

Literature Review: The Role of Islamic Education in Building Ethics in the Modern Era

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Article Info	ABSTRACT
<p>Article history:</p> <p>Received July 20, 2025 Revised August 16, 2025 Accepted October 22, 2025</p> <hr/> <p>Keywords:</p> <p>Ethics, Islamic Education, Modern Era</p>	<p>This research aims to formulate an applicative approach in building ethics in the modern era based on Islamic values. In the midst of globalization and digitalization, society faces an ethical crisis marked by the rise of hoaxes, hate speech, and moral degradation. This research uses qualitative research with literature method. The results show that Islamic values such as shiddiq (honesty), amanah (responsibility), and tabayyun (verification) are relevant to be applied in the digital space. Islamic education, as a holistic system, plays a strategic role in character building and ethics internalization through exemplary approaches, habituation, and curriculum integration. The challenges of its implementation include the gap between theory and practice, the lack of competence of educators, and the weak adaptation of the curriculum to the times. Therefore, it is necessary to revitalize Islamic education through collaboration between schools, families and communities. Contextual and transformative Islamic ethics are considered capable of answering contemporary moral problems thoroughly.</p> <p><i>This is an open access article under the CC BY-SA license.</i></p>



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INTRODUCTION

The rapid development of technology and information in the modern era has brought significant changes in various aspects of human life, especially in the way of communication and interaction. Digitalization opens up great opportunities to spread Islamic values more widely and quickly. However, behind this progress, there are also serious challenges that threaten the social and moral order of society. The rise of hoaxes, hate speech, moral degradation, and misuse of technology are clear evidence of the ongoing ethical crisis (Fitria, W., & Subakti, 2022). This phenomenon shows a gap between technological advancement and weakness in the application of ethical values, especially in the digital space.

Globalization and secular culture further strengthen these challenges, especially for the younger generation who are vulnerable to exposure to negative content that is contrary to Islamic principles (Faridloh, L., Iskandar, & Hak, 2024). The culture of hedonism, self-centeredness, and pragmatism has taken root in everyday life, eroding traditional moral values and creating an identity crisis. The rapid social changes have also worsened this condition, because the norms and values that used to be a guide are now starting to lose their authority in modern society (Romlah, S., 2023).

Ethics in Islam covers not only individual aspects, but also social responsibility. Malik Bennabi emphasizes that Islamic ethics is a moral force that encourages the birth of civilized civilization, and therefore,

must be developed through education, habituation, and critical thinking (Arini, 2020). In this context, Islamic education has a central role in shaping individual character and ethics based on the values of the Qur'an and Sunnah. Values such as *tabayyun* (information verification), *amanah* (responsibility), and *shiddiq* (honesty) should be the foundation in the use of social media and technology. Families and Islamic educational institutions must collaborate to create an environment that supports the internalization of these values through role modeling, habituation, and supervision.

As a holistic education system, Islamic Education does not only emphasize cognitive aspects, but also includes spiritual, emotional, and social dimensions. The main goal of Islamic Education is to form people who are pious (*muttaqin*), have noble character, and contribute positively to society. In the context of the modern era, Islamic Education faces great challenges due to the rapid development of technology and globalization which brings foreign cultural influences that are often contrary to Islamic values (Ramayulis, 2015).

Buya Hamka's view emphasizes that faith-based morals not only regulate human relationships with God, but also serve as guidelines in building healthy social relationships, based on honesty, justice, and brotherhood (*ukhuwah*) (Mutmainah, D. C., & Fauziah, 2024). Islamic ethics are practical and contextual, and must be instilled through a holistic approach that combines spirituality, rationality, and exemplary (Faishol, M., &, 2019).

In the context of a multicultural society, Islamic education provides an important role by offering universal values such as justice and respect for differences that can encourage the creation of social harmony and reduce the potential for conflict (Uzma, Z., & Masyithoh, 2024). Therefore, building ethics in the modern era based on Islamic values is not just an option, but an urgent need in order to create a dignified, just and civilized society.

This research aims to formulate an applicable approach in building modern ethics based on Islamic values. The main focus is to identify ethical challenges faced by Muslims in the midst of technology and globalization, explore Islamic values as the basis for the formation of individual and social ethics, and formulate strategies for education and habituation of Islamic ethics that are relevant to the dynamics of the times. This research also examines the thoughts of figures such as Buya Hamka and Malik Bennabi as the basis for developing a contextual and transformative Islamic ethical framework.

This research is important because the modern era presents unprecedented ethical challenges in the history of human civilization. When access to information and technology is so open, control over values and morality becomes increasingly loose. Therefore, Islam as a comprehensive and universal religion needs to be re-presented in the public sphere to guide society towards a more ethical, civilized and meaningful order. This research is expected to contribute in enriching the discourse of Islamic ethics as well as offering concrete solutions for character education in the digital era.

METHOD

This study uses a literature approach or literature research. Literature research is a form of research that focuses on the collection, research and evaluation of various sources, including theories, scientific findings and other related materials, to develop logical ideas for the examined questions. Researchers conduct critical and extensive summarization of abstracting, analyzing and synthesizing activities. This research design is based entirely on literature searches by reading and studying scientific journals, books and other published documents on the research topic. The purpose of this method is to provide a comprehensive understanding of a particular research or topic. The quality check literature includes a summary of the information, as well as a critical assessment of the quality and contribution of the latest results for each source used. In this study, we examined 15 related scientific journals. All of these have been published over the past 5 years. All magazines were analyzed based on their respective characteristics, especially those related to building ethics with the foundation of Islamic values in the modern era.

RESULTS

Definition of Education

Islamic education is a learning process that aims to internalize Islamic teachings and values into an individual's life, thus forming a person who has faith, piety, and noble character (Ainiyah, 2013) . Islamic education not only includes cognitive aspects, but also affective and psychomotor, with a focus on character building in accordance with the principles of the Qur'an and Sunnah of the Prophet Muhammad SAW. Through Islamic education, individuals are taught to understand and practice values such as honesty, justice, patience, and responsibility, which become the foundation of ethics in everyday life (Romlah, S., 2023) .

Definition of Ethics in Islam

Ethics in Islam is an integral part of religious teachings that include behavior, attitudes, and moral values that shape the character of individuals and society. In Arabic, the term ethics is known as morals, which etymologically comes from the word *khuluq*, which means character, character, or basic nature inherent in a person (Nurzam, M. Z., & Maujud, 2025) . Akhlak is an important foundation in the life of a Muslim because it regulates the way of thinking, acting, and interacting both vertically with God and horizontally with fellow humans and the environment.

According to Tas'adi (2014), ethics is a branch of philosophy that teaches nobility of mind, while morality is more related to the norms of decency based on religious values. In this context, Islam views ethics as practical guidance in living life. Values such as honesty, justice, responsibility, patience, and compassion become the main principles that must be realized in real action.

The concept of Islamic ethics originates from two main foundations, namely the Qur'an and the Sunnah of the Prophet Muhammad, both of which provide clear direction on how humans should behave and act in various life situations (Mutmainah, D. C., & Fauziah, 2024) . Islamic ethics also includes three important relationship dimensions: (1) human relationships with God (*hablum minallah*), (2) relationships with fellow humans (*hablum minannas*), and (3) relationships with nature or the environment. These three relationships form a unity in building a harmonious and civilized life (Romlah, S., 2023) .

Malik Bennabi (1983) even calls Islamic ethics a "moral constitution" (*al-dustur al-khuluqi*) which is the main guide in building civilization. Ethics is not only about individual behavior, but also plays a role in the formation of social and cultural order based on spiritual values. In this framework, Islamic morals become an important instrument in building a superior Muslim personality and a just and civilized society.

Thus, the study of Islamic ethics cannot be separated from the efforts to build character, develop spirituality, and organize social life that is oriented towards divine and human values. Islamic ethics is universal, comprehensive, and relevant throughout the ages because it is sourced from the teachings of revelation which is permanent but applicable to the dynamics of the times.

Principles of Islamic Education Relevant to Ethical Development

Islamic education is based on principles derived from the Qur'an and Hadith, such as *tawhid* (oneness of God), justice, virtue (*ihsan*), and responsibility (*mas'uliyah*). These principles are not only spiritual guidance, but also ethics in interacting with others and the environment. For example, the value of justice (*al-'adl*) encourages individuals to be fair in all matters, while benevolence (*ihsan*) teaches to do good and care for others (Mutmainah, D. C., & Fauziah, 2024) . In addition, Islamic education also emphasizes balance (*tawazun*) between the life of the world and the hereafter, as well as between science and spiritual values (Faizin, Helandri, J., 2024) .

Ethical Values in Islam and Their Relevance in the Modern Era

Ethics in Islam is a moral guide derived from two main foundations, namely the Qur'an and Hadith. These ethical values not only serve as spiritual guidance, but also serve as a practical basis in the daily lives of Muslims. In Islamic literature, ethics is often associated with the term morals, which reflects the character and behavior that an individual believer should have. The basic principles of Islamic ethics include honesty (*shiddiq*), responsibility (*amanah*), speaking well (*gaulan ma'ruf*), and verification of information (*tabayyun*), all of which have a strong foundation in the Qur'an.

Honesty or *shiddiq* is a value that is highly upheld in Islam. In QS. Al-Ahzab: 70, Allah commands His people to always speak the truth as a form of piety. This principle is important not only in a personal context, but also in social relations and public communication. Similarly, the value of trust, which is contained in QS. Al-Mu'minun: 8, emphasizes that maintaining trust is part of a Muslim's moral responsibility. In terms of communication, QS. Al-Isra': 53 teaches the importance of speaking well or *gaulan ma'ruf*, which means speaking politely, politely, and not causing hostility. In this era of rapid information flow, the principle of *tabayyun* in QS. Al-Hujurat: 6 becomes very relevant, because it teaches Muslims to verify every information received so as not to spread fake news or hoaxes (Fitria, W., & Subakti, 2022) .

In addition to these basic values, Islam also offers a number of principles that remain relevant in responding to the challenges of the modern era. Moderation in religion, or known as the concept of *wasathiyah*, is one of the important values taught by Islam to avoid extremism and promote tolerance in diversity (Fitria, W., & Subakti, 2022). In addition, digital literacy is now part of modern Muslim ethics. The principle of *tabayyun* must be actively applied in responding to various information circulating on social media and other digital platforms. Islam also encourages the integration of science and faith. The balance between intellectual and spiritual development is key in forming a complete and responsible human being. The exemplary role of parents, teachers and community leaders is also very important in building the character of the younger generation. They serve as role models in shaping ethical behavior and noble morals (Hartati, S., Madany, A., 2024).

Islamic ethical values are built on strong theological and philosophical foundations. Tawhid or the oneness of Allah is the main basis that becomes the orientation of a Muslim's life. From this value, the principles of justice (*al-'adl*), benevolence (*al-ihsan*), and moral responsibility (*al-mas'uliyah*) are born, which form the basis of social and individual behavior (Mutmainah, D. C., & Fauziah, 2024). The Qur'an and Hadith not only emphasize the importance of honesty, justice, and generosity in theory, but also encourage the implementation of these values in real life. Islamic ethics is designed to form a pious person, as well as to contribute positively in creating a just, civilized, and harmonious society (Halimatusadiyah, 2023).

Thus, Islamic ethics is not only relevant as a normative heritage of the past, but also actual and dynamic in answering moral, social, and technological challenges in the modern era. These values offer a universal ethical framework that can be a guide in building a civilization based on moral excellence.

Challenges and Solutions for Building Ethics in Islamic Education

In the modern era, Islamic education is faced with various complex challenges that hinder efforts to build the character and ethics of students. Changes in social values and norms due to globalization and rapid technological advances have affected the way young people think and behave. Ethical values derived from Islamic teachings are often displaced by instant, hedonistic, and individualistic cultures that are widely spread through digital media (Romlah, S., 2023). One of the main challenges faced is the gap between theory and practice, where learning Islamic values is still mostly delivered textually and normatively, without any emphasis on real application in everyday life.

In addition, the low quality of teachers, both in terms of understanding Islamic values contextually and mastering learning methods that are in accordance with the characteristics of the times, also exacerbates this condition. The curriculum that tends to be rigid and irrelevant to the times is also an inhibiting factor in the process of internalizing ethical values. To answer these challenges, a comprehensive and sustainable strategy is needed.

First, the development of a relevant curriculum is a must. The Islamic education curriculum must be designed to be able to integrate Islamic values with various contemporary issues, such as the development of digital technology, cultural plurality, and global moral challenges. This adaptive curriculum does not only convey Islamic values as dogma, but as applicable and contextual life principles. Second, the use of technology as a learning medium needs to be optimized. Digitalization of learning can be an effective means to convey Islamic teachings in an interesting and communicative manner, for example through online learning platforms, educational social media, and interactive applications that can reach a wider range of students.

Third, collaboration between various parties related to schools, families and communities is an important key in creating a consistent and conducive environment for the cultivation of ethical values. It is not enough for Islamic values to be taught in the classroom, but they must become a shared culture that is practiced in the learners' social environment. Fourth, improving the quality of teachers is also a crucial aspect. Educators must be provided with comprehensive training so that they are able to master innovative teaching methods, oriented towards character building, and understand Islamic teachings not only textually, but also in the context of the dynamics of modern life. With the implementation of these strategies, Islamic education is expected to play an optimal role in shaping a generation that is not only intellectually intelligent, but also morally and spiritually strong.

Implementation of Islamic Education in Building Ethics and its Effect in the Modern Era

In the midst of the complexity of modern challenges, the implementation of Islamic Education is a strategic solution in building ethics based on the values of the Qur'an and Sunnah. A holistic approach through exemplary, habituation, and internalization (Mutmainah, D. C., & Fauziah, 2024) is the main key. Exemplary behavior from teachers, parents, and community leaders plays a central role, because the younger generation tends to imitate the behavior of the figures they see everyday. Meanwhile, habituation is done through worship practices, social interactions, and daily activities that reflect Islamic morals, such as honesty (*shiddiq*), responsibility (*amanah*), and polite communication (*qaul ma'ruf*). The internalization of Islamic ethical values

requires a deep reflection process so that students not only understand the theory, but also live its meaning in real life (Ainiyah, 2013).

In the school environment, the integration of Islamic Education in the curriculum through the subjects of Akidah Akhlak, Jurisprudence, and Islamic History strengthened by extracurricular activities encourages systematic character building. Project-based learning methods and collaborative discussions (Faizin, Helandri, J., 2024) help students apply Islamic values in real contexts, such as responding to hoaxes with the principle of tabayyun (verification) or using social media responsibly.

In the digital era, Islamic education is also required to adapt to the use of technology. Creative content based on Islamic values, e-learning, and digital da'wah are effective means of reaching the younger generation (Fitria, W., & Subakti, 2022). Synergies between schools, families, and communities such as digital literacy campaigns or moral-based parenting programs strengthen the ecosystem of ethical formation (Romlah, S., 2023). Thus, Islamic Education not only functions as a transmission of knowledge, but also as a moral fortress that offsets the negative impacts of globalization and technology, while making Islamic values relevant in modern life.

CONCLUSION

Islamic education has a very strategic role in shaping individual ethics and character based on the values of the Qur'an and Sunnah. As a holistic learning process, Islamic education not only emphasizes the cognitive aspect, but also touches the affective and psychomotor dimensions in order to form a person of faith, piety, and noble character. Ethics in Islam, known as morals, is the core of religious teachings that regulate human relationships with God, others, and the environment. Values such as honesty, responsibility, justice, and virtue become moral principles that are not only spiritual, but also relevant in facing the challenges of the modern era, including in the context of digitalization and globalization. However, the implementation of Islamic education in building ethics faces various challenges, such as the gap between theory and practice, the suboptimal quality of teachers, and a curriculum that is not fully contextualized.

To answer these challenges, a comprehensive strategy is needed, starting from developing a curriculum that is relevant to contemporary issues, utilizing digital technology wisely, improving the competence of educators, to synergistic collaboration between schools, families and communities. Effective implementation of Islamic education must also involve exemplary approaches, habituation, and internalization of ethical values in daily life. Thus, Islamic education is not only a tool to transfer religious knowledge, but also an instrument of moral transformation that is able to answer the challenges of the times while creating a just, civilized society based on Islamic spiritual values. Islamic ethics that are universal and contextual become an important basis in building a dignified and sustainable civilization.

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