

Transformation Of Soul Education In The Digital Era: A Synthesis Of Al-Ghazali And Ibn Qayyim Al-Jawziyyah's Thought

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Abstract: This study aims to formulate a framework of Tazkiyah-Based Digital Resilience through a hermeneutical synthesis of the educational thoughts of Al-Ghazali and Ibn Qayyim al-Jawziyyah in response to the moral and psychological crises faced by students in the digital era. Using a qualitative library research design grounded in Hans-Georg Gadamer's philosophical hermeneutics, this research applies the concept of fusion of horizons to integrate classical Islamic texts with contemporary digital challenges such as doomscrolling, algorithmic addiction, and ethical disorientation on social media. The findings reveal that Al-Ghazali provides an epistemological foundation by positioning the qalb (heart) as the center of moral consciousness and knowledge discernment, while Ibn Qayyim contributes a transformative methodological framework through the stages of maqāmāt and practices of mujāhadah. The synthesis of both perspectives results in an applicative pedagogical model in which mujāhadah is reinterpreted as digital self-discipline, muraqabah as digital integrity, and muhāsabah as reflective information auditing. This framework offers a conceptual contribution to Islamic Religious Education by shifting moral education from external regulation toward internalized spiritual resilience, enabling students to navigate digital environments with ethical awareness, self-control, and spiritual maturity.

Keywords: soul education; digital resilience; tazkiyah al-nafs; Al-Ghazali; Ibn Qayyim al-Jawziyyah; hermeneutics.

Abstrak: Penelitian ini bertujuan merumuskan kerangka Ketahanan Digital Berbasis Tazkiyah melalui sintesis pemikiran pendidikan Al-Ghazali dan Ibnu Qayyim al-Jawziyyah sebagai respons atas krisis moral dan psikologis peserta didik di era digital. Penelitian ini menggunakan metode kualitatif berbasis studi kepustakaan dengan pendekatan hermeneutika filosofis Hans-Georg Gadamer, khususnya melalui konsep fusion of horizons untuk mempertemukan teks klasik Islam dengan tantangan digital kontemporer seperti doomscrolling, kecanduan algoritmik, dan disorientasi etika di media sosial. Hasil penelitian menunjukkan bahwa Al-Ghazali memberikan landasan epistemologis dengan menempatkan qalb sebagai pusat kesadaran moral dan penyaring pengetahuan, sedangkan Ibnu Qayyim menawarkan metodologi transformasional melalui tahapan maqāmāt dan praktik mujāhadah. Sintesis kedua pemikiran tersebut menghasilkan model pedagogis

aplikatif yang menafsirkan ulang mujāhadah sebagai disiplin digital, muraqabah sebagai integritas digital, dan muhāsabah sebagai refleksi serta audit informasi. Kerangka ini berkontribusi pada pengembangan Pendidikan Agama Islam dengan menggeser pendekatan pembinaan moral dari pola regulatif menuju internalisasi nilai spiritual guna membentuk ketahanan moral, pengendalian diri, dan kedewasaan spiritual peserta didik dalam menghadapi era digital.

Kata kunci: pendidikan jiwa; ketahanan digital; tazkiyatun nafs; Al-Ghazali; Ibnu Qayyim al-Jauziyyah; hermeneutika.

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Introduction

The development of digital technology poses significant challenges in Islamic education, especially related to the moral degradation and mental health of students. Phenomena such as gadget addiction and cyberbullying indicate the existence of a mental health crisis among students, where these problems are often related to a lack of focus and emotional disturbances due to the use of technology that is not properly managed (Abdurrohman & Adip, 2025; Puspitasari et al., 2025). Research shows that education that focuses solely on the transfer of cognitive knowledge is not enough to build students' moral resilience, making them vulnerable to the disruptive negative influence of social media (Puspitasari et al., 2025; Sarinah et al., 2025). Islamic education must adapt to this digital reality by integrating appropriate moral and ethical values to support students' mental and spiritual development (Hambali & Islah, 2025; Nasrin, 2025; Putra et al., 2025). Through innovative and collaborative learning approaches, we can equip students with the necessary skills to meet the challenges of the digital age, so that they become individuals who are not only academically intelligent, but also spiritually strong (Agustin & Hidayah, 2024; Puspitasari et al., 2025; Putra et al., 2025).

Recent studies show that the integration of sufistic values in digital learning and the application of Aswaja values in character education can have a positive impact on the development of educational spirituality in Indonesia. Research by Suharyat (2023) confirms the importance of spiritual aspects in the context of learning, while the relevance of Aswaja values in shaping students' character requires further research to ensure appropriateness in the context of character education. There is agreement that a return to the roots of Islamic spirituality is necessary, albeit in different ways. However, many existing approaches are often too philosophical or too technical, which can reduce the ontological connections necessary for implementation in everyday practice. This creates a critical gap where, as elucidated by Anam (2025), the digital era tends to treat students as mere data

resources to be optimized by algorithms, rather than as spiritual beings. Consequently, education must transcend mere technical restrictions and guide students toward a more authentic self-actualization through a balanced and integrated discourse rooted in strong spiritual values.

The academic gap in Sufism thought between Imam Al-Ghazali and Ibn Qayyim Al-Jawziyyah reflects the great potential for the integration of these two thoughts in a digital context. Al-Ghazali emphasizes the aspects of purification of the heart (*tazkiyatun nafs*) and spiritual experience, while Ibn Qayyim focuses more on the practice and stages of Sufism (*maqamat*) (Fasya, 2022; Rohmanan, 2021). Al-Ghazali's epistemological synthesis, which combines spirituality with knowledge, can be strengthened by Ibn Qayyim's practical approach to character development and manners (Maghriza & Nursikin, 2024). In the digital era, the concept of *mujahadah* carried by both figures can be adapted to fight algorithm addiction, where this challenge requires spiritual understanding and practical techniques to deal with dependence on technology (Adnan & Ramli, 2024). By integrating Al-Ghazali's view of *tazkiyah* with Ibn Qayyim's practical steps, it is important to formulate an operational framework that is relevant and applicable in modern Islamic education (Suprianto & Sari, 2023).

The model of mental education proposed in this study seeks to integrate the thought of Al-Ghazali and Ibn Qayyim, especially in the context of spiritual resilience for Generation Z. Al-Ghazali, in his work, emphasizes the importance of education that involves spiritual and moral aspects, not only intellectual (Fathurrahman, 2025; Kusmardiningsih, 2023). He proposes an integrative approach that includes holistic education, intending to form good character (Azizah & Abidin, 2025; Zamhariroh et al., 2024). On the other hand, Ibn Qayyim developed the concept of spirituality that includes *muhasabah* and *dzikrullah*, which are essential in building Islamic character (Azhar et al., 2024; Fani et al., 2025). Education that adopts both ideas will be able to help Generation Z overcome the challenges of the digital era, which is full of materialism and moral loss. The integration of educational methods based on these principles can produce an individual who is not only intellectually intelligent, but also spiritually strong and characterful, in accordance with the demands of today's modern society (Fani et al., 2025; Fathurohman, 2025).

Therefore, this research aims to formulate a framework of "Tazkiyah-Based Digital Resilience" as an ontological response to the technological phenomenon. Specifically, this study addresses two fundamental questions: (1) How can the epistemological foundation of Al-Ghazali and the transformative methodology of Ibn Qayyim be synthesized to reconstruct the digital education curriculum? and (2) How can this synthesis be operationalized to restore student authenticity? The novelty of this research lies in its approach: unlike previous studies that separate Al-

Ghazali and Ibn Qayyim or merely offer normative advice, this study uses the perspective of the two Sufi figures as a diagnostic knife to synthesize their thoughts into a practical pedagogical model. Structurally, the discussion will begin by dissecting the epistemological foundation of psychiatric education according to the two figures, followed by a hermeneutic dialogue with contemporary problems (Bilqis & Rohmah, 2025), and conclude with the implications for the Islamic Religious Education (PAI) curriculum.

Method

This study employs a qualitative library research design grounded in Hans-Georg Gadamer's philosophical hermeneutics, particularly the concept of the *Fusion of Horizons*. This methodological framework is selected for its capacity to move beyond literal textual interpretation and to revitalize the meaning of classical texts within contemporary educational contexts (Gadamer, 2004; Rukmini et al., 2024; Sobari et al., 2021). The primary data sources are *Ihya' 'Ulum al-Din* by Al-Ghazali and *Madarij as-Salikin* by Ibn Qayyim, with textual selection limited to specific chapters (*kutub*) that explicitly address *tazkiyatun nafs* (purification of the soul) and character education. The inclusion criteria focus on passages containing key pedagogical-spiritual concepts such as *mujahadah*, *muraqabah*, and *muhasabah* insofar as they relate to the formation of ethical behavior and self-discipline.

The analytical procedure follows three systematic stages. First, Textual Horizon Reconstruction is conducted through close reading of the selected classical texts to extract foundational concepts of soul education without the imposition of modern problematics, thereby preserving the internal coherence of the original intellectual tradition (Sobari et al., 2021). Second, Reader Horizon Analysis involves mapping contemporary educational challenges, particularly attention disruption, digital moral crisis, and ethical disorientation, based on relevant secondary literature in education and moral studies (Rukmini et al., 2024; Anam, 2024). Third, Fusion of Horizons is operationalized by dialogically juxtaposing classical spiritual concepts with contemporary digital-era challenges to generate a contextual reinterpretation; for instance, *mujahadah* is rearticulated as pedagogical resilience against algorithm-driven distractions, while *muraqabah* is reframed as reflective self-regulation in digitally saturated learning environments (Ilmi et al., 2023; Sasmita & Waharjani, 2023).

To enhance the credibility and trustworthiness of the interpretation, several validation strategies are employed. An audit trail is maintained by grounding each analytical claim in direct references to primary texts and cross-verifying interpretations with reputable secondary scholarship (Sobari et al., 2021; Rukmini et al., 2024). Literature triangulation is applied to ensure that the reinterpretation of classical concepts aligns with current academic discourse on Islamic education and

moral pedagogy (Ilmi et al., 2023; Sasmita & Waharjani, 2023). In addition, peer debriefing is conducted through scholarly discussions with colleagues in Islamic education and philosophy to minimize subjective projection and to confirm the plausibility of the synthesized meanings. Through this structured hermeneutical process, the study produces a theoretically grounded and methodologically transparent reinterpretation of classical soul-education concepts that is responsive to the moral and educational challenges of the digital era.

Result and Discussion

The Architecture of the Soul: The Perspective of Al-Ghazali and Ibn Qayyim

The hermeneutical analysis of *Ihya' 'Ulum al-Din* and *Madarij al-Salikin* reveals two distinct yet complementary architectures of the soul that frame the classical Islamic discourse on moral and spiritual education. In Al-Ghazali's epistemological framework, *qalb* occupies a central position as the locus of knowledge reception and moral discernment. The heart is conceived not merely as a psychological entity but as an epistemic instrument capable of receiving divine illumination (*nur ilahi*), provided it is purified from lust (*shahwah*) and excessive attachment to worldly desires (Irawan et al., 2023). Al-Ghazali explicitly warns that a heart clouded by passions distorts one's perception of truth, thereby undermining both moral judgment and authentic knowledge acquisition. Consequently, he proposes *tazkiyah al-nafs* through *mujāhadah*, *riyādah*, *muhāsabah*, and disciplined self-control as indispensable processes for restoring epistemic clarity (Rohmanan, 2021; M. Sari & Marhaban, 2023).

By contrast, Ibn Qayyim al-Jawziyyah conceptualizes the architecture of the soul through the dynamic framework of *sulūk*, a gradual spiritual journey articulated through sequential *maqāmāt*. In *Madarij al-Salikin*, the education of the soul is portrayed as a continuous transformative process involving both psychological and spiritual dimensions. Each *maqām* such as repentance (*tawbah*), fear (*khauf*), hope (*raja'*), ascetic detachment (*zuhūd*), and love (*mahabbah*) represents a structured stage of inner development that demands emotional regulation, behavioral discipline, and spiritual perseverance (Budiyanti et al., 2020). For Ibn Qayyim, the essence of spiritual education lies in cultivating steadfast faith (*thabat al-iman*) and inner stability throughout this ascensional journey toward closeness with Allah (Fitria, 2023; Rothman & Coyle, 2018; Rahmatullah et al., 2024).

A critical comparative reading indicates a productive tension rather than a seamless convergence between the two thinkers. Al-Ghazali prioritizes epistemic purification of the heart as the prerequisite for true knowledge, whereas Ibn Qayyim emphasizes systematic moral-spiritual progression through structured stages. Despite these methodological differences, both ultimately converge on the shared objective of *tazkiyah* the purification of the soul from worldly dependency

and moral corruption (Dardiri, 2023). This shared telos becomes particularly relevant in the contemporary digital context, where forms of attachment, addiction, and distraction mirror the classical notion of spiritual heedlessness (*ghaflah*) (Nafi'a et al., 2022).

Synthesis: A Mental Education Model in the Digital Age

Based on the hermeneutical synthesis of Al-Ghazali and Ibn Qayyim, this study proposes an integrative model of soul education that combines epistemic orientation (*qalb*) and transformational methodology (*maqāmāt*). It is crucial to emphasize that the pedagogical reconstructions presented in this section do not represent literal formulations found in classical texts. Rather, they are the result of a *Fusion of Horizons*, a dialogical engagement between classical spiritual concepts and contemporary digital challenges (Burhanuddin, 2020; Fadhil & Sebgag, 2021; Wahab, 2025).

Accordingly, Table 1 must be read analytically: the columns “Classic Concepts” and “Main Characters” reflect explicit textual findings, while the columns “Reconstruction” and “Modern Pedagogical Meaning” represent authorial reinterpretations aimed at addressing present-day digital realities. This distinction is essential to avoid conflating historical doctrine with contemporary innovation.

To bridge the gap between classical concepts and contemporary digital reality, the synthesis of the two figures' thinking is mapped in the following table:

Table 1.

Fusion of Horizons: From Classical Soul Education to Digital Pedagogy

Classic Concepts	Main Characters	The Challenges of the Digital Age	Reconstruction	Makna (Pedagogy Modern)
Al-Qalb (Heart)	Al-Ghazali	Information overload, disorientasi	Epistemic Filter	Ability to discern meaningful knowledge from hoaxes, digital gossip, and trivial content
Mujahadah (Sincerity)	Ibnu Qayyim	Addiction, doomscrolling	Digital Resilience	Practicing impulse control through conscious limitation of

				screen engagement (“digital fasting”)
Muraqabah (Feeling Being Watched by Allah)	Al-Ghazali & Ibnu Qayyim	Anonymity in social media	<i>Digital Integrity</i>	Awareness of divine supervision beyond technological anonymity
Muhasabah (Introspection)	Ibnu Qayyim	Self-imaging, flex culture	<i>Self-Audit</i>	Daily evaluation of motives behind online expression and interaction

Narrative Synthesis and Pedagogical Implication

The synthesis above indicates that mental and moral education in the digital era cannot rely solely on prohibitive or regulatory strategies. Policies such as gadget bans or internet restrictions often fail to address the deeper ethical and psychological roots of digital misconduct. Instead, the digital moral crisis demands a pedagogical shift from external rule enforcement toward internalized value formation.

Reconstructing Al-Ghazali’s concept of *qalb* within the digital context foregrounds epistemic literacy as a moral capacity. Beyond technical fact-checking skills, students must cultivate a value-sensitive heart capable of discerning ethical significance amid information saturation (Fahrudin et al., 2024; Sodikin & Siswati, 2024). Similarly, Ibn Qayyim’s *mujahadah* gains renewed relevance when reframed as digital resilience, the disciplined struggle against compulsive connectivity and algorithmic manipulation (Prasetia et al., 2022; Sodikin & Haq, 2023).

The concept of *muraqabah* functions as the ethical core of this synthesis. Reconstructed as digital integrity, it addresses the moral vacuum created by anonymity and disinhibition in online spaces. Students are guided to recognize that digital actions remain morally accountable, even in the absence of human surveillance (Harianti et al., 2022; Susanty & Hawadi, 2020). Complementing this, *muhasabah* is reinterpreted as a reflective digital self-audit, fostering continuous self-evaluation of intention, authenticity, and ethical consistency in online behavior (Sodikin & Siswati, 2024).

The synthesis of Al-Ghazali's epistemology and Ibn Qayyim's transformational pedagogy necessitates a fundamental reorientation of the Islamic Religious Education (PAI) curriculum. Rather than emphasizing moral knowledge acquisition alone, the curriculum must aim at cultivating moral subjectivity a state of being shaped through repeated spiritual practice. This shift aligns with Al-Ghazali's tazkiyah al-qalb and Ibn Qayyim's gradual soul transformation through mujahadah and muraqabah (Setiawan et al., 2025).

Such a paradigm shift requires corresponding changes in assessment practices. Moral internalization cannot be adequately measured through written examinations alone. Instead, formative and reflective instruments such as digital reflective journals should be employed as practical manifestations of muhasabah, enabling students to critically evaluate their digital conduct and spiritual intentions over time (Iqbal et al., 2022).

Practically, the incorporation of riyāḍah al-nafs may take the form of structured "Digital Fasting" programs, designed not as punitive measures but as pedagogical exercises in impulse regulation and mindful engagement with technology (Iqbal et al., 2022; Rosmalina et al., 2023). Likewise, integrating digital tools such as dhikr reminders or online muhasabah journals demonstrates that technology can function as a medium for spiritual reinforcement rather than moral degradation (Bakhrudin et al., 2023; Afif & Nawawi, 2024).

Despite its conceptual contribution, this study acknowledges several limitations. First, the proposed tazkiyah-based digital resilience framework remains theoretical and has not yet undergone empirical validation through classroom-based pilot studies. Second, as with any hermeneutical reinterpretation, there exists a risk of hermeneutic violence the imposition of contemporary meanings onto classical texts. This risk is mitigated, though not eliminated, through Gadamerian discipline that preserves the integrity of the original textual horizon.

Finally, operational challenges remain significant. Translating abstract concepts such as muraqabah into pedagogical practices for digitally immersed Generation Z learners requires sustained pedagogical creativity and institutional support. These challenges highlight the need for future empirical research to test, refine, and contextualize this model within real educational settings.

Conclusion

This study establishes that synthesizing Al-Ghazali and Ibn Qayyim's thoughts provides a critical foundation for resolving the moral, psychological, and spiritual crises of the digital generation. Theoretically, the two figures offer a complementary structure: Al-Ghazali positions the heart (qalb) as the epistemological center necessary for distinguishing truth from information clutter, while Ibn Qayyim completes this with a practical methodological model of self-

purification through maqāmāt. This integration creates a robust conceptual basis for a psychiatric education model that effectively responds to the complex psychological demands of the digital age, guiding souls away from the dominance of impulsive digital desires.

From a hermeneutic standpoint, fusing Al-Ghazali's epistemology with Ibn Qayyim's transformational methodology yields a highly applicable framework for soul education. This model transcends mere theory by operationalizing the heart's function as an active epistemic filter against information overload, utilizing specific spiritual practices, mujahadah, muraqabah, and muhasabah as strategic tools for self-control. Consequently, this synthesis demonstrates a dynamic interplay between heart purification and character formation, fostering mental-spiritual resilience as a practical solution to the moral challenges posed by unregulated digital exposure.

Ultimately, this study advocates for a strategic reorientation of the Islamic Religious Education (PAI) curriculum towards a transformational, experience-based approach. Implementing concrete exercises such as digital muhasabah, digital fasting, and digital integrity modules is essential for cultivating mature self-awareness and stable character in students. This paradigm shift positions soul education not merely as an academic subject but as a vital process of personal formation, enabling the modern Muslim generation to navigate the digital world while maintaining moral integrity, spiritual depth, and emotional resilience.

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