

# Managing Digital Ethics: A Local Wisdom-Based Model for Cyberbullying Prevention in Islamic Educational Institutions

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## Abstract:

Cyberbullying has become a critical challenge in the digital era, threatening adolescents' mental health and emotional development. This study aims to examine how cyberbullying prevention is implemented in Islamic boarding schools through local wisdom-based management and value internalization. Using a qualitative phenomenological design, data were collected from boarding school leaders, teachers, caregivers, and students through in-depth interviews, observations, and document analysis, and analyzed using NVivo-assisted thematic coding. The findings reveal that cyberbullying prevention is institutionally structured through four management functions: planning, organizing, actuating, and controlling, with actuating emerging as the most dominant function (51% of coded references). Prevention practices are operationalized through daily habituation, integration of digital ethics into religious instruction, and moral-spiritual supervision. Additionally, Acehese local wisdom values such as *Meuseuraya*, *Tameusaboh*, *Seumapa*, *Peumulia Jamee*, and *Adat Bak Poe Teumeureuhom* are embedded as behavioral regulators in both offline and online interactions. This study contributes a culturally grounded cyberbullying prevention model that integrates educational management, local wisdom, and Islamic values. The findings suggest that sustainable digital ethics education should prioritize moral internalization and community-based supervision.

**Keywords:** *Cyberbullying Prevention, Local Wisdom, Islamic Boarding Schools, Digital Ethics*

## Abstrak:

Cyberbullying menjadi tantangan serius di era digital yang berdampak pada kesehatan mental dan pembentukan etika remaja. Penelitian ini bertujuan untuk menganalisis implementasi pencegahan cyberbullying di pesantren melalui manajemen pendidikan dan internalisasi nilai kearifan lokal. Penelitian menggunakan pendekatan kualitatif fenomenologis dengan melibatkan pimpinan pesantren, guru, pengasuh, dan santri sebagai informan. Data dikumpulkan melalui wawancara mendalam, observasi, dan studi dokumentasi, kemudian dianalisis menggunakan NVivo melalui pengodean tematik. Hasil penelitian menunjukkan bahwa pencegahan cyberbullying terstruktur secara institusional melalui fungsi manajemen POAC, dengan fungsi pelaksanaan (actuating) sebagai aspek paling dominan (51% dari total referensi). Praktik pencegahan diwujudkan melalui habituasi harian, integrasi etika digital dalam pembelajaran keagamaan, serta pengawasan moral-spiritual. Selain itu, nilai kearifan lokal Aceh seperti

*Meuseuraya, Tameusaboh, Seumapa, Peumulia Jamee, dan Adat Bak Poe Teumeureuhom berfungsi sebagai pengendali perilaku digital santri. Penelitian ini menawarkan model pencegahan cyberbullying berbasis nilai budaya dan Islam yang berkelanjutan dan kontekstual.*

**Kata Kunci:** *Pencegahan Cyberbullying, Kearifan Lokal, Pesantren, Etika Digital*

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## INTRODUCTION

The rapid expansion of digital technology has fundamentally transformed social interaction, particularly among adolescents, creating both opportunities and serious risks for mental and social well-being. One of the most alarming consequences of this transformation is cyberbullying, which has emerged as a global social problem with long-term psychological, educational, and moral implications (Gonzales et al., 2022; Kshetri et al., 2023; Xu et al., 2022). Adolescents are particularly vulnerable due to their intensive use of social media and limited emotional regulation skills. Empirical evidence consistently shows that cyberbullying is associated with anxiety, depression, declining academic performance, and suicidal ideation (Cziboly et al., 2023; Raza et al., 2020; Zafra et al., 2021). These impacts not only affect individuals but also disrupt social harmony and educational systems. Therefore, addressing cyberbullying is not merely a school-based issue but a broader societal responsibility that requires culturally grounded and value-based preventive strategies.

In Indonesia, the cyberbullying phenomenon continues to escalate alongside increased internet penetration among adolescents. UNICEF (2020) reported that 45% of individuals aged 14–24 have experienced cyberbullying, while data from the Indonesian Child Protection Commission (KPAI, 2020) show a persistent rise in bullying cases within educational and digital environments (Podolski et al., 2023; Shehdula, 2025). This issue has also penetrated religious educational institutions, including Islamic boarding schools, which were traditionally perceived as safe spaces for moral and character development. The increasing use of smartphones and social media among students has introduced new forms of verbal abuse, online humiliation, and social exclusion (Pratiwi et al., 2024; Zafra et al., 2021). These realities indicate a gap between moral ideals and actual student behavior, highlighting the urgent need for preventive mechanisms that are contextually relevant and aligned with the cultural and religious environment of Islamic boarding schools.

Previous studies have extensively examined cyberbullying from psychological, technological, and educational perspectives. Lin et al. (2022) and Li et al. (2023) emphasized the role of digital literacy in reducing cyberbullying behavior, while Laili (2025) and Chassiakos (2020) highlighted the importance of school-based policies and counseling interventions. Gudmundsdottir et al. (2020) and Ndibalema (2024) focused on individual psychological resilience, whereas Deyneka et al. (2020) and Anufrieva et al. (2021) examined parental supervision and peer influence. However, most existing studies rely on secular or universal intervention models and tend to overlook cultural and religious dimensions as

preventive frameworks. Furthermore, limited attention has been given to Islamic boarding schools as unique socio-religious ecosystems. This creates a significant research gap, as value-based approaches rooted in local wisdom may offer more sustainable and internalized solutions to cyberbullying prevention.

This study advances the state of the art by integrating cyberbullying prevention with local wisdom and Islamic values within the context of Islamic boarding schools. Unlike prior research that focuses on regulatory or psychological interventions, this study positions cultural and religious norms as central instruments of prevention (Hellfeldt et al., 2020; Saifullah et al., 2024). Acehnese local wisdom, combined with Islamic sharia principles, emphasizes values such as respect (*ta'zim*), self-control (*mujahadah al-nafs*), social responsibility, and communal harmony. These values have long been embedded in *pesantren* traditions but have not been systematically explored in addressing digital misconduct (Piotrowski, 2024; Pomytkina et al., 2021). Given the increasing digital exposure of boarding school students, it is crucial to contextualize cyber ethics education within their lived cultural and religious experiences to ensure relevance, effectiveness, and long-term behavioral change.

Based on the above context, this study is guided by the following research question: How do Islamic boarding schools implement cyberbullying prevention strategies grounded in local wisdom in the digital era? What values of Acehnese local wisdom and Islamic teachings are integrated into preventive practices? How do these values contribute to the development of students' social skills and ethical digital behavior? Addressing these questions is essential to understanding how culturally grounded educational institutions respond to contemporary digital challenges. This research also seeks to examine the role of boarding school management, educators, and the institutional culture in fostering a safe and ethical digital environment for students.

This study argues that cyberbullying prevention rooted in local wisdom and Islamic values offers a more holistic and sustainable approach than conventional intervention models. By internalizing ethical norms derived from religious teachings and Acehnese cultural traditions, students are not only discouraged from negative behavior but also encouraged to adopt positive behaviors. Still, they are also guided toward moral self-regulation and social empathy. The originality of this research lies in its integration of cyberbullying prevention, local wisdom, and Islamic sharia within the boarding school context, an underexplored area. This contribution enriches the discourse on digital ethics education by demonstrating that culturally embedded strategies can strengthen character formation, enhance social skills, and create a morally grounded digital learning environment in Islamic boarding schools.

## RESEARCH METHODS

This study employed a qualitative research design with a field research orientation, using a naturalistic phenomenological approach (Priya, 2021). This design was selected to obtain an in-depth, holistic understanding of how cyberbullying prevention is conceptualized, implemented, and experienced in the daily life of an Islamic boarding school community. The phenomenological

approach enables researchers to explore informants' meanings, values, perceptions, and lived experiences regarding cyberbullying and its prevention, particularly those rooted in local wisdom and Islamic values. This approach is appropriate because cyberbullying prevention in boarding schools is a socially constructed phenomenon that cannot be adequately measured using quantitative indicators alone, but rather requires contextual and interpretative analysis within its natural setting.

The research was conducted at Ummul Qura Islamic Boarding School located in Peusangan District, Bireuen Regency, Aceh. This location was purposively selected for its implementation of a boarding school system that integrates religious education, local Acehnese cultural values, and the use of digital technology among students. The boarding school provides a relevant context for examining cyberbullying prevention grounded in local wisdom. The informants consisted of 10 participants selected through purposive sampling, including the boarding school leader (*pimpinan dayah*), three teachers (*ustadz/ustadzah*), two dormitory supervisors, and four students. These informants were selected for their direct involvement and experience in educational management, student supervision, and daily digital interactions within the boarding school environment.

Data were collected using three main techniques: observation, in-depth interviews, and documentation analysis (Im et al., 2023). Participant observation was conducted to capture daily interactions, disciplinary practices, and the institutional culture related to students' digital behavior. Semi-structured interviews were conducted to explore informants' perceptions, experiences, and strategies for preventing and addressing cyberbullying grounded in local wisdom and Islamic values. Documentation analysis included institutional regulations, code of conduct, disciplinary records, and educational materials related to character education and digital ethics. The combination of these techniques enabled data triangulation and enriched the depth of findings.

Data analysis was conducted simultaneously with data collection, following an interactive qualitative analysis model (Mundi et al., 2025). The analysis process included data condensation, reduction, display, and verification. Data condensation involved selecting, focusing on, and simplifying raw field data from interviews, observations, and documents. Data reduction was carried out by coding and categorizing data according to emerging themes related to cyberbullying prevention, local wisdom values, and social skill development. Data display was performed through narrative descriptions, matrices, and thematic mapping to facilitate interpretation. NVivo software was used to systematically organize, code, and manage qualitative data. Finally, data verification was conducted by continuously reviewing patterns, relationships, and conclusions to ensure analytical rigor.

To ensure data validity and trustworthiness, this study applied several qualitative credibility strategies. Triangulation of sources and techniques was used by comparing data from different informants and data collection methods. Member checking was conducted by confirming key findings and interpretations with selected informants to ensure accuracy and consistency with their

perspectives. Prolonged engagement and sustained field observation helped the researcher gain a deeper understanding of the research context. Additionally, peer debriefing with academic colleagues was carried out to minimize researcher bias and enhance analytical objectivity. These strategies ensured that the research findings are credible, dependable, and contextually valid.

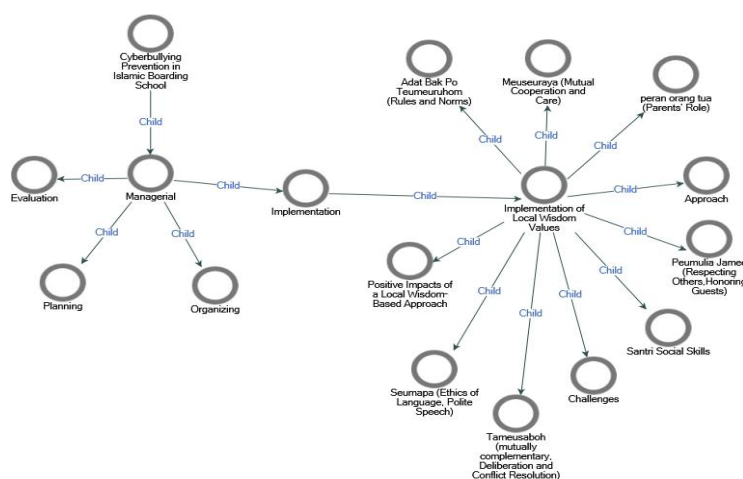
## RESULTS AND DISCUSSION

### Results

This section presents the main findings of the study regarding cyberbullying prevention in Islamic boarding schools in Peusangan District. The results highlight institutional management mechanisms, daily implementation practices, and embedded local wisdom values that collectively shape students' digital behavior. The findings are organized into three interrelated themes to provide a structured and comprehensive overview.

### Management Functions in Cyberbullying Prevention

This study found that cyberbullying prevention in Islamic boarding schools in Peusangan District is institutionally structured through four core management functions: planning, organizing, actuating, and controlling (POAC). NVivo project mapping (Figure 1) shows that these management functions form a unified managerial cluster, centered on the main theme of cyberbullying prevention based on local wisdom. The coding process yielded 47 references to management functions, indicating systematic, intentional institutional efforts rather than incidental practices. This is consistent with the results of data analysis from the NVivo application, as shown in the following figure:



**Figure 1. Project Map for the theme “management functions in implementing local wisdom values as a strategy for preventing cyberbullying in dayah boarding schools”**

The figure shows the managerial clusters resulting from NVivo data coding: the Managerial Cluster, which relates to educational management functions (planning, organizing, implementing, and evaluating). These clusters are conceptually and empirically interconnected under the overarching theme of “Preventing Cyberbullying in Islamic Boarding Schools,” which serves as the main



parent node. This means that cyberbullying prevention strategies in Islamic boarding schools are not only based on formal regulations but also on a management system that relies on local values internalized into students' lives. Based on the NVivo crosstab query results, the actuating function emerged as the most dominant component, with 24 coded references (51%). This was followed by controlling/evaluation and planning, each with 8 references (17%), and organizing with 7 references (15%). These findings indicate that the prevention system is strongly practice-oriented, emphasizing implementation and daily supervision rather than relying solely on formal planning documents or structural arrangements.

Planning practices were reflected in the formulation of written regulations on mobile phone usage, digital ethics, and social media behavior. Informants from both Pesantren Terpadu Almuslim (PTA) and *Ummul Qura Antarabangsa* (UMASA) reported that planning processes involved collective deliberation among school leaders, teachers, and caregivers. Organizing functions were evident in the distribution of supervisory roles among teachers, dormitory supervisors, senior students, and parents. Actuating was manifested through daily habituation activities and the integration of digital ethics into religious instruction. Control functions were implemented through continuous moral and spiritual supervision, including daily reflection (*muhasabah*) and peer monitoring.

**Table 1: Management Function in Implementing Local Wisdom Values as A Cyberbullying Prevention Strategy in Dayah Boarding Schools**

		Evaluation	Implementation	Organizing	Controlling	Total
Parenting	A (UMASA)	0	6	3	0	9
FI Parenting	(PTA)	7	9	1	7	24
Ustadz	AA (PTA)	0	9	3	0	12
Ustadz	ZA (PTA)	1	0	0	1	2
<b>Total</b>		<b>8</b>	<b>24</b>	<b>7</b>	<b>8</b>	<b>47</b>

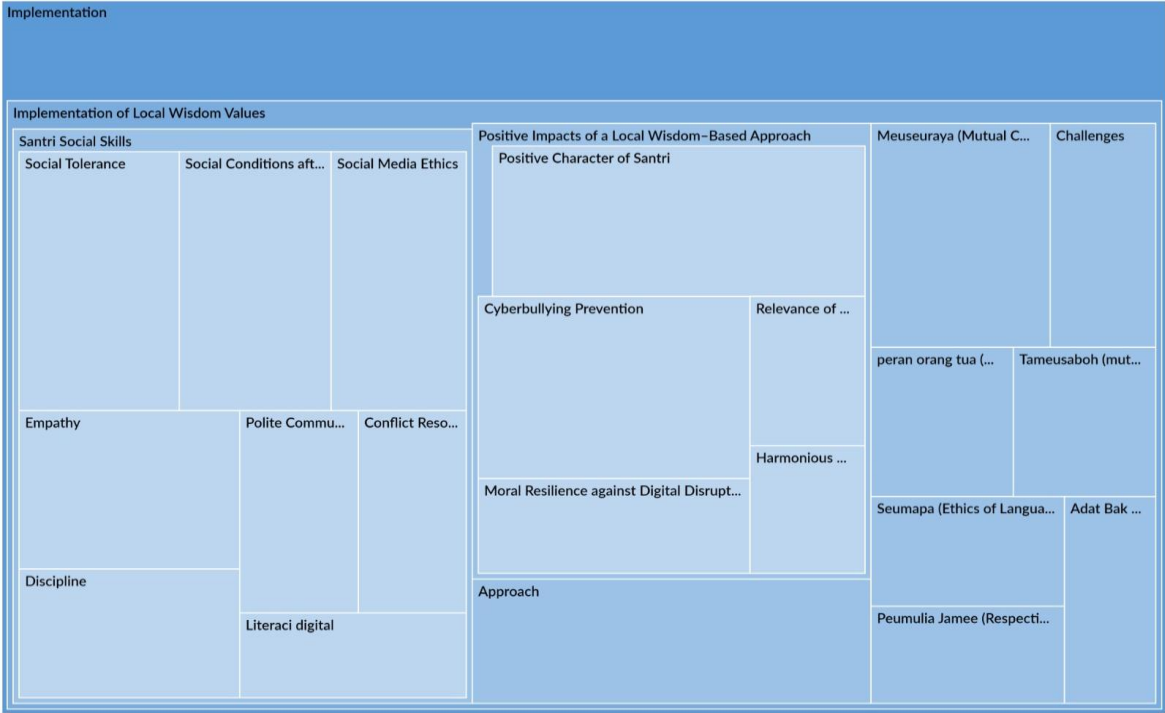
Table 1 presents the frequency of interview themes coded into four educational management functions: planning, organizing, implementation, and evaluation applied in two Islamic boarding schools, namely *Ummul Qura Antarabangsa* (UMASA) and Pesantren Terpadu Almuslim (PTA). A total of 47 coded nodes were identified, with implementation as the most dominant aspect (24 occurrences, 51%), followed by evaluation and planning (8 occurrences, 17%) and organizing (7 occurrences, 15%). This distribution indicates that the prevention of cyberbullying in Islamic boarding schools is primarily realized through concrete practices and daily habituation rather than solely through policy formulation or structural arrangements.

In the planning and organizing stages, both institutions adopted participatory and value-based approaches rooted in Islamic principles and Acehese local wisdom. Planning involved collective deliberation (*shura*) among school leaders, teachers, and committees, resulting in policies on digital ethics,

mobile phone use, and moral guidance aligned with ukhuwah (brotherhood) and adat values such as *Meuseuraya* (cooperation). Organizationally, PTA implemented a structured supervision system involving teachers, senior students, and parents, while UMASA emphasized shared moral responsibility and peer counseling. These foundations were translated into the implementation phase through daily habituation activities, including guidance on digital etiquette, moral and Sufi-based teachings, and collaborative social practices. This integrated process reflects the development of moral knowing, moral feeling, and moral action, enabling students to internalize digital ethics, empathy, and responsible online behavior holistically and sustainably.

### Implementation Practices of Cyberbullying Prevention

The second major finding concerns the concrete implementation practices of cyberbullying prevention in daily life at boarding schools. NVivo TreeMap analysis (Figure 2) shows that implementation practices are concentrated around two major dimensions: the application of local wisdom values and the observable impact of these practices on students’ digital behavior. Implementation activities include routine habituation programs such as digital etiquette reminders during religious lessons, moral advice embedded in sermons, collective activities fostering cooperation, and structured supervision of online behavior. At PTA, implementation was characterized by systematic habituation through scheduled guidance sessions, digital etiquette circles, and moral reinforcement in classroom and dormitory settings. At UMASA, implementation emphasized spiritual internalization through Sufi-based moral education, focusing on self-awareness and ethical restraint in digital interactions. Further details of the implementation findings can be seen in the following hierarchy chart:



**Figure 2. Treemap of the Implementation of Local Wisdom Values as a Cyberbullying Prevention Strategy at A Dayah Boarding School**

The NVivo TreeMap visually represents the frequency of coded nodes related to the major theme of implementation in cyberbullying prevention within Islamic boarding schools. The analysis indicates that this theme is extensively developed and distributed across two main dimensions: the implementation of local wisdom values as the core of student development activities, and the positive impacts of a local wisdom-based approach reflected in students' character formation, moral resilience, and social behavior. The variation in node sizes illustrates the intensity of discussion in the interviews, showing that values rooted in local wisdom are frequently emphasized by ustadz, caregivers, and students as central mechanisms in shaping ethical digital conduct.

The controlling or evaluative function is carried out through moral and spiritual supervision rather than purely administrative assessment. At PTA, evaluation is implemented through daily *muhasabah*, which allows students to reflect collectively on their online behavior and interpersonal interactions. In contrast, at UMASA, evaluation is grounded in *muraqabah*, fostering awareness that all digital actions are morally accountable before God. This formative and transformative evaluation process strengthens students' internal self-control, reduces reliance on external sanctions, and effectively prevents aggressive digital behavior. Consequently, evaluation functions as a medium for internalizing moral values, ensuring that cyberbullying prevention is sustained through personal awareness and ethical responsibility rather than solely through rule compliance.

### Cultural Values in Preventing Cyberbullying

Based on the project map image above, there is a second cluster: the Application of Local Wisdom Values Cluster, which includes cultural, social, and spiritual aspects in student development. These two clusters are conceptually and empirically connected under the main theme "Preventing Cyberbullying in Islamic Boarding Schools", which serves as the main parent node. This means that the strategy for preventing cyberbullying in Islamic boarding schools is not based solely on formal regulations but also on a management system that internalizes local values into students' lives. The application of local wisdom values can be seen in the following project map image:

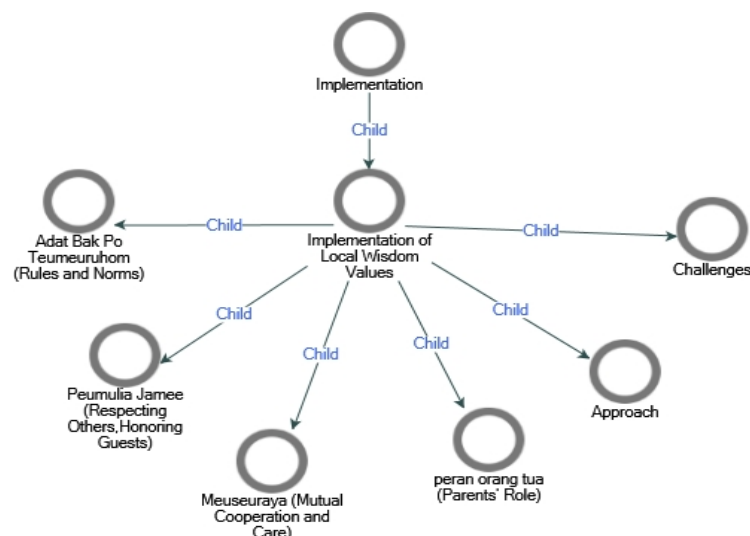
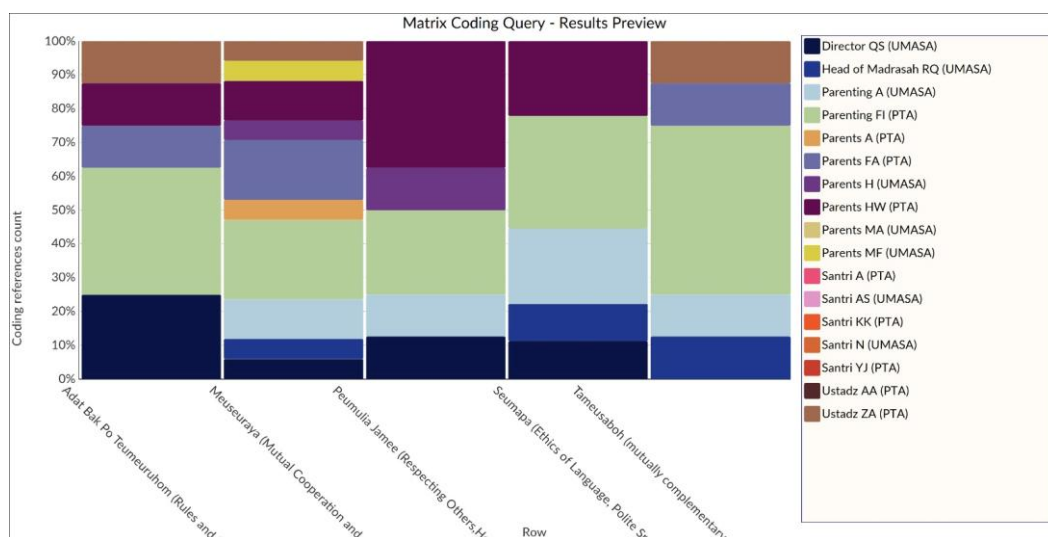


Figure 3. Project Map of the Application of Aceh's Local Wisdom Values



The node “Application of Local Wisdom Values” occupies a central position in the socio-cultural dimension of cyberbullying prevention, encompassing several Acehese cultural sub-values such as *Meuseuraya* (cooperation), *Tameusaboh* (deliberation), *Seumapa* (language etiquette), *Adat Bak Poe Teumeureuhom* (obedience to rules), and *Peumulia Jamee* (honoring others). NVivo-based thematic analysis shows that these values function simultaneously as preventive and curative mechanisms by integrating spirituality, morality, and social traditions into students’ daily lives. The coding results indicate that local wisdom values are consistently internalized in both offline and online interactions, playing a crucial role in shaping students’ digital character and reducing tendencies toward aggressive or exclusionary behavior.

Practically, these values are manifested through routine collective activities, dialogical conflict resolution, ethical digital communication, disciplined technology use, and the cultivation of mutual respect. *Meuseuraya* fosters empathy and social solidarity, which discourages bullying, while *Tameusaboh* equips students with peaceful, nonviolent conflict-resolution skills applicable to digital disputes. *Seumapa* provides moral guidance on respectful online language; *Adat Bak Poe Teumeureuhom* reinforces self-discipline and responsible technology use; and *Peumulia Jamee* strengthens empathy and respect in both real and virtual spaces. Together, these interconnected values demonstrate that local wisdom is not merely cultural symbolism but an effective moral framework for sustaining cyberbullying prevention within Islamic boarding schools. Students who uphold the value of *Peumulia Jamee* will be more careful in responding to issues or online debates. They learn to exercise restraint, choose their words wisely, and prioritize the honor of others over personal gratification. A more in-depth look at the values of local wisdom can be found in the following query coding matrix.:



**Figure 4. Matrix Coding Query Local Wisdom Values**

Figure 4 displays the results of the Matrix Coding Query generated in NVivo, with rows representing themes/sub-nodes of the application of local wisdom values and color-coded columns representing informants from two Islamic boarding schools (PTA and UMASA). This graph illustrates the intensity

of each informant's involvement in each theme based on the frequency of code appearance in the interview. The thicker or wider the color in a column, the more frequently the theme appears in the interview narrative of the informant in question. From the coding results, two large clusters emerged: the local wisdom values cluster, which includes *Meuseuraya*, *Tameusaboh*, *Seumapa*, *Peumulia Jamee*, and *Adat Bak Poe Teumeureuhom*.

## Discussion

The findings of this study confirm and extend existing literature on cyberbullying prevention by demonstrating that effective prevention in Islamic boarding schools is not merely regulatory but institutionally embedded through structured management functions (planning, organizing, actuating, and controlling). Previous studies on school-based cyberbullying prevention emphasize the importance of clear policies, supervision, and moral education (Noor, 2021; Rasheed et al., 2020; Tao et al., 2022). However, many of these studies focus on formal school settings and emphasize policy enforcement and disciplinary mechanisms. In contrast, this study reveals that in *dayah* boarding schools, cyberbullying prevention operates as a holistic management system rooted in local wisdom and religious values, where management functions are intertwined with moral internalization. The dominance of the actuating function aligns with the behavioral ethics literature, which argues that daily practices and habituation more effectively shape ethical behavior than abstract rules alone.

The strong emphasis on implementation found in this study is consistent with theories of character education and moral development, particularly the framework of moral knowing, moral feeling, and moral action proposed by Bechir et al. (2024) and Almutawa (2023). Previous research often reports a gap between moral knowledge and moral action in digital behavior. This study's findings suggest that this gap can be reduced through systematic habituation and continuous moral reinforcement. The integration of digital ethics into religious instruction and daily routines reflects a form of value-based behavioral governance that differs from the predominantly cognitive or punitive approaches found in Western cyberbullying prevention models (Fawaid et al., 2025; Hedderich et al., 2024; Zamroni et al., 2025). This indicates that context-sensitive educational environments, such as Islamic boarding schools, can provide alternative pathways for cultivating ethical digital behavior.

The identified implementation practices, such as habituation, Sufi-based moral education, and peer supervision, support existing research on the role of spirituality and internal moral control in shaping ethical conduct (Munawwaroh, 2024; Nisa', 2024; Sain, 2025). However, this study contributes a novel insight by showing how spiritual concepts such as *muhasabah* and *muraqabah* function as evaluative mechanisms that replace or complement formal monitoring systems. Unlike conventional evaluation models that rely on external sanctions, the findings demonstrate that spiritual self-regulation fosters intrinsic motivation and long-term behavioral change (Bali & Heru, 2024; Herlina, 2024; Umar, 2024). This suggests that cyberbullying prevention models grounded in moral self-awareness may be more sustainable than compliance-based approaches, particularly in close-knit educational communities.

The role of local wisdom values such as *Meuseuraya*, *Tameusaboh*, *Seumapa*, *Peumulia Jamee*, and *Adat Bak Poe Teumeureuhom* further distinguishes this study from existing literature. While prior studies acknowledge the influence of cultural norms on online behavior, few have empirically demonstrated how indigenous cultural values function as operational mechanisms in cyberbullying prevention. This study shows that local wisdom values are not symbolic or peripheral but actively regulate communication styles, conflict resolution, and social relations in both offline and digital spaces. The findings resonate with socio-cultural learning theory, which posits that behavior is shaped through social interaction and shared cultural meanings, thereby positioning local wisdom as a critical resource for ethical digital education.

Theoretically, this study contributes to integrating educational management theory, behavioral ethics, and socio-cultural perspectives to understand cyberbullying prevention. It proposes that management functions oriented toward local wisdom can serve as a mediating framework between institutional policy and individual moral behavior. Practically, the findings offer an alternative model for cyberbullying prevention that can inform policymakers, educators, and boarding school administrators, particularly in culturally and religiously grounded institutions. By emphasizing habituation, moral internalization, and community-based supervision, this model provides a scalable and contextually relevant strategy for fostering ethical digital behavior. Ultimately, the study suggests that sustainable cyberbullying prevention requires not only technological regulation but also the cultivation of moral character rooted in local cultural and spiritual values.

## CONCLUSION

The most important finding of this study reveals that cyberbullying prevention in Islamic boarding schools is most effective when it is embedded within institutional management functions and internalized through local wisdom and Islamic values. The study shows that prevention is not merely a matter of regulation or digital control, but a continuous moral process shaped by habituation, spiritual supervision, and culturally grounded values such as *Meuseuraya*, *Tameusaboh*, *Seumapa*, *Peumulia Jamee*, and *Adat Bak Poe Teumeureuhom*. The key lesson learned is that ethical digital behavior among students emerges when moral awareness, empathy, and self-control are cultivated through daily practices rather than imposed through punitive mechanisms. Cyberbullying prevention becomes sustainable when students develop intrinsic moral regulation supported by collective responsibility and religious consciousness, positioning Islamic boarding schools as resilient moral ecosystems in the digital era.

This study contributes to academic discourse by integrating educational management theory, behavioral ethics, and socio-cultural perspectives into a unified framework for cyberbullying prevention. It advances existing literature by demonstrating that local wisdom and religious values function not only as cultural symbols but as operational mechanisms that mediate between institutional policies and individual behavior. Methodologically, the use of NVivo-assisted qualitative analysis strengthens analytical rigor and transparency. However, this

study is limited by its focus on a single Islamic boarding school context, which may restrict generalizability across different cultural or institutional settings. Future research is encouraged to employ comparative or mixed-method designs across diverse pesantren and secular schools, to explore the longitudinal impacts of value-based prevention models, and to examine how local wisdom frameworks can be adapted to broader digital education policies at national and international levels.

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