JURNAL KAJIAN PENDIDIKAN DAN CAKRAWALA PEMBELAJARAN

THE REVITALIZATION OF AL-GHAZALI'S MORAL EDUCATION IN ADDRESSING THE MORAL CRISIS OF THE DIGITAL GENERATION

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Abstract

Background: *Digital technology has transformed communication, social interaction, and access to information among young generations. However, its development has also contributed to moral challenges, including misinformation, cyberbullying, hate speech, plagiarism, and irresponsible online behavior.* ***Objective:*** *This study aimed to analyze Imam Al-Ghazali's concept of moral education and its relevance to addressing the moral crisis among the digital generation.* ***Method:*** *This study employed a qualitative approach through library research. Primary sources included Al-Ghazali's works, particularly Ihya' 'Ulum al-Din, Ayyuha al-Walad, and Mizan al-'Amal. Secondary sources consisted of scholarly publications on moral education and digital ethics. Data were analyzed through identification, thematic categorization, interpretation, and conceptual synthesis.* ***Results:*** *The findings indicate that Al-Ghazali's moral education emphasizes tazkiyat al-nafs, riyadhah, mujahadah, exemplary conduct, muraqabah, and muhasabah. These principles can be applied to digital ethics through self-control, responsible information sharing, respect for others, and awareness before posting.* ***Novelty:*** *This study develops a conceptual framework connecting Al-Ghazali's moral education principles with contemporary digital challenges.* ***Conclusion:*** *Al-Ghazali's thought remains relevant for strengthening digital morality through collaboration among families, schools, and communities. The framework links five dimensions value awareness, spiritual purification, moral habituation, self-monitoring, and educational ecosystem to specific digital ethical practices, thereby translating Al-Ghazali's moral principles into an integrated educational response to misinformation, cyberbullying, plagiarism, and privacy violations.*

Keywords: *Al-Ghazali; Moral Education; Moral Crisis; Digital Generation; Digital Ethics; Tazkiyat al-Nafs*

INTRODUCTION

Digital transformation has reshaped patterns of communication, learning, entertainment, and identity formation among younger generations. Social media enables information exchange and social participation to take place rapidly; however, it also creates risks, including the spread of misinformation, cyberbullying, hate speech, and privacy violations. O'Reilly et al. (2021) explain that adolescents' moral responsibility in using social media is associated with concern for others and awareness of the consequences of online behavior. Meanwhile, Jones et al. (2024) highlight the importance of digital citizenship education in improving students' knowledge and abilities to address online safety issues.

Digital ethics issues cannot be explained by treating technology as the sole cause of moral decline. User behavior is also influenced by information literacy, self-control, group norms, and educational environments. Harrison and Polizzi (2022) reveal that adolescents' moral decision-making in online interactions is associated with civility, ethical considerations, and digital citizenship education. Similarly, Bayhaqi and Masnawati (2024) emphasize the importance of spiritual purification in shaping the moral character of younger generations. Therefore, digital competence needs to be integrated with character development and moral responsibility.

From an Islamic educational perspective, the challenges of digital ethics are closely related to the need to cultivate proper conduct (adab), responsibility, honesty, and respect for human dignity. Zarman (2023) positions adab in relation to digital information as an essential framework for developing ethical technology use based on Islamic values. Setiawan et al. (2025) also emphasize the role of Islamic religious education in shaping the digital ethics of younger generations. Meanwhile, Mu'min et al. (2026) demonstrate that Islamic religious education teachers serve as educators, moral guides, and facilitators in fostering students' responsible digital behavior.

Imam Abu Hamid Al-Ghazali regards moral character (akhlak) as a fundamental element in the formation of human personality. From the perspective of Islamic education, akhlak is associated with a state of the soul that prompts individuals to perform actions relatively easily, without requiring extensive deliberation. Abidin et al. (2019) explain Al-Ghazali's ideas concerning character formation through the internalization of moral values and the habituation of virtuous behavior. Musrifah (2019) emphasizes the relevance of the concept of tazkiyat al-nafs in Islamic education, while Arifin et al. (2022) describe spiritual purification as a foundation for an educational approach that integrates spiritual development and moral character formation.

The relevance of Al-Ghazali's thought becomes increasingly significant when individuals understand moral norms but are unable to apply them consistently in digital interactions. The desire for recognition, emotional reactions, peer pressure, and the habit of sharing information without verification can weaken ethical judgment. Aisyah et al. (2025) explain that Al-Ghazali's tazkiyat al-nafs method can be used to strengthen spiritual well-being and address the moral

challenges faced by younger generations. Solimin and Fatikah (2026) also emphasize that character education requires continuous habituation, role modeling, guidance, and self-reflection.

Al-Ghazali's concepts of moral education provide a conceptual foundation for developing such moral awareness. Tazkiyat al-nafs directs the process of spiritual purification; riyadhah al-nafs and mujahadah emphasize the practice of controlling negative tendencies; muraqabah cultivates spiritual awareness; and muhasabah encourages self-evaluation. Sahduari et al. (2026) examine the implementation of tazkiyat al-nafs values in contemporary Islamic education. Septian (2025) also emphasizes the integration of intellectual development, moral cultivation, and purification of the heart in children's education. These principles need to be contextualized within digital environments.

Although previous studies have discussed Al-Ghazali's moral education and the moral challenges facing the digital generation, a systematic synthesis linking the principles of spiritual purification to digital ethics issues is still needed. Komarudin et al. (2026) have examined the relevance of Al-Ghazali's thought to moral education in the digital era, while Musrifah (2019) and Bayhaqi and Masnawati (2024) provide a foundation for understanding spiritual development and character formation. Accordingly, this study aims to analyze Al-Ghazali's concept of moral education, identify the moral challenges facing the digital generation, and formulate strategies for recontextualizing these values within families, schools, and communities. Unlike studies that primarily discuss the general relevance of Al-Ghazali's thought to digital-era moral education, this study focuses on synthesizing his spiritual and moral principles into a structured framework that connects internal character formation with concrete digital ethical practices. Its novelty therefore lies in the integration of value awareness, purification of intention, habituation, spiritual self-monitoring, and educational collaboration in one conceptual model.

METHODS

This study employs a qualitative approach using the library research method to analyze Imam Al-Ghazali's ideas on moral education and interpret their relevance to the moral crisis facing the digital generation. This method was selected because the study focuses on conceptual and philosophical inquiry through a critical examination of various written sources. Rather than empirically measuring the behavior of digital media users, the study aims to develop an in-depth understanding of the principles of moral education and their potential application in addressing contemporary moral challenges.

The data sources consist of primary and secondary sources. The primary sources include Al-Ghazali's works, particularly Ihya' 'Ulum al-Din, Ayyuha al-Walad, and Mizan al-'Amal, which are examined to identify concepts concerning the nature of moral character, spiritual purification, moral habituation, self-control, role modeling, and inner self-evaluation. Secondary sources comprise scholarly journal articles, academic books, and research findings addressing Al-Ghazali's thought, character education, Islamic education, digital literacy, and media ethics.

Priority is given to contemporary literature published between 2020 and 2026, while classical works and foundational studies are also considered as theoretical foundations.

Data were collected through a literature search across various scholarly databases and academic publication platforms, including Google Scholar, Scopus, Crossref, and Garuda. The search used Indonesian- and English-language keywords, including Al-Ghazali's moral education, tazkiyat al-nafs, moral education, digital generation, digital ethics, cyberbullying, and Islamic character education. Literature was selected based on its alignment with the research focus, publisher credibility, clarity of bibliographic information, substantive relevance, and contribution to the development of the conceptual argument. Primary sources were used to understand Al-Ghazali's thought, while secondary sources served to strengthen the interpretation and explain the context of emerging digital moral issues.

For operational consistency, literature was included when it directly addressed at least one of the study's core themes: Al-Ghazali's moral thought, Islamic character education, or ethical challenges in digital environments, and when its authorship and bibliographic details could be identified. Publications with unclear bibliographic information, insufficient relevance to the research questions, or no substantive contribution to the conceptual analysis were excluded. No numerical screening total is reported because the study was designed as a qualitative conceptual review rather than a systematic review with a quantified selection flow.

Data were analyzed using content analysis through the stages of identification, categorization, interpretation, comparison, and synthesis. The identification stage involved inventorying Al-Ghazali's ideas concerning the nature of moral character and spiritual development. These ideas were then categorized into the themes of tazkiyat al-nafs, riyadhah al-nafs, mujahadah, muraqabah, and muhasabah. Each category was subsequently interpreted in terms of its philosophical and pedagogical significance and compared with various moral issues confronting the digital generation. The results of this comparison were then synthesized into a conceptual framework for recontextualizing moral education that can be developed within families, schools, and communities.

The trustworthiness of the study was maintained by examining the consistency of concepts against primary sources, comparing information across secondary sources, and evaluating the alignment of interpretations with the research focus. This process was intended to avoid misinterpretations of Al-Ghazali's ideas while ensuring that the arguments developed were supported by an adequate body of literature. The study also clearly distinguishes between Al-Ghazali's original ideas and the researcher's contextualization of those ideas in relation to contemporary digital issues. Accordingly, the recommendations for digital ethics education are positioned as a conceptual development based on the principles of Al-Ghazali's moral education, rather than as technical guidelines directly formulated by Al-Ghazali.

In comparing sources, the analysis prioritized the consistency of interpretations with the primary works of Al-Ghazali. Where secondary studies offered different emphases, their claims

were treated as interpretive perspectives and were not presented as Al-Ghazali's original formulations unless supported by the primary texts. This procedure helped distinguish textual concepts from the researcher's contemporary educational applications.

RESULTS AND DISCUSSION

1. The Nature of Moral Education in Al-Ghazali's Thought

From Al-Ghazali's perspective, *akhlak* (moral character) is a firmly established state of the soul that gives rise to actions spontaneously, without requiring prolonged rational deliberation. This concept demonstrates that moral character cannot be reduced to knowledge of moral norms, the ability to distinguish between right and wrong behavior, or compliance with external rules. Rather, *akhlak* represents an internalized quality of personality reflected in consistent actions. Therefore, an individual cannot be considered to possess virtuous character merely because they understand the value of honesty; they must also be able to develop it into a behavioral disposition manifested in everyday life.

The implication of this understanding is that moral education must be directed toward the internal transformation of individuals rather than merely the transmission of normative knowledge. The educational process needs to integrate moral understanding, spiritual development, self-control training, and the continuous habituation of positive behavior. Character formation requires a pedagogical process that considers the relationship between knowledge, inner states, and actual conduct. Marhani et al. (2025) explain that Al-Ghazali's moral psychology can be developed through three educational dimensions: emotional-spiritual formation, character habituation, and moral reasoning development. This indicates that the internalization of moral character requires an integration of intellectual development and personality formation.

Al-Ghazali also explains that moral quality is related to the balance of human faculties of the soul, particularly the faculty of reason, the irascible faculty, and the appetitive faculty. The faculty of reason guides individuals in distinguishing truth from error; the irascible faculty must be controlled so that it produces proportionate courage; and the appetitive faculty must be directed to prevent it from dominating moral judgment. A balance among these three faculties gives rise to the virtues of wisdom, courage, self-control, and justice. In the digital context, this principle can be actualized through the ability to assess the accuracy of information, regulate emotional responses, limit impulsive behavior, and respect the rights and dignity of other users.

The understanding of moral education as a process of internalization is further supported by Haq et al. (2026), who explain that Al-Ghazali's educational thought integrates the mastery of knowledge with the development of noble character. Education is not only directed toward intellectual achievement but also toward the formation of personalities with moral and spiritual orientations. Similarly, Khusnadin and Shihab (2025) position spiritual purification as a method of moral education through the elimination of reprehensible traits, the habituation of virtuous behavior, and the strengthening of spiritual closeness to God. These two studies demonstrate that

Al-Ghazali's moral education has a transformative orientation that can be developed to address character formation challenges in contemporary society.

2. The Moral Crisis of the Digital Generation and the Challenges of Moral Education

The development of digital technology has created a social environment that transforms patterns of interaction, identity formation, and moral expression among younger generations. Communication through digital media enables individuals to express opinions without necessarily facing the recipients of their messages directly. This condition may reduce consideration of the social consequences of an action, particularly when users prioritize rapid responses and social recognition over information accuracy and communication responsibility. This issue demonstrates that digital spaces are not merely channels for information exchange but also environments that influence individuals' habits, attitudes, and ethical judgments.

The moral crisis facing the digital generation can be identified through several interrelated dimensions. First, an information integrity crisis, reflected in the dissemination of information without verifying its sources and accuracy. Second, a crisis of communication civility, manifested in cyberbullying, insults, hate speech, and discriminatory comments. Third, a crisis of intellectual responsibility, demonstrated through plagiarism, the use of others' work without attribution, and the misuse of artificial intelligence. Fourth, a crisis of self-control, associated with excessive media consumption and dependence on social recognition. Fifth, a crisis of empathy and respect for privacy, evident in the dissemination of personal information without the owner's consent.

Information integrity is a major challenge because students' ability to access information does not always correspond to their ability to evaluate its validity. Through a scoping review, Berg et al. (2025) identified the vulnerability of children and adolescents to digital misinformation, which is associated with the development of cognitive abilities and limitations in evaluating online information. These findings indicate that digital literacy education needs to emphasize the development of critical thinking, source verification, and the ability to distinguish factual information from misleading content. From the perspective of moral education, these abilities can be connected to the values of honesty and responsibility in communicating information.

In addition to information-related issues, a lack of empathy in digital communication may also intensify interpersonal conflicts. Fahriza et al. (2026) explain that the development of digital empathy among Indonesian adolescents is associated with digital citizenship education, emotional literacy, and interactive learning interventions. Digital empathy not only helps prevent cyberbullying but also enables individuals to understand the feelings and experiences of others in electronic interactions. This finding demonstrates that moral education needs to integrate emotional regulation with the ability to understand the impact of one's behavior on others. Therefore, the digital moral crisis needs to be addressed through character development that cultivates internal awareness rather than relying solely on the monitoring of technology use.

3. Tazkiyat al-Nafs as the Foundation for Recontextualizing Digital Morality

Tazkiyat al-nafs is a fundamental principle in Al-Ghazali's thought on moral education, emphasizing the purification of the soul from reprehensible traits and the development of moral virtues. Spiritual purification is not merely understood as avoiding negative actions but also as an effort to recognize the sources of reprehensible behavior rooted in an individual's inner condition. Traits such as arrogance, envy, *riya* (ostentation), excessive anger, and the desire for recognition are tendencies that need to be controlled because they can influence the quality of one's actions. Conversely, sincerity, patience, humility, honesty, compassion, and responsibility need to be cultivated through continuous development.

In digital environments, *tazkiyat al-nafs* can be actualized through the development of awareness of the motives and purposes underlying technology use. Activities such as uploading content, posting comments, sharing information, and participating in online discussions need to be accompanied by consideration of one's intentions and their moral consequences. Individuals need to distinguish between actions intended to provide benefits and those motivated by the desire for popularity, humiliating others, or provoking conflict. Thus, spiritual purification becomes the foundation for developing moral responsibility rooted in internal awareness rather than merely in external rules or supervision.

Khusnadin and Shihab (2025) explain that Al-Ghazali's concept of *tazkiyat al-nafs* can be implemented as a method of moral education through the elimination of reprehensible traits, the habituation of virtuous behavior, and the strengthening of closeness to God. This process can be developed through the stages of *takhalli*, *tahalli*, and *tajalli*. In the digital context, *takhalli* can be contextualized as an effort to abandon behaviors such as spreading slander, insulting others, and excessively seeking recognition. *Tahalli* is directed toward cultivating honesty, civility, empathy, and responsibility, while *tajalli* is reflected in the consistent actualization of these values in digital behavior.

The recontextualization of *tazkiyat al-nafs* also requires integration among intention, process, and the outcomes of actions. Using technology for activities that appear positive does not automatically reflect good moral character if the underlying motivation is to demean, manipulate, or exploit others. Conversely, sharing knowledge, helping others, communicating accurate information, and building constructive communication can constitute morally valuable actions when performed with good intentions and responsible conduct. Therefore, the quality of digital morality is determined not only by the visible form of an action but also by the underlying motivation and its social consequences.

4. Riyadhah, Mujahadah, and the Habituation of Virtuous Digital Behavior

The concepts of *riyadhah al-nafs* and *mujahadah* emphasize that moral character formation requires directed practice, consistency, and sincere effort to control negative tendencies. Knowledge of moral values does not always lead to behavioral change unless accompanied by experience and habituation. In the context of digital education, these principles can be developed

through exercises in verifying information sources, using respectful language, respecting copyright, managing device usage time, and protecting the confidentiality of personal information. Such habituation aims to develop ethical behavior that does not emerge only when individuals are under supervision but also becomes an integral part of their personal character.

The implementation of habituation needs to be designed gradually, taking into account students' developmental levels and experiences. Simple practices can include pausing for reflection before posting a comment, checking sources before sharing information, providing attribution when using others' work, and requesting permission before distributing photographs or personal information. Each activity needs to be accompanied by an explanation of the underlying values, such as honesty, trustworthiness, responsibility, and respect for others. In this way, habituation does not become a mechanical activity but rather a process of value internalization grounded in moral understanding.

The development of such habits requires learning strategies that connect digital experiences with ethical considerations. Teachers and parents can use case-based discussions to encourage students to analyze the consequences of spreading false information, posting hurtful comments, committing plagiarism, and violating privacy. Students are not only asked to identify inappropriate actions but also to explain the underlying moral reasons and determine more appropriate behavioral alternatives. Marhani et al. (2025) demonstrate that character habituation needs to be integrated with emotional-spiritual development and moral reasoning so that knowledge can be connected to ethical conduct. Therefore, digital behavior training must be accompanied by the development of responsible decision-making skills.

Role modeling is also an important factor in the success of *riyadhah* and *mujahadah*. Educators who advise students about digital civility must demonstrate consistency through their own communication behavior. Inconsistency between educational messages and educators' actions can weaken the internalization of values among students. In their study of the implementation of Al-Ghazali's educational philosophy, Karima et al. (2025) position the habituation of *muhasabah*, the development of moral virtues, and teacher role modeling as components of student character formation. Therefore, the habituation of digital morality is not solely the responsibility of students but also requires the involvement of educators and families as character-forming environments.

5. Muraqabah and Muhasabah as Mechanisms of Self-Regulation in Digital Spaces

Muraqabah refers to the spiritual awareness that all human actions take place under the watchful presence of God, while *muhasabah* refers to the process of self-evaluation concerning one's intentions, behavior, and the consequences of one's actions. Both concepts play an important role in developing self-regulation because they encourage individuals to act responsibly through inner awareness. In digital environments, anonymity and limited direct supervision may create opportunities for individuals to behave differently from the way they act in face-to-face

interactions. Therefore, moral self-regulation needs to be developed through internal awareness that remains active even in the absence of direct social supervision.

The application of *muraqabah* in digital moral education can be carried out by developing reflective questions before individuals engage in online activities. Students are guided to consider the accuracy of the information they intend to share, the benefits of their posts, the civility of their language, respect for privacy, and the potential impact of their actions on others. This reflective process helps develop the awareness that digital spaces also have moral and spiritual dimensions. Every digital activity is part of human conduct, carries consequences, and must be accountable.

Meanwhile, *muhasabah* can be developed through evaluative activities after students engage in digital interactions. These activities may take the form of reflective journals, classroom discussions, or dialogues between parents and children about their experiences using social media. Students are encouraged to evaluate whether their actions align with the values of honesty, civility, responsibility, and respect for others. This evaluation is not intended to embarrass individuals but to develop their ability to recognize mistakes, understand their causes, and determine steps for improvement. Nazarudin and Mukarom (2026) position the internalization of moral values through habituation, role modeling, and *tazkiyat al-nafs* as a framework for strengthening moral development in contemporary Islamic education.

Furthermore, *muraqabah* and *muhasabah* can help students develop a self-evaluation orientation that does not depend on digital popularity. The number of followers, likes, and comments should not serve as the primary measures of an individual's success or self-worth. Education needs to guide students to evaluate the quality of their digital activities based on their benefits, integrity, responsibility, and behavioral consistency. Thus, spiritual awareness serves as a foundation for self-regulation when individuals face social pressure, competition for popularity, and the desire for recognition in digital spaces.

6. Educator Role Modeling and the Digital Moral Education Ecosystem

In Al-Ghazali's thought, educators hold a strategic position because moral character formation takes place not only through the transmission of knowledge but also through role modeling, guidance, compassion, and habituation. Educators serve as figures who provide concrete examples of the relationship between knowledge and action. In the digital context, this role becomes increasingly important because teachers and parents face the challenge of fostering responsible behavior in an environment that is constantly changing. Role modeling can be demonstrated through the practice of verifying information before sharing it, protecting privacy, respecting others' work, and resolving disagreements respectfully.

In schools, digital moral education needs to be integrated into learning activities across subject areas. Islamic Religious Education can provide opportunities to strengthen the values of honesty, trustworthiness (*amanah*), information verification (*tabayyun*), and respect for others. Indonesian language instruction can develop students' abilities to evaluate information, cite

sources, and express criticism in respectful language. Meanwhile, Informatics education can connect knowledge of digital security, data protection, and responsible technology use with moral principles. Such integration enables students to understand that digital ethics is not merely an additional subject but an integral part of character formation across all learning activities.

Families also have a fundamental responsibility to develop healthy digital habits. Parents need to establish open communication, agree on rules for device use, explain boundaries for technology use, and provide opportunities for family interaction without dependence on digital devices. Supervision should not focus solely on restricting access but should also aim to develop children's ability to make independent decisions. When children encounter negative experiences, such as cyberbullying or exposure to inappropriate content, supportive communication is necessary to encourage them to share their concerns without fear of being subjected to humiliating judgment.

Strengthening digital moral education further requires the involvement of the broader community and educational environment. Schools can establish digital ethics agreements, provide mechanisms for addressing cyberbullying, and organize information literacy activities involving families and communities. A collaborative approach is necessary to ensure that the values cultivated at school are reinforced by students' social environments. Marhani et al. (2025) emphasize that consistency among instruction, educator role modeling, and habituation practices is an important component of character formation. Accordingly, digital moral education needs to be understood as a moral development ecosystem involving individuals, families, schools, and communities.

7. A Framework for Recontextualizing Al-Ghazali's Moral Education for the Digital Generation

Based on the analysis of Al-Ghazali's thought and various moral issues facing the digital generation, the recontextualization of moral education can be developed through five interrelated components. First, strengthening value awareness, encompassing honesty, trustworthiness, civility, responsibility, respect for privacy, and social concern. Second, purifying intentions and regulating inner states through reflection on the purposes of technology use. Third, habituating virtuous digital behavior through information verification, respectful communication, respect for copyright, and time management. Fourth, strengthening spiritual self-monitoring and self-evaluation through *muraqabah* and *muhasabah*. Fifth, developing an educational ecosystem through educator role modeling, family support, and community participation.

These five components form a continuous educational mechanism. Value awareness provides a foundation for determining appropriate actions; spiritual purification develops internal motivation; habituation strengthens behavioral consistency; and self-reflection helps individuals evaluate their actions and correct mistakes. The educational ecosystem then provides social support so that understood values can be applied in everyday life. This framework demonstrates that digital moral education cannot be achieved merely through prohibitions on device use or the

monitoring of online activities. Instead, education needs to develop individuals' moral capacity to make independent, critical, and responsible decisions.

The relationship among the components can be understood as follows: value awareness provides the ethical criteria for evaluating information and interaction; tazkiyat al-nafs strengthens the intention to avoid harmful conduct and recognition-seeking; riyadhah and mujahadah establish repeated practices such as source verification, respectful communication, and copyright acknowledgment; muraqabah and muhasabah support responsible action before and after online participation; and the educational ecosystem reinforces these practices through teacher modeling, family guidance, and community support. Thus, each component addresses a different but interconnected dimension of digital morality.

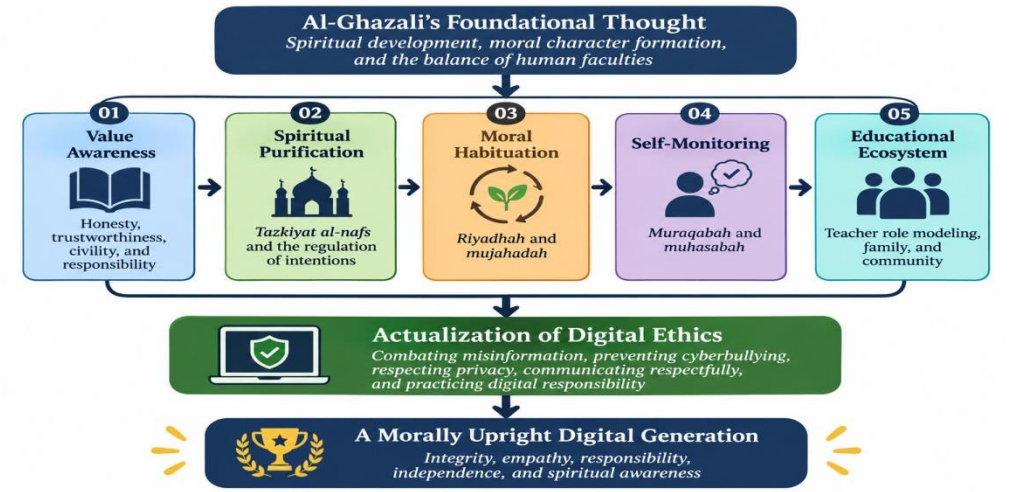


Figure 1. Framework for Recontextualizing Al-Ghazali's Moral Education for the Digital Generation

Operationally, this framework can be implemented through a learning project entitled *Virtuous Digital Footprints*. In this activity, students are presented with several cases involving the spread of false information, derogatory comments, the use of others' work without attribution, and privacy violations. They are asked to analyze the issues, identify the moral values that have been violated, and formulate alternative actions consistent with the principles of honesty, responsibility, and respect for others. The activity concludes with individual reflection on digital behaviors that need to be maintained or improved. This strategy represents a contemporary pedagogical development inspired by the principles of Al-Ghazali's moral education.

Compared with digital citizenship approaches that commonly emphasize knowledge of online safety, rights, and responsible participation, the proposed framework places additional emphasis on the inner motives and spiritual self-regulation underlying digital behavior. This does not replace digital literacy or digital citizenship education; rather, it complements them by connecting practical competencies with honesty, self-discipline, empathy, and accountability. Its implementation, however, requires age-appropriate learning activities, educator preparation, consistent family support, and respect for students' privacy and digital rights.

Evaluating the success of digital moral education needs to consider changes in students' understanding, awareness, and behavior. Assessment should not be limited to mastery of ethical definitions or the ability to explain rules for technology use. Relevant aspects include the ability to verify information, communicate respectfully online, provide proper source attribution, respect privacy, regulate emotional responses, and demonstrate a willingness to acknowledge and correct mistakes. Such evaluation needs to be conducted proportionately and should focus on guidance and development rather than punishment or humiliating students.

Potential implementation challenges include differences in students' access to digital technology, variations in family supervision, and the difficulty of observing internal moral development through online behavior alone. Therefore, assessment should combine reflective activities, analysis of learning cases, and observation of responsible practices without treating a single indicator or digital trace as definitive evidence of a student's moral character.

Nevertheless, this framework for recontextualization has conceptual boundaries that need to be acknowledged. Al-Ghazali lived long before the development of the internet and social media; therefore, his thought cannot be positioned as a source of technical rules for using digital platforms. The contribution of his thought lies in its principles of spiritual development, impulse regulation, moral habituation, role modeling, and self-evaluation. These principles are subsequently contextualized to address contemporary moral issues while taking into account students' psychological development, digital rights, privacy protection, and social responsibility. Thus, the recontextualization of Al-Ghazali's moral education is not merely an adaptation of classical teachings to modern technology but an effort to establish a moral and spiritual foundation for humane and responsible technology use.

CONCLUSION

Main Findings: This study found that Al-Ghazali's concept of moral education provides a relevant conceptual foundation for addressing the moral challenges faced by the digital generation. Moral character is understood as an internalized state of the soul that manifests in consistent behavior. The actualization of this concept involves five interconnected principles: *tazkiyat al-nafs*, *riyadhah al-nafs*, *mujahadah*, *muraqabah*, and *muhasabah*. These principles support the development of information honesty, emotional self-control, respectful communication, privacy awareness, and responsible digital behavior. **Research Contribution:** This study contributes to contemporary Islamic education by developing a conceptual framework for revitalizing Al-Ghazali's moral education in response to digital-era moral crises. It connects classical Islamic ethical principles with contemporary challenges, including misinformation, cyberbullying, plagiarism, privacy violations, and excessive dependence on social media validation. The proposed framework integrates moral awareness, spiritual purification, behavioral habituation, self-monitoring, and educational role modeling as interconnected dimensions of digital moral education. **Theoretical and Practical Implications:** The findings highlight the importance of integrating spiritual and moral development into digital literacy education. Theoretically, Al-Ghazali's educational

principles provide a foundation for understanding digital ethics as an expression of internal moral awareness rather than merely compliance with external regulations. Practically, teachers and parents can implement reflective learning, positive digital behavior habituation, ethical case discussions, and exemplary conduct to strengthen students' honesty, empathy, self-regulation, and responsibility in digital environments. **Research Limitations:** This study employed a qualitative library research approach based on the examination of Al-Ghazali's primary works and relevant secondary literature. Therefore, the proposed framework remains conceptual and has not been empirically tested among specific groups of students. The findings do not establish the effectiveness of particular pedagogical interventions or demonstrate measurable changes in digital moral behavior. **Future Research Directions:** Future studies should develop and empirically examine digital moral education models based on Al-Ghazali's principles through classroom-based research, experimental studies, or design-based research. Further investigations may develop validated instruments to assess students' digital honesty, communication ethics, empathy, self-regulation, privacy awareness, and spiritual responsibility. Comparative studies across different educational contexts are also necessary to examine the applicability and effectiveness of the proposed framework. The central contribution of this study is the integration of Al-Ghazali's moral principles into a five-component framework that connects spiritual formation with practical digital ethics. The framework should be understood as a theoretically grounded proposal for educational development, not as an intervention whose effectiveness has already been demonstrated. Its applicability and outcomes therefore require further empirical examination in diverse educational settings.

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