



## **Internalizing the Islamic Worldview as the Foundation of Character for the Muslim Ummah in the Digital Age**

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### **Abstract**

This study examines the concept of Islamic worldview and value internalization in Islamic education, highlighting its relevance in addressing the challenges of the digital era for shaping the character of Muslim individuals. Worldview is understood as a comprehensive framework for perceiving reality, values, and life goals, which in Islam is grounded in tauhid, divine revelation, and ethical principles, as articulated by Muslim scholars, particularly Syed Naquib al-Attas. Internalization in Islamic education is conceptualized as the process of instilling values, beliefs, and attitudes so that they manifest in students' real-life behavior. The digital era presents significant challenges, including the infiltration of secular, materialistic, and morally relativistic values through media and technology, which may weaken a theocentric orientation and Islamic character. Strengthening the Islamic worldview through education and dakwah emerges as a key strategy to cultivate resilient, ethical, and technologically adaptive Muslim character. The study underscores the importance of integrating digital literacy based on tauhid values into Islamic education, alongside ethical, contextual, and character-oriented digital dakwah innovations in the context of global digital flows.

**Keywords:** Islamic Worldview, Value Internalization, Islamic Education, Character Formation, Digital Era.

### **INTRODUCTION**

The rapid advancement of technology and digitalization has brought profound transformations across multiple dimensions of human life, including communication, access to information, education, identity formation, and cognitive development. On one hand, the digital era facilitates instantaneous access to knowledge, broadens social networks, and accelerates the dissemination of ideas and intellectual resources. On the other hand, these developments pose significant challenges for Muslim communities, particularly concerning identity crises, moral degradation, and the weakening of spiritual orientation. A large portion of content on social media and digital platforms promotes secular, materialistic, hedonistic, and individualistic lifestyles, which often contradict Islamic principles. Such exposure can cultivate alternative worldviews among young Muslims, eroding their religious understanding and practice, and thereby presenting a critical dilemma for the preservation of Islamic identity in the digital age (Al Haidary et al., 2024).

The concept of the Islamic worldview (worldview Islam) serves as a strategic normative and ethical framework. Rooted in the principles of tauhid, divine revelation, and Islamic intellectual traditions, the Islamic worldview provides comprehensive guidance on reality, including human relationships with God, fellow humans, and the natural environment, as well as ultimate life purposes and spiritual goals. Crucially, the internalization of these values within daily practices goes beyond theoretical comprehension and must manifest in the attitudes, behaviors, and character of Muslim individuals. When effectively internalized, the Islamic worldview enables moral and spiritual resilience, allowing individuals to critically filter digital influences and resist the infiltration of secular values while maintaining a theocentric orientation (Zaman, 2018).

The internalization process in the digital era is complex and challenging. Unrestricted access to information, algorithm-driven content delivery, social pressures, and the rapid circulation of globalized cultural norms blur the boundaries between Islamic values and worldly influences. Adolescents and young adults, in particular, are highly susceptible to absorbing popular culture, consumerist lifestyles, and secular norms without critical reflection, rendering their moral and spiritual development vulnerable. Contemporary studies in Indonesia indicate that digital media significantly affects the behavior and ethics of young Muslims, especially when religious literacy and digital literacy remain insufficient. This study aims to explore and examine effective strategies for the internalization of the Islamic worldview as a foundation for character formation in the digital era. The objective is to ensure that Muslim individuals remain grounded in tauhid and Islamic ethical values while navigating the complexities of technological advancement and global digital culture. By doing so, this research contributes not only to theoretical discourse but also to practical approaches in Islamic education, dakwah, and character development in contemporary society (Ardi Rafsanjani & Abshor, 2025).

## **RESEARCH METHODS**

This study employs a library research approach as its focus is conceptual, emphasizing theoretical analysis. Data were collected from various scholarly sources, including books, peer-reviewed journal articles indexed by Sinta, conference proceedings, and other academic works relevant to the themes of Islamic worldview, character education, and the dynamics of the digital era. Data collection was conducted through documentation, which involved tracing, reading, and recording essential information from these sources. The collected data were then analyzed using content analysis, by identifying key themes, categorizing central concepts, and comparing the perspectives of prominent Muslim scholars, particularly Syed Naquib al-Attas and other Islamic intellectuals. Through this library-based approach, the study aims to provide a comprehensive conceptual contribution regarding strategies for internalizing

the Islamic worldview in shaping the character of Muslims in the digital age (Al-Attas, 1991; Ardi Rafsanjani & Abshor, 2025).

## **RESULT AND DISCUSSION**

### **Definition of Worldview**

The term worldview, known in German as *weltanschauung*, refers to a comprehensive perspective on life or a holistic understanding of reality and the cosmos. It encompasses notions of essence, values, meaning, and the purpose of human life. Initially, the concept of worldview was applied primarily in secular, animistic, or theological contexts related to worldly visions. However, as the study of religion and civilization developed, the definition expanded to include broader perspectives that transcend mere worldly reality (Anam et al., 2019).

In Islamic thought, Syed Naquib al-Attas defines worldview as *ru'yat al-Islam li al-wujud*, which can be understood as the Islamic perspective on reality. This includes key concepts such as God, revelation, humanity, knowledge, and nature, guiding Muslims to act justly, assess objects with truthfulness, and approach the natural world for the welfare of humanity (Muhammad Fahmi & Suhari Muharam, 2024). This aligns with H.M. Rasjidi's view, which emphasizes balance and fairness. Similarly, Alparslan argues that worldview serves as the foundation for all human behavior, including scientific and technological activities, suggesting that human actions ultimately reflect their life perspective (Ihsan et al., n.d.).

### **Concept of Internalization in Islamic Education**

According to the Indonesian Dictionary, internalization refers to the process of deep appreciation, comprehension, and mastery of values through guidance or structured cultivation. Values are understood as meanings or interpretations assigned significance by humans due to perceived necessity or appreciation. The term education, derived from the Greek *paedagogie*, originally meant guidance for children and later translated into English as education, referring to the conscious development and cultivation of learners.

Samsul Nizar emphasizes that education is a deliberate, systematic effort carried out by qualified educators to guide students in a planned, simultaneous manner (Samsul Nizar, n.d.). Within the Islamic context, internalization is the process of instilling beliefs, attitudes, and values such that they manifest in everyday social behavior. Mulyasa stresses that this internalization must be realistic and observable in conduct to effectively embed values, turning them into key motivators for behavior (Ulfa, n.d.). Thus, internalization in Islamic education connects theoretical knowledge with practical application, ensuring that faith-based values become lived experiences for learners.

### **Challenges of the Digital Era for Character Development in Muslim Communities**

The digital era accelerates the flow of culture, information, and lifestyle, often embedding secular, materialistic, and hedonistic values that risk replacing the theocentric orientation of the Islamic worldview. Since the Islamic worldview positions tauhid (monotheism) and revelation as the core of moral orientation, the infiltration of worldly values via digital media can weaken the moral and spiritual foundations of younger generations (Meilani, 2025). Global digital culture frequently promotes lifestyles conflicting with Islamic principles, such as materialism, hedonism, and individualism, threatening the moral integrity of Muslims. Without a strong internalization of the Islamic worldview, young Muslims are vulnerable to spiritual identity crises and may fail to perceive life through a tauhid-centered perspective (Afifah, 2024).

Social media algorithms create alternative digital worldviews that influence information consumption. Biased content, immoral materials, and viral culture often dominate over Islamic teachings, causing value conflicts for modern Muslims. The spread of secular-liberal ideas, moral relativism, and the separation of religion from daily life challenges the Islamic worldview, which emphasizes religion as the foundation of civilization and a holistic life framework (*syumuliyyah*). Without adequate religious education and Islamic digital literacy, Muslims risk losing moral direction and being influenced by ideologies incompatible with tauhid. Therefore, strengthening the Islamic worldview is crucial to developing resilient, ethical, and faith-oriented character, even amidst the rapid pace of modern technology (Hasniati et al., 2025).

Key challenges in Islamic education in the digital era revolve around ensuring that students can navigate technology responsibly while maintaining moral and spiritual development. First, in terms of balance, educators must guide students to manage their time effectively between social media use and learning activities, instilling a sense of responsibility, self-discipline, and awareness of the potential impact of technology on their behavior and values. Second, digital safety and security are critical; teachers should emphasize the importance of protecting personal privacy, respecting the rights of others, and avoiding exposure to content that is inappropriate for their age, thereby fostering safe and responsible online conduct. Third, cyberbullying presents a significant concern, as online harassment can harm students' emotional well-being and social relationships. Educators must equip students with the knowledge and ethical grounding to respond appropriately, emphasizing integrity, empathy, and accountability to cultivate a digital environment that aligns with Islamic moral principles. Together, these challenges highlight the need for an educational approach that integrates technology use with ethical and spiritual guidance, ensuring that digital tools support, rather than undermine, the

development of virtuous and responsible Muslim students. Teachers play a vital role in educating students about intellectual property, legal compliance, and ethical use of digital materials, preventing unauthorized use or misrepresentation of others' work (Salsa Nurhabibah et al., 2025).

### **Implications for Islamic Education and Da'wah**

The digital era has brought profound transformations to Islamic education and da'wah, creating strategic implications for reinforcing the Islamic worldview, which emphasizes tauhid, ethics, and moral orientation. In the educational sphere, digitalization requires Islamic institutions to go beyond traditional teaching of religious values and integrate value-based digital literacy into the curriculum, enabling students to critically filter media content that contradicts Islamic teachings (Muhtar & Manan, 2025). Moreover, Islamic education must adopt character-building approaches that strengthen both moral and spiritual development through pedagogical strategies adapted to the digital age. Academic literature underscores the role of Islamic education in shaping students who are emotionally intelligent, critically aware of negative content, and capable of acting according to Islamic ethical principles in digital spaces.

The digital era offers vast opportunities alongside complex challenges. Digital platforms facilitate global dissemination of Islamic messages with unprecedented speed. However, online da'wah requires adaptive approaches to ensure that religious messages remain accurate, ethical, and contextually relevant. Research on "Islamic Studies and Da'wah in Cyberspace: Opportunities and Risks in the Digital Era" demonstrates that digital da'wah is effective when guided by educational content strategies, moral values, and reinforcement of the Islamic worldview through interactive media such as da'wah videos, online study sessions, and healthy virtual communities (Naufal Taufikul Hakim Azhar et al., 2024).

The digital impact on education and da'wah necessitates preparedness among human resources, particularly educators and da'i, to navigate technological dynamics. Formal education and da'wah institutions must provide training in digital literacy, social media ethics, and effective technological utilization for responsible da'wah. Studies such as "Islamic Religious Education in the Digital Era: Literacy and Challenges Review" highlight the importance of teacher readiness in integrating technology without compromising moral and spiritual values during the learning process. These implications suggest that Islamic education and da'wah must remain innovative and adaptive, ensuring the Islamic worldview remains relevant and internalized by Muslim communities amid rapid societal changes. This includes updating Islamic education curricula to incorporate technology grounded in tauhid and ethical principles, as well as implementing digital da'wah strategies that are both technologically engaging and value-driven. Islamic education and da'wah can continue to serve as



primary platforms for comprehensively strengthening the character of Muslims in the digital age (Meilani, 2025).

## CONCLUSION

The Islamic worldview is a fundamental framework guiding how Muslims understand reality, assess values, and shape their life goals and behavior. Rooted in tauhid, divine revelation, and ethical principles, it forms the foundation for character and moral development. In the digital era, Muslims face challenges from secular, materialistic, and hedonistic influences, as well as alternative digital worldviews that can weaken spiritual commitment and identity, especially among youth. Internalizing the Islamic worldview through education and da'wah is essential to address these challenges. Islamic education should not only transmit knowledge but also instill values and moral awareness that manifest in daily behavior, including online interactions. Similarly, digital da'wah must be ethical, contextual, and value-driven to strengthen Islamic identity. By embedding the Islamic worldview effectively, Muslims can maintain a tauhid-centered perspective, develop virtuous character, and remain resilient amid rapid social and technological changes.

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