (2019): 31–32.

³¹ Jack Samuel, "Toward a Post-Kantian Constructivism," *Ergo: An Open Access Journal of Philosophy* 43, no. 9 (2021): 1454.

³² Obiagwu, "The Implication of Kant's Moral Philosophy in Our Society Today."

³³ Otto Gusti Ndegong Madung and Winibaldus Stefanus Mere, "Freedom of Religion and Belief in Indonesia: A View from The Discursive Perspective of Liberalism Versus Multiculturalism," *International Journal of Indonesian Philosophy & Theology*, 2022, 77.

³⁴ Th. L. Verhoeven and M. Carvallo, *Kamus Latin-Indonesia* (Ende: Nusa Indah, 1969), 313-314.

³⁵ Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, Third Edit (Notre Dame: University of Notre Dame Press, 2007).

³⁶ Lega, "Martabat Manusia Dalam Perspektif Filsafat Moral Immanuel Kant."

³⁷ Jason Borenstein and Ayana Howard, "Emerging Challenges in AI and the Need for AI Ethics Education," *AI and Ethics Journal* 1 (2021): 64.

technological development, as they have the power to change the way people live, work, communicate, and interact with each other.³⁸

The purpose of technological development is to help humans explore various things that are important in building togetherness both in society and in certain communities or institutions. The principles of universality, humanity, and moral autonomy emphasized by Kant can be the answer to the rampant acts of *cyberbullying* in cyberspace. These three principles can be translated into the following concrete attitudes.

First, the internalization of individual responsibility. Every individual has a moral responsibility towards the common environment. That responsibility can be applied with practical actions. The concept of equal epistemological subjects is almost completely extended to the “moral agent”. People acting within the framework of moral relations can be understood not just as morally free (independent, self-determining, autonomous, etc.), but also as individuals equal in this moral freedom.³⁹ The act of *cyberbullying* directly has a negative impact because it harms others. Not only physical impact but also psychological. In short, other individuals are victimized through verbal violence in the virtual space. In the face of *cyberbullying*, it is our responsibility to show respect for other human beings.⁴⁰ The principle of responsibility keeps us from dehumanizing others through acts of *cyberbullying*. Responsibility allows people to think about their actions and the consequences of their actions.⁴¹

To implement this responsibility, everyone must possess this natural awareness. All moral actions will be realized in a community living together if all members of the community have the same feelings and responsibilities. In order to support the continuity of living together, everyone must recognize each other as a form of appreciation for the existence of other people’s lives.⁴² Similarly, everyone will feel safe living in a community if their existence is recognized and respected. The realization that each individual is different and unique encourages the growth of respect and keeps away actions in cyberspace that can hurt each other. If so, people will find peace in a community of brotherhood. This is also true in the school environment. A healthy school community makes all students feel safe and comfortable inside. Otherwise, people become less sociable with others, apathetic, and shut

³⁸ Pieter Vermaas et al., “The Role of Social Factors in Technological Development,” in *A Philosophy of Technology: Synthesis Lectures on Engineers, Technology, & Society* (Cham: Springer, 2011), 7.

³⁹ Vadim Yu. Perov, “Kantian Moral Universalism, the ‘Enlightenment Project’ and Experimental Ethics,” in *12th Kant-Readings International Conference “Kant and the Ethics of Enlightenment: Historical Roots and Contemporary Relevance”* (France: EDP Sciences, 2023), 7, <https://doi.org/https://doi.org/10.1051/shsconf/202316103006>.

⁴⁰ Yudesta Erfayliana, “Pendidikan Jasmani Dalam Membentuk Etika, Moral, Dan Karakter,” *Pendidikan Jasmani Dalam Membentuk Etika, Moral, Dan Karakter* 2, no. 2 (2015): 302–15.

⁴¹ Wolfgang Huber, “Ethics of Responsibility in A Theological Perspective,” *Stellenbosch Theological Journal* 6, no. 1 (2020): 190.

⁴² Otto Gusti Madung, “Pluralitas Dan Konsep Pengakuan Intersubjektif Dalam Pemikiran Axel Honneth,” *Diskursus-Jurnal Filsafat Dan Teologi*, 2014, 4.

down due to traumatic experiences of being ridiculed by friends.⁴³ By living out one's responsibility to others, there will no longer be the fear that one student will be bullied by another. This responsibility has become a moral principle that lives within each student.

Second, character building in the digital era. Character education is not a special subject in learning, but an integrated effort to strengthen and develop children's behavior as a whole.⁴⁴ Here, character education can help a person to strive for honest, disciplined, creative, independent and wise ethics in using educational facilities.⁴⁵ However, it is not only done at school, the formation of good children's character must also be intensified in the family environment. The role of parents in education in the digital era is to provide supervision to children in using social media, provide restrictions on the use of social media, try to provide understanding to children about the procedures for operating social media, and create openness between parents and children in handling every problem at home.⁴⁶ This is important considering that the digital era is a situation that has a huge impact on the development of children in today's modern world.⁴⁷

At school, the development of good character by teachers and education personnel directly impacts children's awareness. This is because teachers recognize the abilities and shortcomings of each student.⁴⁸ Through character education, educators not only mentally prepare children to be ready for the future, but also instill moral and cultural values to get along in society.⁴⁹ Quality moral education can help shape children's moral awareness. In moral awareness, each individual will automatically be able to determine what is good and bad in their actions. Each individual can develop a critical consciousness that allows each person to investigate the effects of oppression.⁵⁰

Acts of *cyberbullying* committed in schools often occur because children see their friends' flaws or mistakes as the butt of a joke. At that time, children launch acts of intimidation, and insults through social media, and spread immoral messages to other children. In addition, there is a lack of awareness among children to take responsibility for

⁴³ Rosda Fajri Kafarisa and Muhammad Kristiawan, "Kelas Komunitas Menunjang Terciptanya Karakter Komunikatif Peserta Didik Homeschooling Palembang," *JMKSP: Jurnal Manajemen, Kepemimpinan, Dan Supervisi Pendidikan* 3, no. 1 (2018): 72.

⁴⁴ Henderikus Dasrimin, "Implementasi Pendidikan Karakter Di Sekolah Katolik Dalam Terang Dokumen Educating to Fraternal Humanism," *Studia Philosophica et Theologica* 23, no. 1 (2023): 22.

⁴⁵ Tedy Setiawan Terttiaavini, Terttiaavini Saputra, "Literasi Digital Untuk Meningkatkan Etika Berdigital Bagi Pelajar Di Kota Palembang," *Jurnal Masyarakat Mandiri Universitas Muhammadiyah Mataram* 6, no. 3 (2022): 2155–65.

⁴⁶ Jito Subianto, "Peran Keluarga, Sekolah, Dan Masyarakat Dalam Pembentukan Karakter Berkualitas," *Edukasia Jurnal Penelitian Pendidikan Islam* 8, no. 2 (2013): 331–54.

⁴⁷ Sofian Abdulatif, "Dampak Pandemi Terhadap Eksistensi Pendidikan Di Era Digital," *Jurnal Pendidikan Tambusai Fakultas Ilmu Pendidikan Universitas Pahlawan* 5, no. 1 (2021): 1567–70, <http://jptam.org/index.php/jptam/article/view/1140>.

⁴⁸ Rafsel Tas'adi, "Pentingnya Etika Dalam Pendidikan," *Ta'dib* 17, no. 2014 (2014): 189–198, doi:10.31958/jt.v17i2.272.

⁴⁹ Branckly Egbert Picanussa, "Pengembangan Kurikulum Pendidikan Kristiani," *Voice of Wesley: Jurnal Ilmiah Musik Dan Agama* 3, no. 1 (2019): 1–15.

⁵⁰ Andrew D. Gitlin and James Ingerski, "Rewriting Critical Pedagogy for Public Schools," *International Journal of Critical Pedagogy* 9 (1AD): 9.

creating a healthy and conducive school community for other children. Citing Kant, the principle of humanity that treats other human beings as persons requires individuals to have a sense of freedom, honesty, justice, tolerance, courtesy, self-discipline, integrity, kindness, and courage.⁵¹ By viewing other human beings as persons, there is also the basis for the ethical demand that they have value in themselves. Therefore, human beings are never treated as means.⁵²

Third, the actualization of practical moral values. Keep in mind that the act of *cyberbullying* includes harassment as well as the dissemination of information that damages the good name of others.⁵³ So in this section, it should be noted that every social media user must ensure that in disseminating information or posts, he/she does not make other people feel disturbed. Although not building direct contact or relationships with others, there needs to be an awareness that any information shared on social media does not intend to attack, bring down, or damage others, *avoid flames*, and not create tension with others. In addition, any comments on people's posts should use words that are considered appropriate and ethical.⁵⁴

Kant invites humans to always act well. Good will is always closely linked to morality. Good will guides us to choose actions that are by our existence as rational beings.⁵⁵ By prioritizing the principles of universality, humanity, and moral autonomy, humans should stay away from *cyberbullying* that reduces humans to other purposes. Humans can use their intellect and will to determine their actions consciously based on the moral principles they believe in. *Cyberbullying* makes the victim nothing more than an object to be played with at will. With a strong understanding of moral principles, humans can treat other humans as valuable in themselves.

4. Conclusion

Cyberbullying (bullying in digital space) is more cruel and worse than *bullying* carried out directly in front of the victim. The data and descriptions presented previously show how *cyberbullying* cases are so urgent and require high efforts to overcome. In addition to practical efforts through legal action, the moral principles of philosopher Immanuel Kant can be applied as ethical guidelines in addressing the phenomenon of *cyberbullying*. In the context of *cyberbullying*, Kant offers a moral perspective that every individual should act in a way that respects the dignity and autonomy of others, which directly opposes the practice of

⁵¹ Tutuk Ningsih, *Implementasi Pendidikan Karakter* (Purwokerto: STAIN Press, 2015), 10.

⁵² Kant, *Groundwork of the Metaphysic of Morals*, 97.

⁵³ Irene Priskila Sareong and Tri Supartini, "Hubungan Komunikasi Interpersonal Guru Dan Siswa Terhadap Keaktifan Belajar Siswa Di SMA Kristen Pelita Kasih Makassar," *Jurnal Ilmu Teologi Dan Pendidikan Agama Kristen* 1, no. 1 (2020): 29–42.

⁵⁴ Pranesti Dewi Ayu and Ridwan Arifin, "Perlindungan Korban Dalam Kasus Penyebaran Berita Hoax Di Media Sosial Di Indonesia," *Jurnal Hukum Media Bhakti Fakultas Hukum Universitas Panca Bhakti* 3, no. 1 (2019): 12.

⁵⁵ Anderson Elizabeth, "Practical Reason and Incommensurable Goods," in *Incommensurability, Incomparability, and Practical Reason*, ed. R. Chang (Cambridge: Harvard University Press, 1997), 92.

bullying. Kant provides a strong call to develop effective *anti-bullying* policies by establishing individual responsibility, developing character education in the digital space, and applying practical moral values.

The internalization of Kant's moral principles is indeed the responsibility of each individual. However, efforts to prevent *cyberbullying* require strong synergy from the family, school, and social society. It is a part of the long-term solution to *cyberbullying*. It means, ethical infrastructure also demands the role of parents at home, teachers at school, and the entire community in realizing a life structure that is more respectful of the dignity and autonomy of the human person as expressed by Kant. In this digital era, the role of parents is to provide understanding, control, and limits to children in using social media. Parents also need to create an open space with their children to deal with every problem in the house. Habits like this will instill moral values in children – which will help them control every action they take.

In addition, in schools, teachers are also important moral agents. In addition to being tasked with improving children's academic achievement, teachers can help shape children's character by simply teaching them how to show respect to school friends and older people, especially in society. Teachers can prepare the mental of children to face a future that respects ethical and cultural values. This is a kind of moral education that forms moral awareness. In good moral awareness, each individual will be able to determine what is good and what is bad in their actions. This education is expected to shape individuals who are not only skilled in technology, but also have the moral sensibility to use the technology wisely and responsibly. Each individual will then display positive attitudes such as responsibility for justice, peace, tolerance, respect, and politeness, and not hate, blaspheme or belittle others.

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