



The Role of Akhlak Mahmudah in Counteracting the Moral Crisis of the Digital Age: A Review of Contemporary Islamic Literature

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Abstract

The rapid development of digital technology has had a significant impact on the behavior and morality of society, especially the younger generation. In the midst of the swift flow of information and global culture, moral crises such as hedonism, individualism, hate speech, and deviations from digital ethics are increasingly prevalent. This study aims to examine the role of the values of morals mahnudah (praiseworthy morals) in facing and counteracting the moral crisis that arises in the digital era, based on a review of contemporary Islamic literature. The method used is library research with a descriptive qualitative approach. Data were collected from various scientific sources, including classical books, works of contemporary scholars, journal articles, and relevant digital documents. The results show that the values of morals mahnudah such as i) honesty, ii) patience, iii) trustworthiness, iv) tawadhu', and v) self-control ('iffah) have an important contribution in shaping the character of digital users who are ethical, responsible, and have integrity. The cultivation of mahnudah morals in education, media, and social life has proven to be a spiritual and moral fortress in responding to complex digital challenges. The implication of this research is the need to revitalize moral education based on contextual and applicable Islamic values, in order to build a society that is not only digitally smart but also morally superior.

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INTRODUCTION

The digital transformation that has occurred in the last few decades has brought about major changes in people's mindset and behavior. Easy access to information through social media, video platforms, and other applications is often not matched by adequate ethical education (Susmita et al., 2023). This has led to an increase in negative behaviors such as hate speech, the spread of false information, and social media addiction, further exacerbating the moral crisis in society. This challenge is particularly significant for the younger generation, who are often the main targets of digital content that is not in line with moral values (Collins et al., 2021; Darmawan, 2024).

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Akhlak mahmudah, as defined in Islamic teachings, includes noble values such as honesty, patience, and responsibility. These values not only serve as guidelines in personal life but also provide moral guidance in social interactions. Al-Attas (2011) asserts that moral education cannot be separated from education as a whole, because morals are the core of human character building.

Previous studies have discussed the relevance of moral education in shaping the morality of the younger generation. Maharani, (2020) found that Islamic value-based education can instill strong morality, but its implementation is often irrelevant to the needs of the digital era. A similar point was made by Rahmat, (1996), who pointed out that conventional lecture-based education is less effective in reaching the digital generation. Therefore, this article offers a new approach by integrating the values of akhlak mahmudah in digital platforms to answer the moral challenges in this era. The rapid development of information and communication technology in the 21st century has given birth to a digital era that offers various conveniences in human life. The world seems to be narrowed by the internet network, and information can be accessed instantly from all over the world. However, along with that, there is also a shift in values and a moral crisis that is quite alarming, especially among the younger generation. Technological advances that are not matched by the strengthening of moral values have resulted in the increasing phenomenon of moral decadence in the form of deviant behavior in the digital space, such as the spread of pornographic content, hoaxes, hate speech, cyberbullying, and excessive consumptive culture (Lestari et al., 2025).

According to Kahfi, (2024) in his theory of “liquid modernity”, modern society lives in a fluid and unstable world. Values that were once solid are now replaced by moral relativism, pragmatism, and extreme individualism. Meanwhile, Syah, (2016) reminds us that technology not only changes tools, but also the way humans think, which slowly erodes the depth of moral reflection. In this context, the digital era demands an integration between technological sophistication and a strong ethical foundation so that humans still have control over their behavior. In Islam, the moral crisis has actually been anticipated through moral education which is the core of the prophetic treatise. The Prophet Muhammad SAW said, “Indeed I was sent to perfect noble morals” (HR. Ahmad). The teachings on morals mahmudah (praiseworthy morals), such as honesty (ṣīdīq), patience (ṣabr), trustworthiness, iffah (maintaining personal honor), and tawadhu' (humble), are important components in the formation of an ideal Muslim personality. Al-Ghazali in *Iḥyā' 'Ulūm al-Dīn* emphasizes that morals are not merely outward behavior, but a condition of the soul that must be formed through spiritual practice and ethical discipline. Ibn Miskawayh in *Tahdzīb al-Akhlāq* even asserts that morals are the result of the interaction between reason and passion controlled by wisdom.

But in reality, moral education is often marginalized in the modern education system. Saihu, (2021) criticized the formal education system for overemphasizing intellectual aspects and forgetting spiritual and moral development. This has led to a “split personality” in some of the younger generation: academically smart but spiritually and emotionally fragile, especially when facing unlimited freedom in the digital space. Moral crises in the digital era are becoming more complex because they are no longer limited by time and space. Young people interact more virtually than in real life, so character building through conventional social interactions is limited. In this context, the development of mahmudah morals needs to be re-presented contextually and creatively (Sirojuddin & Sabilillah, 2023). Taha Jabir Al-Alwani stated that Muslims need to integrate Islamic ethical values in all aspects of modern life, including in the use of technology and media. Therefore, this research is important and relevant to examine how mahmudah morals, as a universal Islamic moral heritage, can be actualized as a preventive solution in facing moral challenges

in the digital era. Through the study of classical and contemporary Islamic literature, this research aims to provide conceptual and applicative contributions to the strengthening of digital characters who are not only technologically intelligent, but also spiritually superior. Through the study of classical and contemporary Islamic literature, this research aims to provide conceptual and applicative contributions for strengthening digital characters who are not only technologically intelligent, but also spiritually and morally superior (Inayah et al., 2024).

METHODS

This research uses a descriptive qualitative approach with a library research method. This method was chosen because the focus of the study lies on conceptual and normative exploration of the teachings of mahmudah morals in classical and contemporary Islamic literature and their relevance in the context of today's digital life (Arifin et al., 2024; Engkizar et al., 2023; Mutathahirin et al., 2022.; Rahman et al., 2025; Wulandari et al., 2025.). Primary data is obtained from the books of morals by previous scholars such as Imam al-Ghazali (*Iḥyā' 'Ulūm al-Dīn*), Ibn Miskawayh (*Tahdzīb al-Akhlāq*), and al-Raghib al-Asfahani, which contain basic concepts of good character. Secondary data included scientific journals, books on modern Islamic thought, articles on digital ethics, and contemporary research reports on moral challenges in the technological era. Data analysis is done thematically, by identifying the core values of akhlak mahmudah and matching them with actual moral issues in the digital world, such as hate speech on social media, the spread of hoaxes, degradation of digital manners, and instant culture. This approach allows researchers to critically explore how Islamic ethical values can be contextually transformed in answering moral crises that arise due to technological developments. Thus, this methodology is not only descriptive-analytical, but also reflective of the relevance of Islamic teachings in facing the challenges of modern times.

RESULT AND DISCUSSION

Honesty in Islamic Digital Ethics

Honesty is the main foundation of Islamic morality that plays a vital role in forming a Muslim person with integrity. *Ṣidq* does not only include correct speech, but also the conformity between heart, speech, and deeds. In the Qur'an, Allah SWT says: "*O you who believe, fear Allah, and be with the righteous (ṣādiqīn)*" (QS. At-Taubah: 119). The Prophet SAW himself was nicknamed *al-Amin* And *as-Ṣādiq* because of his honesty and integrity which were so prominent even before he was appointed as a prophet (Damanhuri et al., 2013; Putri, 2022). Imam al-Ghazali in *Iḥyā' 'Ulūm al-Dīn* affirms that honesty is the core of every noble character, and without it, there will be no justice or complete goodness in society. *Ṣidq* is not only a moral virtue, but is the foundation of social trust and the stability of relationships between individuals.

In the fast-paced and open digital era, honesty is becoming an increasingly important value but also increasingly threatened. Many social media users are trapped in a culture of manipulation, the spread of hoaxes, false images, and plagiarism in digital content (Nisa & Nisrina, 2025; Sabilan et al., 2017). Honesty in digital ethics means conveying correct information, citing sources honestly, and demonstrating authenticity in every online interaction. Digital users who uphold the value of *ṣidq* will be more careful in writing, sharing, and commenting on information so as not to mislead or harm others. By implementing honesty as a primary principle, the digital world can become a space that is not only intelligent and informative, but also ethical and responsible. Therefore, instilling the value of *ṣidq* in character education, digital literacy, and Islamic guidance is an urgent need to fortify the generation from the moral crisis that threatens this information era (Nursalim & Suryono, 2021).

Patience in Islamic Digital Ethics

Patience is one of the main values in Islamic teachings that is very important in forming individual moral resilience, especially in the midst of the digital era which is full of pressure, provocation, and instant temptation. In the Qur'an, patience is mentioned more than 90 times and is described as the main characteristic of those who receive Allah's help (QS. Al-Baqarah: 153). Imam Ibn Qayyim al-Jawziyyah explains that patience is the strength of the soul that is able to restrain oneself from the urges of lust, arrogance, and negative emotions. In the digital context, patience is not only about holding back anger, but also concerns patience in responding to differences of opinion, criticism, or negative comments on social media. The speed of interaction and the lack of emotional boundaries in cyberspace often cause users to be easily provoked and respond reactively, which often leads to conflict, hate speech, or division (Yuliwinarti et al., 2023).

Therefore, internalizing the value of *ṣabr* is very important to form a wise and emotionally mature digital personality. Patience in digital media includes the ability to think clearly before responding to comments, not easily responding to insults or provocations, and refraining from uploading content that can hurt or cause polemics. In addition, patience is also needed in building achievements or accomplishments in the digital world, such as in the process of online learning, building educational content, or entrepreneurship online, which requires consistency and not giving up easily (Suryaningrat et al., 2023). With the value of patience, digital users can become agents of peace and role models, rather than worsening the atmosphere with emotions and impulsive reactions. Therefore, moral education that instills the value of *ṣabr* is very relevant to creating a generation that is not only digitally intelligent, but also morally and spiritually mature.

Trust in Islamic Digital Ethics

Amanah is one of the moral values of *mahmudah* which has a very important position in Islamic teachings. Etymologically, amanah means something that is entrusted, while terminologically, amanah refers to a responsibility that must be carried out honestly and correctly. The Prophet Muhammad SAW said, "*There is no faith for those who do not trust*" (HR. Ahmad), shows that trust is part of a Muslim's faith. In everyday life, trust covers many aspects, from keeping secrets, carrying out tasks properly, to keeping promises. This value is not only personal, but also social, because it concerns public trust and security (Fatimah et al., 2022).

In the context of the digital era, the value of trustworthiness is very relevant and urgent to implement. Every digital activity such as spreading information, managing social media accounts, creating content, to making online transactions requires a high level of trustworthiness (Djufri et al., 2025; Oktavia et al., 2024). Trustworthiness in the digital world means not spreading false information, not misusing other people's personal data, maintaining communication ethics, and using digital platforms responsibly. For example, a trustworthy content creator will not take other people's work without permission or manipulate it for personal gain. Likewise in the world of online education, trustworthiness is reflected in honesty in taking exams or doing assignments without plagiarism. Therefore, education and habituation of trustworthiness are very important to form a digital generation that is trustworthy, responsible, and contributes positively to the wider community (Hendawi et al., 2024; Nugraha et al., 2025).

Tawadhu' in Islamic Digital Ethics

Tawadhu', or humble attitude, is one of the *mahmudah* morals that is highly respected in Islam. Tawadhu' means positioning oneself correctly without arrogance, both in relation to fellow human beings and in front of Allah SWT. The Prophet SAW said, "*No one is humble for the sake of Allah, but Allah will raise his status.*" (HR. Muslim). This attitude fosters awareness that all humans are truly equal before God,

and all the advantages that are possessed are merely entrusted. In the view of the scholars, *tawadhu'* does not mean excessively humbling oneself, but rather being aware of one's position without feeling better than others (Wajdi et al., 2025). This attitude maintains social relationships so that they remain harmonious and free from conflict caused by arrogance and feeling most right.

In the digital era, the value of modesty is very important to reduce the tendency towards narcissism, excessive showing off (*riya'*), and egoistic debates that often occur on social media. Digital platforms are often used as a space to stand out, seek recognition, and even insult others for the sake of existence. Without modesty, a person can easily get caught up in the culture of "likes" and false validation that actually damages inner balance and social interaction (Naswa & Muthoifin, 2025; Syaiful & Anam, 2024). The attitude of modesty in cyberspace can be demonstrated by respecting differences of opinion, not feeling the most correct in online discussions, and avoiding behavior that openly belittles others. In addition, users who are modest will find it easier to accept criticism, introspect, and be wise in expressing opinions. By cultivating this value, the digital community will be more inclusive, friendly, and reflect noble Islamic ethics.

'Iffah in Islamic Digital Ethics

'Iffah, or self-control, is one of the important values in the morality of *mahmudah* which functions as a shield for a Muslim in protecting himself from destructive behavior, whether physically, emotionally, or spiritually. In Islam, 'iffah is not only related to protecting oneself from excessive lust, but also includes the ability to restrain oneself from reprehensible actions, such as speaking harshly, responding to anger with violence, or committing immoral acts (Ahmad, 2015). Imam Al-Ghazali explained that 'iffah is part of soul control, namely balancing the urges of lust so as not to exceed the limits set by the sharia. This self-control is the basis for forming a person who is emotionally mature and wise in acting.

In the context of the digital era, self-control becomes increasingly crucial because access to various forms of information, entertainment, and communication is open without limits. Without 'iffah, individuals are easily tempted by negative content such as pornography, hate speech, slander, and excessive consumer behavior. In addition, weak self-control is also seen in impulsive comments on social media, reactive attitudes towards differences, and digital addiction that causes loss of productivity and social closeness. Therefore, 'iffah is very necessary so that digital users are able to be selective, disciplined, and responsible for every interaction and consumption of information they do (Akib et al., 2025). Continuous instillation of this value, both through formal education and family development, will help create a digital society that is dignified, polite, and has a high ethical awareness in using technology (Alamin et al., 2023; Rasyidi et al., 2024).

CONCLUSION

Based on the results of the literature review and discussion that have been conducted, it can be concluded that the morality of *mahmudah* has a very significant role in preventing the moral crisis in the digital era. Values such as honesty, patience, trustworthiness, *tawadhu'*, and self-control have proven to be relevant and applicable in shaping the character of digital users who are ethical, responsible, and have integrity. In a fast-paced and open world like the digital space, these moral values function as moral guides to avoid deviant behavior such as hoaxes, hate speech, image manipulation, and addiction to negative content. Through strengthening Islamic-based moral education, both in the family, school, and community environments, individuals can be equipped with strong spiritual and ethical resilience in interacting in cyberspace. Therefore, the integration of the moral values of *mahmudah* in digital literacy and character development of the younger generation is

a strategic step in building a digital civilization that is moral, just, and civilized in accordance with Islamic principles. This study confirms that Islam as a religion of rahmatan lil 'ālamīn offers practical and transformative solutions in facing contemporary moral challenges.

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