

THE INTERNALIZATION OF ISLAMIC MORAL VALUES IN COUNTERING THE DIGITAL GENERATION'S ETHICAL CRISIS: An Integrative Study of Al-Ghazali and Franz Rosenthal's Thought

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ABSTRACT

This study investigates strategies for internalizing Islamic moral values as a systematic response to the ethical crisis confronting the digital generation. The proliferation of digital technology has engendered dual consequences: the democratization of knowledge access and the concurrent erosion of moral foundations rooted in Islamic tradition. Employing a qualitative-descriptive approach grounded in critical library research (library research), the study analyzes the ethical thought of Franz Rosenthal as articulated in *The Muslim Concept of Freedom* (1960) and al-Ghazali's *Bidayatul Hidayah* (eleventh century, Indonesian edition 2019) as primary theoretical frameworks, triangulated with peer-reviewed empirical literature published between 2018 and 2023. Forty-seven articles meeting rigorous inclusion criteria were subjected to systematic content analysis. Findings reveal that the digital ethics crisis manifests across four interconnected dimensions: moral identity disorientation, online disinhibition, moral consumerism, and attention fragmentation. In response, the study identifies three evidence-based internalization strategies: (1) ta'wid digital systematic ethical habituation aligned with al-Ghazali's methodology of repetitive virtuous practice; (2) *uswah hasanah* reconstructed role-modeling adapted to the influencer-driven digital ecosystem; and (3) *tarbiyah ruhiyah* integration of spiritual formation into digital educational curricula. These strategies are synthesized into the Integrative Islamic Moral Internalization Model (MIINMI), a three-layered framework encompassing cognitive-theological, affective-spiritual, and behavioral-habitual dimensions. The study concludes that universal Islamic values *amanah*, *'adl*, *ihsan*, and *tawadu'* constitute contextually relevant and empirically supported antidotes to moral degradation in the digital era, offering a transcendent normative grounding that secular character education models lack.

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A. INTRODUCTION

The digital revolution has fundamentally reconfigured the architectonics of human civilization, altering not merely the technological infrastructure through which people communicate but the very cognitive and moral structures through which they interpret reality and calibrate behavior. The generation born between 1997 and 2012 commonly designated Generation Z has come of age in an environment in which virtually every domain of social existence is thoroughly mediated by digital technology. These are *digital natives* who navigate cyberspace with intuitive fluency, yet who are, paradoxically, frequently adrift without the stable moral compass that robust ethical formation provides (Mulyadi & Hasanuddin, 2023). Tapscott (2009) observed in *Grown Up Digital* that this cohort harbors powerful expectations of freedom, customization, and velocity qualities that, absent adequate moral grounding, translate into an alarming susceptibility to the ethical pathologies endemic to contemporary digital culture.

Empirical evidence corroborates the gravity of the problem. Data from Indonesia's Ministry of Communication and Information Technology (Kemenkominfo RI, 2022) indicated that more than 73 percent of documented cases involving hate speech, cyberbullying, and online pornography implicated individuals between the ages of fifteen and twenty-five. Research by Anderson & Jiang (2018) from the Pew Research Center reported that 59 percent of adolescents across surveyed nations had experienced at least one form of online harassment, with young women disproportionately targeted. Twenge (2017), in *iGen*, established direct correlations between unregulated social-media consumption patterns and sharply elevated rates of depression, anxiety, and loneliness among Generation Z demonstrating that the ethical dimension of this crisis is inseparable from its psychological and public-health dimensions.

Within Islamic intellectual tradition, ethical discourse is not a peripheral subdiscipline but occupies the very center of the epistemological edifice, woven organically into theology (*'aqidah*), devotional practice (*ibadah*), and social transactions (*mu'amalah*). Franz Rosenthal (1960), in his seminal study of Islamic concepts of freedom and moral obligation, argues that Islamic ethics derives its authority from the principle of *tawhid* the acknowledgment of God's absolute unity which positions the human being as God's vicegerent (*khalifah*) bearing comprehensive moral accountability for every action, including those conducted in digital space. This accountability is simultaneously vertical (toward God) and horizontal (toward fellow members of the human community). Miskawayh (1968), in *Tabdẓīb al-Akhlāq*, articulates character (*akhlāq*) as a dispositional quality of the soul (*hay'at nafsaniyyah*) that orients spontaneous action toward the good a quality deliberately cultivable through education and conducive social environments.

Al-Ghazali's *Bidayatul Hidayah* (the *Beginning of Guidance*), composed in the eleventh century, offers a practical morphology of moral formation that remains remarkably adaptable to contemporary pedagogical contexts. Al-Ghazali's three-stage methodology *mujahadah* (the disciplined struggle against the lower self), *riyadhah* (systematic spiritual exercise), and *ta'wid* (habituation of virtuous acts until they crystallize into stable character traits) constitutes a rigorous program for ethical self-construction that addresses precisely the deep structural causes of digital moral failure, rather than merely its surface symptoms. Nata (2012) argues that the relevance of al-Ghazali's pedagogical methodology intensifies rather than diminishes in modernity, precisely because it targets the inner transformation (*takballi, tahalli, tajalli*) that must precede, and continue to animate, any externally observable behavioral change.

This study addresses two interrelated research questions. First, how does the digital ethics crisis manifest in Generation Z from the perspective of Islamic moral values, and what structural factors underlie it? Second, what internalization strategies are most relevant, effective, and contextually appropriate for addressing that crisis systematically? The study employs a qualitative-descriptive methodology using critical library research, examining classical Islamic ethical texts alongside contemporary empirical literature in Islamic education and moral psychology. Its academic significance lies in constructing a rigorous bridge between two

discourses that rarely achieve substantive dialogue: the rich but often historically sequestered tradition of classical Islamic ethics and the urgent, rapidly evolving challenges of contemporary digital moral education.

B. THEORETICAL FRAMEWORK

1. The Concept of Moral Internalization in Islamic Thought

Internalization, within the discourse of Islamic education, denotes the process by which values penetrate and are absorbed into the deep structure of the individual's personality shaping thought, emotion, and behavior in a unified and consistent manner (Hidayat & Arifin, 2022). This process is fundamentally distinct from normative socialization or dogmatic indoctrination: genuine internalization requires the active engagement of moral consciousness, positioning the subject as an autonomous moral agent rather than a passive recipient of externally imposed norms. Muhaimin (2012) delineates three sequential stages: *transformasi nilai* (value transmission through verbal communication and modeling), *transaksi nilai* (dialogic negotiation of value meaning between educator and learner), and *transinternalisasi* (complete incorporation of the value into moral identity, rendering external coercion unnecessary). This staged framework establishes that value internalization is a patient, longitudinal pedagogical project rather than an instantaneous intervention.

Al-Ghazali structures his theory of moral internalization on three epistemological pillars in *Bidayatul Hidayah: ma'rifah* (cognitive knowledge of good and evil grounded in divine revelation and enlightened reason), *hal* (affective internalization of moral knowledge into emotional sensitivity and dispositional orientation), and *'amal* (consistent behavioral manifestation of the preceding two pillars). These pillars form a dialectically reinforcing cycle. Lickona (1991), independently and from a secular theoretical standpoint, converges on a structurally analogous tripartite model: *knowing the good*, *desiring the good*, and *doing the good*. The convergence is epistemologically significant: it suggests that al-Ghazali's framework possesses a cross-cultural normative robustness that extends beyond its confessional origins and, from an Islamic perspective, it validates the claim that divine guidance and sound reason point toward the same moral architecture.

Franz Rosenthal (1960) enriches this individual-focused framework with a rich socio-cultural analysis, demonstrating that Islamic moral values *'adl* (justice), *amanah* (integrity and trustworthiness), and *rahmah* (compassion) possess an intrinsically communal dimension that shapes the quality of civilization as a whole, not merely the virtue of isolated individuals. The internalization of *amanah*, for instance, generates social capital in the form of interpersonal trust; when *amanah* disintegrates including in digital interaction the resulting erosion of trust undermines the very foundations of community. Putnam (2000), in *Bowling Alone*, corroborates this sociological argument by demonstrating that the erosion of communal values, including honesty and reciprocity, correlates with the weakening of social bonds and the degradation of civic life a finding that acquires intensified urgency in an era where social interaction is increasingly mediated by platforms structurally designed to incentivize inauthenticity.

From the standpoint of moral developmental psychology, Islamic internalization theory finds resonance and important divergences in Kohlberg's (1981) stage theory of moral development. Kohlberg's three tiers (preconventional, conventional, and postconventional) trace an ascent from punishment-oriented compliance to principled ethical autonomy. Genuine Islamic internalization aligns with the postconventional level insofar as it yields action motivated by internalized principle rather than external reward or social conformity. However, Islamic ethics transcends Kohlberg on one crucial axis: the source of universal moral principles is not autonomous human reason but divine revelation received in faith and confirmed by reason. Gilligan's (1982) feminist complementation of Kohlberg emphasizing relational care and empathy alongside abstract justice resonates more

harmoniously with the Islamic emphasis on *rahmah* and *ukhummah* as affective moral dimensions of equal weight to the normative-cognitive.

2. The Digital Ethics Crisis: Anatomy and Structural Causes

The ethical crisis of the digital generation cannot be adequately understood through any single analytical lens; it demands a comprehensive, multi-layered cartography of interacting dimensions. This study identifies four primary dimensions. The first is *moral identity disorientation*, characterized by profound confusion in navigating the cacophony of conflicting value systems that compete, without any authoritative hierarchy, in the open marketplace of the internet (Ramadhan & Suhardi, 2023). The algorithmic architecture of social media platforms, designed to maximize user engagement through emotional provocation, systematically reinforces confirmation bias and encloses individuals within epistemic echo chambers that simultaneously narrow moral perspective and amplify moral certitude what Haidt (2012) calls *moral dumbfounding*: strong moral conviction without coherent rational justification, because the conviction was shaped by algorithmic curation rather than critical reflection.

The second dimension is the *online disinhibition effect* the well-documented tendency of individuals to behave more aggressively, dishonestly, or otherwise unethically in digital space than in equivalent face-to-face contexts (Sulistiyowati et al., 2022). Suler (2004) identified six structural enablers: anonymity, invisibility, asynchronous temporal displacement, the solipsistic fantasy of a consequence-free virtual persona, dissociation of imagination (*it's just a game*), and the flattening of social hierarchy. Islam responds to the psychological illusion underlying these enablers through the doctrine of *muraqabatullah* the unwavering consciousness that God witnesses every act without exception, as affirmed in *QS. Al-Mujadilah: 7*. This doctrine, when genuinely internalized rather than merely affirmed verbally, demolishes the foundational premise of online disinhibition by establishing an ever-present, utterly reliable witness that no algorithm can cloak or circumvent.

The third dimension is *moral consumerism* the contemporary tendency to treat ethics as a cultural commodity selected and displayed in response to social-media trends and peer-group pressure rather than as a substantive commitment rooted in deeply held conviction (Kurniawan & Pratiwi, 2023). *Cancel culture* and *performative activism* are the most visible expressions of this tendency: both exhibit the hallmarks of moral engagement while substituting reputational calculation for genuine ethical conviction. Bauman (2000), in *Liquid Modernity*, theorized the underlying social dynamic: in late-modern society, all long-term commitments including moral ones are experienced as constraints upon flexibility, generating a culture in which moral identity becomes fluid, perpetually renegotiated in response to shifting social winds. Islamic ethics confronts liquid morality with the concept of *istiqamah* steadfast constancy upon truth which places consistent fidelity to the good above agile navigation between shifting normative fashions.

The fourth dimension, insufficiently attended to in digital ethics discourse, is *attention fragmentation* the neurological and psychological consequence of continuous exposure to the rapid-fire, algorithmically curated content streams of commercial digital platforms. Carr (2010), in *The Shallows*, marshaled compelling evidence that habitual immersion in the fragmented attentional ecology of the internet structurally remodels neural pathways in ways that impair deep, sustained reading and thought. Since rigorous moral evaluation requires precisely the slow, multi-perspectival, consequence-anticipating deliberation that Kahneman (2011) terms *System 2 thinking*, the systematic erosion of attentional depth is simultaneously an erosion of moral reasoning capacity. Islamic practice counters this erosion through the disciplines of *tafakkur* (contemplative reflection on creation and selfhood) and *muhasabah* (structured moral self-examination), both of which presuppose and train the concentrated, unhurried attention that the digital attention economy relentlessly depletes.

3. Islamic Moral Values as Antidotes: Conceptual Framework

Drawing on the synthesis of al-Ghazali's *Bidayatul Hidayah*, Rosenthal's (1960) sociological ethics, and the foregoing analysis of the four-dimensional crisis, this study foregrounds four Islamic moral values of particular transformative potency. *Amanah* (comprehensive integrity and trustworthiness), as a digital virtue, demands commitment to disseminating only verified, truthful information a direct response to the infodemic of digital disinformation. The Qur'anic injunction of *tabayyun* (careful verification before transmission, QS. Al-Hujurat: 6) is not merely a juridical nicety but a prophylactic moral discipline for the age of viral misinformation. *'Adl* (justice) requires equitable, non-discriminatory engagement with all digital interlocutors regardless of tribal affiliations a direct counter to the algorithmically amplified polarization that dehumanizes out-group members. Ibn Qayyim al-Jawziyyah's cosmological framing of justice as the principle on which both heaven and earth stand establishes *'adl* not merely as a virtue but as an ontological requirement of created reality.

Ihsan (excellence that transcends mere compliance) impels the digital actor not merely to avoid prohibited conduct but to contribute proactively to the moral quality of the digital commons through educational, inspiring, and socially cohesive content. The Prophet Muhammad's (peace be upon him) definition of *ihsan* "to worship God as though you see Him, and if you cannot see Him, know that He sees you" (Muslim) directly neutralizes the psychological logic of online disinhibition by substituting the absent social audience with an omnipresent divine witness. *Tawadu'* (authentic humility), finally, constitutes the most effective structural counterweight to digital narcissism the self-promotional logic of social-media culture that Twenge & Campbell (2009) documented as epidemiological in its proportions. *Tawadu'* is not psychological deflation but a relational orientation grounded in awareness of creatureliness and dependency, from which genuine moral seriousness flows.

C. METHOD

1. Research Design

This study employs a qualitative-descriptive methodology utilizing systematic library research (*kajian pustaka*) as its primary investigative approach (Moleong, 2021). This design is appropriate given the study's object of inquiry: canonical classical Islamic texts and contemporary peer-reviewed literature requiring hermeneutical depth analysis, conceptual synthesis, and critical triangulation rather than statistical inference from primary data. The study situates itself within the tradition of philosophical-normative educational research that seeks to construct theoretically coherent and practically actionable frameworks from existing bodies of knowledge.

2. Data Sources

Primary sources comprised two classical texts Franz Rosenthal's *The Muslim Concept of Freedom* (Khaldun, 1967) and al-Ghazali's *Bidayatul Hidayah* (Indonesian edition, trans. Al-Ghazali, 2019) and peer-reviewed journal articles published between 2018 and 2023 retrieved from Google Scholar, Scopus, DOAJ, and Web of Science databases. Secondary sources included monographs and edited volumes in Islamic educational philosophy, moral developmental psychology, and digital sociology.

3. Inclusion Criteria and Literature Search Protocol

Articles were included if they: (1) were published in a peer-reviewed journal between 2018 and 2023; (2) addressed at minimum one of the following themes: Islamic ethics and education, digital ethics, Generation Z moral behavior, character education, or moral psychology; (3) were accessible in full text; and (4) were written in Indonesian, English, or Arabic. Search strings included: *'internalisasi nilai Islam'*, *'digital ethics'*, *'moral education Islam'*,

'*generasi Z akhlak*', '*online disinhibition*', and Boolean combinations thereof. Of 85 initially retrieved articles, 47 met all inclusion criteria following title-abstract screening and full-text review by two independent evaluators.

Table 1. Distribution of Reviewed Literature by Source, Year, and Theme Relevance

Source / Database	Year Range	Articles Retrieved	Articles Included (Final)
Google Scholar	2018–2023	31	17
Scopus	2018–2023	24	14
DOAJ	2019–2023	18	9
Web of Science	2018–2023	12	7
Total	—	85	47

Source: Authors' systematic literature search (2023)

4. Data Analysis Procedure

Data analysis proceeded through three sequential stages following Miles & Huberman (1994) qualitative analytical model, adapted for systematic library research. Stage one was *data reduction*: selective identification and distillation of the most salient concepts, arguments, and empirical findings from the 47 included articles and two primary classical texts. Stage two was *data display*: organization of reduced data into coherent thematic clusters corresponding to the study's research questions. Stage three was *conclusion drawing*: inductive synthesis of recurring patterns and themes into the conceptual framework and model proposed in the findings. Validity was strengthened through source triangulation (classical Islamic texts, contemporary empirical research, and moral developmental theory) and expert member-checking with two senior scholars in Islamic educational philosophy.

D. RESULT AND DISCUSSION

1. Mapping the Digital Ethics Crisis Among Generation Z

Systematic analysis of the reviewed literature confirmed the four-dimensional structure of the digital ethics crisis with substantial empirical robustness. The most consistently documented manifestation is the normalization of information dissemination without verification. Ramadhan & Suhardi (2023) surveyed 1,200 respondents aged 16–24 across twelve major Indonesian cities, finding that 68.4 percent acknowledged sharing information without prior verification. More alarming was the finding that 42.7 percent regarded this behavior as acceptable when the content aligned with their pre-existing beliefs a datum that directly evidences the moral identity disorientation and confirmation bias theorized by Pariser (2011) and Haidt (2012). From an Islamic ethical standpoint, this represents a severe violation of the Qur'anic principle of *tabayyun* and a fundamental breach of *amanah* informational responsibility.

The empirical signature of online disinhibition was documented with particular methodological rigor by Sulistyowati et al. (2022) in a two-year longitudinal study of Muslim undergraduates at three state Islamic universities (*PTKIN*). Their analysis revealed a significant negative correlation ($r = -0.67$, $p < 0.001$) between intensity of unsupervised social media usage and scores on a validated digital ethical behavior scale. Crucially, the strength of the correlation was moderated by the depth of religious value internalization: students who participated regularly in value-based religious study circles (*kajian*) showed digital ethical behavior scores 34 percent higher than the control group a finding consistent with Allison & Rossner's (2023) cross-cultural study establishing that internalized not merely performed religiosity significantly attenuates online aggression even under conditions of full anonymity.

The phenomenon of attention fragmentation received empirical support through Carr's (2010) neurological analysis of habitual internet use and was operationalized in Islamic educational terms by Zulkifli & Anwar (2021), who demonstrated that sustained engagement in classical Islamic contemplative practices (*tafakkur* and *mubasabah*) cultivates attentional depth and moral reflective capacity in ways that modern digital environments systematically erode. This finding has direct implications for curriculum design: moral education in the digital era must incorporate contemplative practices not as supplementary spiritual enrichment but as foundational neurological and moral infrastructure.

**Table 2. Manifestations of Digital Ethics Crisis in Generation Z:
Empirical Data and Islamic Ethical Response**

Dimension of Crisis	Key Empirical Indicator	Data / Statistic	Islamic Ethical Antidote
Moral Identity Crisis	Spreading unverified content; normalization of digital hoaxes	68.4% share without verification (Ramadhan & Suhardi, 2023)	Amanah & Tabayyun (QS. 49:6)
Online Disinhibition	Cyberbullying, hate speech, online harassment under anonymity	73% hate speech cases involve ages 15–25 (Kominfo, 2022)	Muraqabatullah consciousness of divine observation
Moral Consumerism	Cancel culture, performative activism; morality as brand, not commitment	Rising trend of virtue-signaling without behavioral change (Twenge, 2017)	Istiqamah steadfast moral consistency
Attention Fragmentation	Reduced capacity for moral reflection due to infinite scroll and dopamine loops	Average digital attention span: 8 sec; 59% remaja pernah dilecehkan daring (Anderson & Jiang, 2018)	Tafakkur & Muhasabah disciplined moral reflection

Sources: Compiled from Ramadhan & Subardi (2023); Kominfo (2022); Suler (2004); Anderson & Jiang (2018); Twenge (2017); al-Ghazali, *Bidayatul Hidayah*; QS. Al-Hujurat: 6

2. Evidence-Based Strategies for Internalizing Islamic Moral Values

a. Strategy 1: Ta'wid Digital Systematic Ethical Habituation

Al-Ghazali's doctrine of *ta'wid* (virtuous habituation) in *Bidayatul Hidayah* establishes that genuine moral character emerges not from intellectual instruction alone but from the disciplined repetition of virtuous acts until they become spontaneous moral dispositions what Aristotle, in a parallel formulation, termed *hexis* or settled character. In the digital context, *ta'wid* is operationalized through structured programs that embed ethical habits into quotidian digital practice: systematic *tabayyun* drills before sharing, halal content audits, and deliberate cultivation of prosocial digital contributions.

The empirical efficacy of this approach was demonstrated by Nugroho & Wahyuni (2022) through an action-research intervention at three Islamic senior secondary schools (*SMA Islam*). A 12-week *ta'wid digital* program integrating Qur'anic value reflection with guided social-media engagement produced a 58 percent reduction in self-reported cyberbullying behaviors and a 71 percent increase in prosocial digital conduct compared

to baseline measures. These effect sizes are educationally significant and validate the empirical translatability of al-Ghazali's classical habituation theory into contemporary digital pedagogy. Lickona's (1991) convergent model insisting that moral education must engage *doing*, not merely *knowing* provides additional theoretical scaffolding for this approach from within the Western character-education tradition.

b. Strategy 2: Uswah Hasanah Reconstructed Role-Modeling for the Digital Age

The Islamic principle of *uswah hasanah* (exemplary conduct) constitutes the most ecologically powerful vector of moral transmission in Islamic educational tradition. Bandura (1977) social learning theory provides the psychological mechanism: moral values are internalized most effectively through sustained observation of behavioral models perceived as credible, admirable, and similar to the observer. In the current digital ecosystem, where influencers and content creators exert greater norm-setting authority over Generation Z than traditional institutional actors (family, school, mosque), *uswah hasanah* must be radically reconceptualized not abandoned within the influencer paradigm.

Fadhilah et al. (2023) analyzed the digital-media output of 87 young Indonesian Muslim scholars active on Instagram, YouTube, and TikTok. Content that integrated Islamic moral values with contemporary social issues achieved engagement rates 3.2 times higher than conventional religious lecture formats. More substantively, 79 percent of followers reported that sustained engagement with this content had produced measurable positive changes in their own digital behavior an internalization effect, not merely an attitudinal shift. This finding suggests that the reimagination of *uswah hasanah* within the influencer economy is not only conceptually coherent but empirically promising as a mass-scale moral internalization strategy.

c. Strategy 3: Tarbiyah Ruhiah Spiritual Formation as Moral Infrastructure

Al-Ghazali's insistence, throughout *Bidayatul Hidayah*, that all outward moral conduct must be rooted in inward spiritual health reflects a fundamental axiom of Islamic ethical philosophy that Rosenthal (1960) identifies as its most distinctive contribution to world ethical thought: the organic inseparability of morality and spirituality. Without the roots of *tarbiyah rubiyah* (spiritual formation through worship, *dhiker*, and contemplation), ethical conduct remains superficial resembling, as al-Ghazali writes, a tree without roots: green in clement weather but unable to survive the storms of moral temptation.

Azhari & Firdaus (2023) provided the most direct empirical test of this proposition in the digital context. Their study of Indonesian Muslim university students found that those who regularly participated in structured online *dhiker* communities exhibited levels of digital moral resilience 45 percent higher than non-participants, even after controlling for baseline religiosity, socioeconomic status, and social media usage intensity. The study operationalized *tarbiyah rubiyah* through measurable behavioral indicators: resistance to engagement with ethically harmful content, frequency of prosocial digital contributions, and consistency of *tabayyun* practice translating the spiritual into the empirically tractable. Yusuf et al. (2022) extended this finding by developing a validated *tarbiyah rubiyah*-based digital character education curriculum for secondary schools that demonstrated significant gains in student digital ethical behavior scores after a semester of implementation.

Table 3. Three-Strategy Framework for Internalizing Islamic Moral Values in the Digital Era

Strategy	Core Mechanism (Al-Ghazali / Rosenthal)	Operational Implementation	Empirical Evidence
1. Ta'wid Digital (Ethical)	Repetitive practice of virtuous acts until they become moral reflex Al-	12-week program: tabayyun drills, prosocial	↓58% cyberbullying; ↑71% prosocial behavior

Strategy	Core Mechanism (Al-Ghazali / Rosenthal)	Operational Implementation	Empirical Evidence
Digital Habituation)	Ghazali, Bidayatul Hidayah	content creation, halal scroll audits	(Nugroho & Wahyuni, 2022)
2. Uswah Hasanah (Digital Role Modeling)	Moral conduct transmitted through observed exemplars; Bandura's social learning theory intersects with Islamic keteladanan	Empowering Muslim scholars and educators as ethical digital influencers; dakwah content integration	Engagement rate 3.2× higher; 79% followers report behavioral change (Fadhilah et al., 2023)
3. Tarbiyah Ruhiah (Spiritual Formation)	Spiritual health (takhalli – tahalli – tajalli) as the root of authentic moral motivation Rosenthal, 1960	Integration of daily dzikir apps, online majelis ilmu, structured muhasabah journals in digital curricula	45% higher digital moral resilience in dzikir community participants (Azhari & Firdaus, 2023)

Sources: *Al-Ghazali, Bidayatul Hidayah (2019 ed.)*; *Rosenthal (1960)*; *Nugroho & Wahyuni (2022)*; *Fadhilah et al. (2023)*; *Azhari & Firdaus (2023)*; *Bandura (1977)*; *Lickona (1991)*

3. The MIINMI Model: An Integrative Framework

The three strategies identified above are not independent modules to be implemented in isolation but interdependent components of an integrated moral formation system. This study synthesizes them into the *Model Integratif Internalisasi Nilai Moral Islami* (MIINMI Integrative Islamic Moral Internalization Model), a three-layered architecture in which each layer is dialectically constitutive of the others.

Layer I, the *Cognitive-Theological Layer*, establishes the normative foundation: deep understanding of *tawhid*, the *khalifah* doctrine, the principle of *al-mas'uliyah* (moral accountability), and the Qur'anic imperative of *tabayyun*. Without this layer, subsequent moral formation lacks rootedness in a stable normative universe and remains susceptible to the relativistic drift characteristic of liquid modernity (Bauman, 2000). Layer II, the *Affective-Spiritual Layer*, cultivates the emotional and volitional conditions for authentic moral motivation: the felt sense of *muraqabatullah*, the habituation of *ihsan*, the active exercise of *rahmah* and *tawadu'*. Without this layer, cognitive moral knowledge remains inert — the problem that Aristotle diagnosed as *akrasia* (knowing the good but failing to will it) and that the Qur'an addresses through the concept of *taṣkiyat al-nafs* (purification of the soul). Layer III, the *Behavioral-Habitual Layer*, translates the preceding layers into consistent, measurable action: the habitual practice of *amanah*, *'adl*, *istiqamah*, and *ukhuwwah* in every digital interaction.

Table 4. The MIINMI Model: Integrative Layers for Islamic Moral Internalization in Digital Contexts

Layer	Domain	Islamic Value Anchors	Pedagogical Indicator
Layer I Cognitive-Theological	Cognitive / Intellectual	Tauhid, Khalifah, Al-Mas'uliyah, Tabayyun	Learner can articulate Islamic rationale for ethical digital behavior; integrates wahyu with rational analysis
Layer II Affective-Spiritual	Affective / Emotional	Muraqabatullah, Ihsan, Rahmah, Tawadu'	Learner demonstrates empathic restraint online; consistently applies muraqabatullah as intrinsic motivator

Layer	Domain	Islamic Value Anchors	Pedagogical Indicator
Layer III Behavioral-Habitual	Behavioral / Dispositional	Amanah, 'Adl, Istiqamah, Ukhuwwah	Learner habitually verifies information, avoids harmful content, contributes constructively to digital commons
<i>Note: Each layer is dialectically dependent on the others; progress in Layer III without Layer I–II grounding produces performative compliance, not genuine internalization (Al-Ghazali, Bidayatul Hidayah; Rosenthal, 1960).</i>			

Source: Synthesized from al-Ghazali, Bidayatul Hidayah (2019 ed.); Rosenthal (1960); Lickona (1991); Muhaimin (2012)

The MIINMI model diverges from conventional character education approaches in two foundational respects. First, it grounds moral authority in divine revelation rather than social consensus, providing a normative stability that social-constructivist models cannot supply in an era of rapid cultural flux. Second, it integrates the spiritual dimension as essential infrastructure, not optional enrichment a integration that Rosenthal (1960) identifies as Islam's unique contribution to the global history of ethical thought. The model is thus able to address not only the behavioral surface of the digital ethics crisis but its motivational and cosmological roots.

Table 5. Comparative Analysis: MIINMI Model vs. Conventional Character Education Approaches

Criterion	Conventional Character Education	Western Moral Development Theory	MIINMI (This Study)
Moral Authority	Social consensus / national values	Autonomous rational construction (Kohlberg, 1981)	Divine revelation confirmed by enlightened reason (wahyu + 'aql)
Motivational Source	Extrinsic: compliance with rules, social reward	Intrinsic rational principle; justice as highest virtue	Intrinsic-transcendent: fear of Allah, love of goodness (ihsan), gratitude (shukr)
Spiritual Dimension	Absent or marginalized	Absent (secular framework)	Central tarbiyah ruhiyah as moral foundation (Rosenthal, 1960)
Care Ethics Integration	Partial depends on curriculum design	Gilligan (1982) adds relational care alongside justice	Inherent rahmah, ukhuwwah, ihsan as core relational values
Moral Consistency (Istiqamah)	Situational; vulnerable to social pressure	Principled but culturally contingent	Cosmologically grounded; survives cultural flux (Bauman, 2000 critique addressed)

Sources: Kohlberg (1981); Gilligan (1982); Bauman (2000); Rosenthal (1960); Al-Ghazali, Bidayatul Hidayah

4. Discussion: Broader Implications and Limitations

The findings of this study carry several significant implications for Islamic educational policy and practice. Most fundamentally, they establish that the Islamic ethical tradition

possesses the conceptual resources to address not merely the symptoms but the deep structural causes of digital moral failure resources that are far richer and more sophisticated than they are often credited to be in comparative moral education discourse. The convergence between al-Ghazali's tripartite model (*ma'rifah, hal, 'amal*) and Lickona's (1991) character education framework, and between Rosenthal's sociological ethics and Putnam's (2000) social capital theory, suggests that Islamic ethics occupies a distinctive position in the global moral education landscape: both authentically traditional and cross-culturally communicable.

The study also highlights a critical institutional gap. Current Islamic educational practice in Indonesia, as reflected in the reviewed literature, tends to address digital ethics as an addendum to existing curricula rather than as a priority domain requiring systematic redesign. Yusuf et al. (2022) and Hidayat & Arifin (2022) both argue for the full curricular integration of Islamic digital ethics from primary through tertiary levels a recommendation strongly supported by the evidence base assembled in this review. Mulyadi & Hasanuddin (2023) further emphasize the necessity of educating parents and the broader community as co-agents of moral formation, given Bandura's (1977) robust evidence base regarding the role of proximal social models in value internalization.

Two limitations of this study merit acknowledgment. First, its reliance on library research means that the MIINMI model, while theoretically coherent and empirically grounded in secondary data, has not yet been tested as an integrated intervention in a controlled experimental study. Future research should empirically validate the model's three-layer architecture through mixed-method longitudinal designs. Second, the Islamic scholarly sources primarily analyzed al-Ghazali and Rosenthal represent specific intellectual strands within the broader ocean of Islamic ethical thought; engagement with alternative Islamic ethical frameworks (e.g., Maqasid al-Shari'ah perspectives, Sufi ethical traditions beyond al-Ghazali, contemporary Muslim feminist ethics) would enrich and potentially complicate the model in productive ways.

E. CONCLUSION

This study has mapped the anatomy of the digital ethics crisis among Generation Z through a four-dimensional framework (moral identity disorientation, online disinhibition, moral consumerism, and attention fragmentation) and identified three evidence-based strategies for addressing it through Islamic moral internalization: *ta'wid digital*, *uswah hasanah*, and *tarbiyah ruhiyah*. These strategies are synthesized in the MIINMI model a three-layered integrative framework that grounds moral formation in cognitive-theological understanding, affective-spiritual cultivation, and behavioral habituation.

Four principal conclusions emerge from the study. First, the digital ethics crisis is not merely a problem of individual behavioral deficit but a systemic failure to transmit values rooted in religious tradition into the digital ecosystem. Second, the classical Islamic ethical thought of al-Ghazali and Rosenthal provides a theoretically robust and practically adaptable framework for responding to this failure. Third, the three strategies identified are not merely theoretically compelling but empirically validated by studies conducted in Indonesian Islamic educational contexts. Fourth, the MIINMI model offers a holistic approach that transcends the tradition-modernity dichotomy neither retreating into cultural isolation nor capitulating to digital normlessness by articulating a distinctively Islamic vision of the digitally ethical human being: a vicegerent of God who exercises digital agency with integrity, justice, excellence, and humility.

On the basis of these conclusions, the study issues four recommendations. Educational institutions should fully integrate Qur'anic-values-based digital ethics literacy into curricula across all levels. Islamic scholars and educators must actively develop digital communication competencies to function as credible *uswah hasanah* in cyberspace. The Indonesian Ministry of Religious Affairs and Ministry of Education should collaborate in standardizing and scaling

ta'wid digital programs. Finally, empirical research including randomized controlled trials and longitudinal mixed-method designs should test the MIINMI model's integrated efficacy at scale, generating the evidence base required to advance Islamic digital ethics education to full curricular parity.

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