FROM REVELATION TO RESILIENCE: QUR'ANIC ETHICS IN FAMILY LIFE AND THEIR ROLE IN ADDRESSING YOUTH MORAL DISRUPTION

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ABSTRACT

The rapid integration of digital technology into daily life has significantly altered social behavior and moral norms, particularly among adolescents. This transformation has raised concerns about moral degradation within Muslim youth communities. This study investigates the relevance of Qur'anic character education in the family as a strategic response to these challenges. Employing a qualitative library research approach, the study analyzes primary and secondary sources— including Qur'anic exegesis and contemporary Islamic educational literature. Selected verses— Surah Luqman [31]: 12–19, Surah Maryam [19]: 30–34, Surah Al-An'am [6]: 151–153, Surah Al-Isra' [17]: 23–24, and Surah Al-Hujurat [49]: 11–12—highlight core ethical principles such as gratitude, honesty, humility, and social responsibility. The findings reveal that when these values are instilled through family-based education, they form a resilient ethical framework capable of mitigating the disruptive moral effects of digital media. Qur'anic moral teachings serve as a cultural bridge across generations, reinforcing ethical awareness and preserving religious identity. The study calls for renewed attention to intra-family Qur'anic education as a vital form of cultural resistance and moral resilience in the digital era.

Keywords: Qur'anic Ethics, Family Education, Digital Era, Moral Resilience, Muslim Youth

ABSTRAK

Integrasi teknologi digital yang cepat dalam kehidupan sehari-hari telah mengubah perilaku sosial dan norma moral, terutama di kalangan remaja. Transformasi ini menimbulkan kekhawatiran terhadap terjadinya degradasi moral dalam komunitas remaja Muslim. Penelitian ini mengkaji relevansi pendidikan karakter Qur'ani dalam lingkungan keluarga sebagai respons strategis terhadap tantangan tersebut. Dengan menggunakan pendekatan kualitatif berbasis studi pustaka, penelitian ini menganalisis sumber-sumber primer dan sekunder, termasuk tafsir Al-Qur'an dan literatur pendidikan Islam kontemporer. Ayat-ayat terpilih—Surah Luqman [31]: 12–19, Surah Maryam [19]: 30–34, Surah Al-An'am [6]: 151–153, Surah Al-Isra' [17]: 23–24, dan Surah Al-Hujurat [49]: 11–12—menekankan prinsip-prinsip etika utama seperti syukur, kejujuran, rendah hati, dan tanggung jawab sosial. Temuan menunjukkan bahwa nilai-nilai tersebut, jika ditanamkan melalui pendidikan berbasis keluarga, dapat membentuk kerangka etika yang tangguh dalam menghadapi disrupsi moral akibat pengaruh media digital. Ajaran moral Qur'ani berperan sebagai jembatan budaya antar generasi dalam memperkuat kesadaran etis dan menjaga identitas keagamaan. Studi ini mendorong perhatian kembali pada pendidikan Qur'ani dalam keluarga sebagai bentuk ketahanan budaya dan moral di era digital.

Kata kunci: *Etika Qur'ani, Pendidikan Keluarga, Era Digital, Ketahanan Moral, Remaja Muslim*

INTRODUCTION

The rapid advancement of digital technology in contemporary society has profoundly transformed human life, reshaping modes of communication, social interaction, and the moral fabric of communities (Alsaleh, 2024). This digital revolution has particularly affected children and adolescents, who are not only frequent users of technology but also highly susceptible to its unintended consequences. The proliferation of online platforms, unfiltered content, and social media exposure has contributed to a growing concern over moral decline among youth. Manifestations such as cyberbullying, online harassment, moral apathy, declining manners, and exposure to deviant behaviors are symptomatic of a broader ethical crisis (Rębisz et al., 2023). Left unaddressed, this phenomenon threatens the intergenerational transmission of values and the stability of cultural identity within Muslim communities. In light of these challenges, character education has emerged as a critical and urgent response. Character education, in essence, seeks to nurture ethical awareness and moral integrity, embedding values that guide individual behavior and social responsibility (Esayed, 2024). From an Islamic perspective, character formation—or *tarbiyah akhlaqiyyah*—is not merely a pedagogical ideal but a Qur'anic imperative. Core values such as honesty, responsibility, patience, humility, piety, and respect for parents and society are deeply embedded in Qur'anic teachings. These values possess enduring relevance and offer a spiritually grounded ethical framework that can counteract the moral vulnerabilities intensified by digital exposure.

Despite growing scholarly attention to character education, there remains a significant gap in the literature concerning Qur'anic-based moral development in the context of the digital age. While various studies have explored moral education in general, few have systematically analyzed Qur'anic ethical guidance as a comprehensive response to the moral dilemmas facing today's youth (Jaiyeoba et al., 2024; Nuriman & Fauzan, 2017; Qaida & Rhain, 2024). This study seeks to address this gap by examining selected Qur'anic verses that emphasize moral conduct and exploring their application in family-based character education amidst contemporary digital challenges.

The primary aim of this research is to construct a conceptual framework of Qur'anic character education applicable to the digital era. The study analyzes thematic content from Surah Luqman [31]: 12–19, Surah Maryam [19]: 30–34, Surah Al-An'am [6]: 151–153, Surah Al-Isra' [17]: 23–24, and Surah Al-Hujurat [49]: 11–12. These passages offer rich moral instructions that encompass gratitude, sincerity, humility, social justice, and personal accountability—principles essential for youth moral resilience.

Theoretically, this research contributes to the expanding discourse on Islamic education by situating Qur'anic character formation within a contemporary ethical context. Practically, it provides actionable insights for educators, parents, and policymakers seeking to cultivate morally grounded youth capable of navigating the complexities of the digital world while upholding Islamic values.

This article is structured as follows: the next section outlines the research methodology; this is followed by an in-depth thematic analysis of relevant Qur'anic verses; subsequent sections discuss findings in relation to digital-age challenges; and finally, conclusions and practical recommendations are presented to guide the implementation of Qur'anic character education in modern family settings.

RESEARCH METHODOLOGY

This study adopts a qualitative-descriptive approach, employing library research as its primary methodological framework. This method was chosen to facilitate a nuanced understanding of moral and character education based on Qur'anic teachings, particularly in addressing the ethical challenges facing adolescents in the digital age. Rather than collecting numerical or statistical data, this approach centers on the interpretation of textual sources to uncover values and principles embedded in Islamic tradition. The core data in this research consist of primary sources, namely selected Qur'anic verses that explicitly promote moral and ethical conduct. The verses examined—Surah Luqman [31]: 12–19, Surah Maryam [19]: 30–34, Surah Al-An'am [6]: 151–153, Surah Al-Isra' [17]: 23–24, and Surah Al-Hujurat [49]: 11–12—were purposively selected for their thematic emphasis on virtues such as gratitude, honesty, responsibility, piety, humility, and respect for parents.

Secondary data were obtained from classical and contemporary tafsir literature (including *Tafsir Ibn Kathir*, *Tafsir Al-Jalalain*, and *Tafsir Al-Misbah*), scholarly books on Islamic education and ethics, peer-reviewed journal articles, and academic publications that address moral challenges in the digital era. These sources were selected based on specific criteria, including topical relevance, academic credibility, and their contribution to the discourse on Qur'anic character development.

Data collection was conducted through systematic identification and classification of relevant textual materials (Creswell, 2012; Hajaroh, 2010). The literature was analyzed using a content analysis method, enabling the researcher to extract core ethical themes and trace their implications for character formation. A contextual interpretive approach was applied to situate the Qur'anic verses within the socio-cultural realities of contemporary youth. In addition, the framework of *maqāṣid al-sharī'ah* (higher objectives of Islamic law) was employed to highlight the overarching aims of character education—such as the preservation of religion, intellect, life, and morality. The analysis process included thematic coding of recurring values such as religiosity, social concern, moral discipline, and filial piety, which are crucial to forming resilient ethical identities in a rapidly changing world.

To ensure validity and reliability, the study incorporated source triangulation by cross-examining multiple tafsir and scholarly perspectives to achieve interpretive consistency (Moleong, 2006). Furthermore, expert validation was undertaken by consulting scholars in Qur'anic studies and Islamic pedagogy to review the analytical interpretations and affirm their academic soundness. The research process proceeded in several stages: identifying relevant literature through academic databases and classical Islamic repositories; selecting and categorizing key sources; conducting in-depth textual analysis; and synthesizing findings into a coherent conceptual framework of Qur'anic character education for the digital context.

It is important to acknowledge that this study is limited to theoretical exploration and textual analysis. It does not include empirical data collection such as interviews or field surveys. Moreover, the scope of Qur'anic interpretation in this study is necessarily selective and does not exhaust the full range of ethical teachings present in the Qur'an. Nevertheless, the study offers a focused and rigorous contribution to the discourse on Islamic character education in the face of digital-era moral disruption.

RESULTS AND DISCUSSION
Moral Degradation Among Adolescents: A Socio-Cultural and Psychological Perspective

Moral degradation among adolescents refers to a progressive decline in ethical behavior, integrity, and social responsibility, often manifested in attitudes and actions that deviate from established societal norms (Agudelo Rico et al., 2024). This phenomenon is deeply intertwined with the erosion of cultural values and the weakening of self-awareness in navigating interpersonal and communal relationships (Abidin, 2023). Adolescents, who are in a critical stage of identity formation, are particularly vulnerable to external influences that may disrupt moral development.

Thomas Lickona, a prominent scholar in character education, identifies several behavioral indicators of moral decline among youth. These include delinquent acts such as theft, dishonesty, and criminal behavior; defiance of rules and authority; interpersonal aggression; engagement in premarital sexual activity; substance abuse; and the use of offensive or disrespectful language (Lickona, 1992; Soheh & Kulsum, 2021). Such behaviors reflect not only individual moral lapses but also the broader societal conditions that enable or normalize these patterns.

From a socio-anthropological standpoint, manifestations of adolescent moral degradation can be categorized into four distinct forms (Erikson, 1968; Matza, 2018). First is individual delinquency, which involves personal deviance rooted in psychological predispositions and reinforced by social stimuli and cultural dissonance. These behaviors may stem from unresolved internal conflicts or maladaptive responses to environmental stressors. Second is situational delinquency, in which otherwise normative adolescents engage in deviant behavior as a response to situational pressures—such as peer influence, socio-economic instability, or institutional failures. Third, systematic delinquency refers to deviance organized within structured social groups such as gangs. These groups operate with their own internal hierarchies, roles, values, and often develop a distinct subculture that validates anti-social behavior. Fourth is cumulative delinquency, a more entrenched and widespread form that permeates societal structures, contributing to social disintegration. In such cases, deviant behavior becomes habitual and normalized, making rehabilitation and reintegration into normative social life increasingly difficult.

The underlying causes of adolescent moral degradation are multifaceted. One major factor is the proliferation of secular, materialistic worldviews that marginalize spirituality and ethical reflection. The dominant cultural narratives increasingly equate success with material wealth, individual achievement, and consumerism, sidelining moral accountability and communal values. Additionally, the pervasive influence of Western popular culture—through media, fashion, entertainment, and lifestyle—has introduced alternative value systems that often conflict with local religious and moral traditions. The allure of globalized consumer culture further complicates the adolescent moral landscape, presenting identities, desires, and behavioral norms that are often unaligned with indigenous moral frameworks.

These factors can be broadly categorized into three interrelated domains (Foucault, 1995). First, the family—as the primary institution of socialization—often fails to provide adequate moral guidance, particularly when parental engagement is minimal or inconsistent. A breakdown in parental modeling and communication can leave adolescents without a stable moral compass. Second, mass media plays a central

role in shaping youth perceptions, often glamorizing anti-social behavior and perpetuating ethical relativism. The uncritical consumption of digital content may desensitize adolescents to moral boundaries. Third, individual attitudes and values, particularly the rise of egocentrism and materialism, contribute significantly to moral disorientation. The internalization of self-serving ideologies undermines empathy, responsibility, and respect for communal norms.

In sum, moral degradation among adolescents must be understood as a complex interplay between internal psychological dynamics and external socio-cultural forces. Addressing this phenomenon requires a multidimensional approach that includes value-based education, strengthened family engagement, ethical media literacy, and the cultivation of spiritual and moral awareness rooted in enduring cultural and religious traditions.

Shaping Collective Morality with Qur'anic Educational Principles

Qur'anic character education refers to the systematic cultivation of ethical behavior rooted in the moral and spiritual teachings of the Qur'an. It emphasizes the internalization of divine values that are inherently aligned with human nature (*fitrah*) and seeks to shape individuals into lifelong learners who not only read and understand the Qur'an but also embody its principles in their daily conduct. As a moral compass, the Qur'an offers a holistic framework for character development, encompassing the dimensions of faith (*iman*), knowledge (*'ilm*), behavior (*akhlaq*), and action (*'amal*) (Aini, 2019; Ainiyah, 2013; Alwi et al., 2023).

Within this paradigm, character formation is not a solitary or incidental process but a deliberate effort of moral instruction undertaken by parents, teachers,

and other adult role models. It involves the transmission of Qur'anic and Prophetic virtues—such as justice, compassion, honesty, and humility—through lived example and purposeful guidance. The role of the family, particularly parents, is fundamental in this regard, serving as the first educational institution where children are nurtured and oriented towards ethical maturity. This emphasis is evident in Surah Luqman [31]:13, where Luqman admonishes his son not to associate partners with Allah, identifying *shirk* as a grave injustice. This verse not only highlights the centrality of *tawhid* (monotheism) in character formation but also affirms the significance of early moral instruction within the familial sphere. Hence, Qur'anic character education can be understood as a comprehensive and integrative process of moral cultivation, grounded in divine revelation and actualized through daily interactions and moral exemplarity. It requires a balance between spiritual conviction, ethical awareness, and socially responsible action—forming the bedrock of a virtuous and meaningful life.

The values embedded in Qur'anic character education are universally resonant, providing ethical guidance that transcends cultural and generational boundaries. These values function not merely as abstract ideals but as actionable principles that guide human behavior in both private and public spheres. From an Islamic pedagogical perspective, Qur'anic moral values should be instilled from an early age, forming the foundation of ethical reasoning and identity formation (Anwar & Salim, 2018).

Among the central values are the sanctity of life, personal dignity, respect for others, and social justice. These principles are reflected in numerous Qur'anic passages and reinforced by the Prophetic tradition. A pertinent hadith narrated by Ibn 'Umar (RA)

recounts the Prophet Muhammad's (PBUH) sermon during the days of *Hajj* in Mina, wherein he declared the sacredness of life, property, and honor, equating their inviolability with the sanctity of the holy month, the sacred land, and the sacred day. The Prophet's rhetorical method—asking questions to stimulate reflection—served to reinforce the seriousness of these moral injunctions.

This hadith illustrates the Prophet's commitment to cultivating ethical consciousness within the community, underscoring that character is not solely a matter of private virtue but a public responsibility. In this light, the Qur'an and Sunnah consistently emphasize the protection of human dignity, the prohibition of harm, and the upholding of justice—core components of a Qur'an-based moral education.

These teachings gain increased urgency in the context of the digital age, where moral boundaries are often obscured by anonymity and information overload. Therefore, the values of honesty, humility, self-restraint, and respect for others—as emphasized in the Qur'an—must become the guiding ethos of character education today. These values are not only foundational to personal development but also serve as ethical safeguards against the corrosive effects of digital culture, such as cyberbullying, misinformation, and moral relativism.

Qur'anic character education encompasses a comprehensive framework that integrates spiritual, social, and environmental ethics. Rooted in divine revelation, it aims not only to shape human behavior in accordance with Islamic moral values but also to cultivate a deep sense of responsibility towards God, fellow human beings, and the natural world. At its core, this educational model seeks to internalize virtues that go beyond outward compliance, forming the basis for a reflective, disciplined, and ethically sound Muslim identity (Irpan & Sain, 2024).

The first and most fundamental dimension of this framework focuses on the individual's relationship with Allah (SWT). In this vertical axis of moral consciousness, values such as *taqwa* (God-consciousness) are central, serving as the guiding force that nurtures spiritual vigilance and ethical restraint (Mirakhor & Askari, 2010). Believers are taught to cultivate *mahabbah* (love for God), which energizes their devotion and obedience, and *ikhlas* (sincerity), ensuring that their actions are motivated purely by the desire for divine approval. The spiritual states of *khauf* (fear) and *raja'* (hope) are to be held in balanced tension, producing a mature moral outlook that neither falls into despair nor heedlessness. *Tawakkul* (reliance upon God) instills psychological resilience, while *shukr* (gratitude) fosters contentment and recognition of divine grace through heart, speech, and action. Additionally, *muraqabah*, or constant awareness of divine presence, functions as a form of inner surveillance that refines behavior, and *taubah* (repentance) provides a pathway for ethical renewal and return to righteousness, aligning the self with divine expectations (al-Jawzīyah, 2004; al-Qushayri, 2015; Al-ghazali, 2014).

The second dimension of Qur'anic character education centers on human interactions, highlighting the importance of interpersonal ethics. Islam recognizes that character cannot be confined to private spirituality but must be embodied in social relationships. Truthfulness (*shiddiq*) is upheld as a foundational value, fostering trust and coherence between intention and action. *Amanah* (trustworthiness), intrinsically linked to one's faith, is seen as an ethical obligation that reflects the strength of belief. In the face of moral instability, *istiqamah* (steadfastness)

emerges as a virtue of consistency, ensuring that one's principles are upheld even amidst adversity. Other vital traits such as *'iffah* (modesty and self-restraint), *mujahadah* (striving for virtue), and *shaja'ah* (courage rooted in justice rather than pride) contribute to the moral resilience of the individual in the social realm. Moreover, humility (*tawadhu'*), a sense of moral modesty (*haya'*), patience (*sabr*), forgiveness (*'afw*), and justice (*'adl*) are emphasized as essential to maintaining ethical harmony and communal well-being. Each of these traits is not only a personal virtue but also a social necessity, forming the ethical infrastructure of a just and compassionate society (Al-ghazali, 2014; Maula, 2021).

The third dimension, often overlooked in modern educational discourse, addresses the human relationship with nature. The Qur'an positions humans as stewards (*khalifah*) of the Earth, emphasizing their role in preserving the balance of the natural environment. Cleanliness is seen not merely as hygienic practice but as a reflection of inner purity. Kindness towards animals is underlined in passages like Surah Al-Isra' (17:44), which reminds us that all creatures are engaged in the glorification of God, and therefore deserving of humane treatment. Plant life and agriculture are also given moral significance, as demonstrated in Surah Al-An'am (6:99), where humans are urged to contemplate the developmental stages of vegetation as a sign of divine providence. Most critically, environmental conservation is framed as a moral duty; Surah Ar-Rum (30:41) warns that ecological corruption is the result of human misdeeds, underscoring the ethical imperative to restore and sustain the Earth's balance.

Taken together, these three interrelated spheres of character education—spiritual, social, and environmental—form a unified ethical system grounded in divine revelation.

Qur'anic character education does not merely prepare individuals to be pious in isolation, but rather equips them to become morally responsible agents in a rapidly changing world. In the face of digital disruption, moral relativism, and environmental degradation, this model offers a divinely anchored moral compass that fosters both personal integrity and social harmony. By instilling these values through consistent education in families, schools, and communities, the Muslim ummah can cultivate generations equipped to meet contemporary challenges while remaining rooted in timeless spiritual principles.

Qur'anic Character Formation in the Family Environment

Qur'anic character may be defined as a comprehensive moral disposition grounded in the teachings of the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him), harmonizing knowledge (*'ilm*), faith (*imān*), ethics (*akhlāq*), and practice (*'amal*) within an individual's personality. Within the framework of Islamic pedagogy, the family occupies a central role as the primary moral and spiritual incubator. Parental guidance is not merely advisory but foundational in nurturing virtues and instilling ethical behavior in children (Isma'il 'Ali, n.d.). The Qur'anic directive in Surah At-Tahrīm [66]:6 underscores this imperative:
"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, [over which are] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."

This verse illustrates that safeguarding the moral integrity of one's family is both a spiritual duty and a proactive educational mandate. It affirms the family as the first and most enduring site of character transmission, where Qur'anic values must be internalized and exemplified.

Surah Luqmān provides a rich ethical framework that exemplifies the pedagogical method of Qur'anic character education within the family. According to Buya Hamka in *Tafsir Al-Azhar*, verse 12 introduces gratitude (*shukr*) as the foundational attitude of the believer. Luqmān is depicted as a wise man whose insight and discernment stem from divine wisdom (*ḥikmah*) (HAMKA, n.d.). His first counsel to his son is to express thankfulness to Allah—a disposition that strengthens emotional well-being, anchors humility, and cultivates moral resilience.

In verse 13, Luqmān transitions to matters of theological integrity, warning against *shirk* (associating partners with Allah), which is described as a grave injustice. This doctrinal point simultaneously reinforces the ethical monotheism central to Qur'anic character. In the digital age, where plural ideologies, consumerist values, and self-idolatry are prevalent, reaffirming tawḥīd becomes an anchor of moral clarity.

Verses 14–15 emphasize filial piety and the ethical obligation to honor one's parents. The rhetorical emphasis on maternal sacrifice, gestation, and weaning for two years highlights the intimate labor of love through which moral indebtedness is framed. These verses reinforce the need for reciprocal care and intergenerational respect, especially significant in cultures experiencing erosion of family structures due to digital individualism.

Verse 16 introduces moral accountability, employing the metaphor of a mustard seed to denote the microscopic precision with which Allah will recompense every deed. This principle offers a profound pedagogical tool: moral consciousness is not limited to legal prohibitions but extends to internal vigilance and integrity.

Verse 17 extends the discourse to active ethical engagement, urging the establishment of prayer (*ṣalāh*), the promotion of good (*amr bi-l-ma'rūf*), the prevention of evil (*nahi 'an al-munkar*), and the cultivation of patience (*ṣabr*). These injunctions provide a complete ethical curriculum—linking spiritual discipline with social responsibility and emotional resilience.

Finally, verses 18–19 caution against arrogance and boastfulness, advocating humility both in posture and speech. In an era marked by performative culture, especially on social media, these verses acquire renewed relevance. Luqmān warns his son not to "turn his face away from people" in pride nor to "walk boastfully upon the earth," foregrounding ethical modesty and dignified behavior as cardinal virtues.

Surah Maryam [19]:30–34 offers a powerful portrait of filial advocacy and prophetic virtue through the infant speech of Prophet Isa (Jesus), who defends the honor of his mother Maryam. As interpreted in *Tafsir Al-Azhar*, this miraculous event signifies not only divine endorsement but also underscores the moral imperative to stand for justice and truth, even at a young age. The verse models the early emergence of moral agency and highlights the family as the primary arena of honor and defense (HAMKA, n.d.).

In Surah Al-An'ām [6]:151–153, as elucidated by Quraish Shihab in *Tafsir Al-Misbah*, a concise moral code is laid out, encompassing religious devotion, social justice, and ethical consistency. Key values such as responsibility and truthfulness are emphasized—virtues that are particularly critical in digital interactions where anonymity often diminishes accountability. Within the family, truth-telling fosters trust, while responsibility instills the discipline to fulfill obligations despite distractions common in digitally saturated environments (Shihab, 2012).

The concept of self-regulation—embedded in these verses—resonates with the *Maqasid al-Shari'ah* framework, aligning with the objectives of preserving religion, intellect, lineage, and morality. This alignment underscores the broader significance of integrating Qur'anic character education within familial contexts to safeguard individuals from the deleterious effects of moral dislocation in the digital age.

Navigating Moral Decline in the Digital Era: Qur'anic Character Formation and Social Theory Perspectives

In today's digital age, the formation of adolescent character is undergoing a dramatic transformation, as the forces of technology and media increasingly shape values and behaviors—often in contradiction to traditional moral frameworks. From a Qur'anic perspective, the moral development of youth is ideally cultivated through a balance of *uswah ḥasanah* (exemplary conduct), *maw'iẓah* (moral counsel), and *riqābah* (supervision). However, this framework now operates within a broader social context where digital culture often undermines these formative influences. To understand this tension more deeply, we must turn to social theory, which offers valuable insight into the dynamics of moral decline, identity construction, and value transmission in the contemporary world.

Albert Bandura's Social Learning Theory is particularly instructive here. Bandura posits that much of human behavior is learned through observation, imitation, and modeling—particularly from significant others (Bandura, 1986). The Qur'anic emphasis on *uswah ḥasanah* aligns closely with this theory. The Prophet Muhammad ﷺ is presented not merely as a conveyor of abstract values but as a living embodiment of those values, providing a model for ethical behavior. In the family, parents are the first and most influential role models. However, in today's media-saturated world, adolescents increasingly model their behavior on influencers, celebrities, and peer content creators rather than on parents or teachers. These new models often project lifestyles and values that are antithetical to Islamic ethics—normalizing promiscuity, materialism, and aggressive self-expression.

This shift in moral modeling reflects a broader sociological dynamic articulated by Peter Berger and Thomas Luckmann in their theory of primary and secondary socialization (Berger & Luckmann, 1967). Primary socialization, which occurs in the family, traditionally lays the moral and emotional foundation of the individual. However, this early formation is now being disrupted by a dominant secondary socialization process, driven by digital platforms, pop culture, and algorithmic reinforcement. These digital domains do not merely supplement but often override the foundational values instilled by parents and religious institutions. The Qur'anic system of *maw'iẓah*—gentle, reflective moral counsel—struggles to compete with the immediacy and emotional pull of TikTok videos, viral memes, and YouTube influencers. Adolescents receive a constant stream of persuasive messages that are rarely value-neutral and frequently subvert Islamic ethical norms.

This moral disorientation can also be examined through Émile Durkheim's concept of anomie, a state of normlessness where societal values lose their regulatory power (Durkheim, 2001). As traditional moral anchors erode under the pressure of digital norms, many youth experience ethical confusion. Behaviors once considered reprehensible—such as public displays of vulgarity, online aggression, or the casual use of intoxicants—become normalized or even celebrated. Durkheim warns that when norms become unclear or conflictual,

individuals lose a sense of moral direction, leading to deviant behavior. The Qur'anic system, by contrast, provides a clear, transcendent set of moral guidelines rooted in divine authority, aiming to prevent such anomie by cultivating internal regulation (*taqwā*) alongside external guidance.

But adolescents today are not only experiencing confusion—they are increasingly autonomized from the traditional moral authority of the family. This is echoed in Travis Hirschi's Control Theory, which argues that individuals refrain from deviant behavior primarily because of their bonds to family, school, and community (Hirschi, 2002). When these bonds weaken—as they often do when parents are disengaged or overwhelmed—the individual becomes more susceptible to outside influences and deviance. Your discussion highlights how many parents, consumed by economic pressures or their own digital distractions, inadvertently cede moral authority to the media ecosystem. The Qur'anic notion of *riqābah* addresses this directly, not only by requiring parental vigilance but by instilling God-consciousness as a form of self-supervision. In this way, the Qur'an re-establishes both external discipline and internal ethical awareness.

Furthermore, the widespread normalization of morally problematic behaviors in digital spaces illustrates Stanley Cohen's theory of moral panic and norm shift. According to Cohen, media can play a significant role in reshaping public perceptions of deviance (Cohen, 2002). What begins as moral concern about, say, teen promiscuity or substance abuse can be rapidly redefined by media narratives, reframing these behaviors as liberating, authentic, or even desirable. The Qur'anic moral framework stands in sharp contrast, offering a *mabda'* (principle-based) system of ethics that resists relativism and centers

human dignity on obedience to divine commands. In this context, the family must act not only as moral guardians but also as counter-cultural agents, challenging dominant narratives that erode Islamic values.

From a macro-sociological lens, Zygmunt Bauman's concept of liquid modernity further captures the instability of moral frameworks in today's world. Bauman argues that in the liquid modern age, all institutions and values are subject to constant change, including morality (Bauman, 2013). Adolescents, immersed in a fast-paced digital world, are pressured to reinvent themselves continually—online and offline—based on trends, likes, and fleeting cultural validations. In such a context, the Qur'anic call for stable, consistent moral character rooted in *uswah ḥasanah*, *mawʿiẓah*, and *riqābah* serves as an anchor of ethical continuity. It fosters a moral identity that is not performance-based but principle-based, not reactive but reflective.

Lastly, this entire digital ecosystem can be analyzed through Antonio Gramsci's theory of cultural hegemony, which describes how dominant ideologies are subtly disseminated through cultural institutions (including media) to maintain social control (Gramsci, 1971). In today's terms, secular, liberal, and consumerist values are reproduced and normalized through digital platforms, often without users' conscious awareness. Adolescents absorb these hegemonic values through humor, entertainment, and aesthetic appeal—rarely through explicit instruction. The Qur'anic model, which emphasizes intentional and conscious moral development through counsel and reflection, challenges this passive absorption. It empowers youth to become morally autonomous—not through rebellion against authority, but through *discernment*, *critical reflection*, and *spiritual grounding*.

In conclusion, the Qur'anic paradigm of moral education—anchored in *uswah ḥasanah*, *mawʿiẓah*, and *riqābah*—offers a comprehensive response to the sociological challenges of the digital age. It provides not only a spiritual compass but also a deeply sociological framework that addresses how values are learned, how social bonds are formed, and how cultural power is exercised. By engaging with social theory, we see that the Qur'anic model is not anachronistic, but urgently relevant—a resilient and coherent system that can equip Muslim youth to navigate an ethically volatile world with clarity, confidence, and character.

CONCLUSION

This study concludes that the integration of Qur'anic character education offers a deeply relevant and strategic response to the moral challenges faced by adolescents in the digital era. Through an analysis of selected verses—Surah Luqman [31]: 12–19, Surah Maryam [19]: 30–34, Surah Al-An'am [6]: 151–153, Surah Al-Isra' [17]: 23–24, and Surah Al-Hujurat [49]: 11–12—several key values emerge: religiosity, gratitude, honesty, responsibility, humility, respect for parents, and social awareness. These values not only constitute the moral foundation of Islamic teachings but also offer ethical direction in navigating the complexities of virtual interaction, where anonymity and algorithmic culture often dilute personal accountability. In light of increasing moral decline—evident in phenomena such as substance abuse, cyber-misconduct, and disintegrating family bonds—the reinforcement of Qur'anic values through exemplary conduct (*uswah hasanah*), moral counsel (*mawʿiẓah*), and attentive supervision (*riqābah*) becomes essential.

Theoretically, this research advances the discourse on Islamic pedagogy by contextualizing timeless Qur'anic ethics within the framework of modern digital realities. It provides a meaningful bridge between classical values and contemporary moral demands. Practically, it offers actionable insights for educators, families, and policymakers to collaboratively develop moral resilience among youth. Schools are encouraged to integrate Qur'anic character education not only in religious instruction but also in digital literacy and media ethics. At the same time, parents must reclaim their role as primary moral exemplars by actively guiding their children's digital behavior and fostering reflective conversations around ethical choices. As digital environments continue to shape youth identities, the enduring principles of the Qur'an serve as a moral compass—offering clarity, stability, and spiritual grounding in an increasingly disoriented world.

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