



ISSN Online: [2442-5605](https://doi.org/10.24014/potensia.v11i2.38941)



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Website: <https://ejournal.uin-suska.ac.id/index.php/potensia>

Sharia Law and Sharia Virtues in Shaping the Morals of Generation Z: An Integrative-Interconnective Approach

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<http://dx.doi.org/10.24014/potensia.v11i2.38941>

Abstract

The purpose of this study is to develop an integrative-interconnective relationship between shariah law and sharia virtues. This will build a solid foundation of understanding and knowledge to guide the moral development of Gen Z, who grew up in an era of rapid technological advancement. The method used is a qualitative approach by utilizing library research and in-depth content analysis of primary texts and leading academic journals. The results of the study indicate that between sharia law, sharia virtues and the morality of Gen Z, all three are inseparable. However, it needs to be reiterated that the position of sharia law is the basis of sharia virtues and sharia virtues becomes an instrument for morality. In this case, the morality of Gen Z is like its inherent characteristics (critical thinking) but critical thinking in the style of sharia virtues (islamic thinking) based on sharia virtues. So here is the integrative-interconnective in the three relationships of sharia law, sharia virtues and the morality of Gen Z is truly. The implication of this research is that Gen Z is no longer rigid in its morals because it has been given teleological values (sharia virtues). To avoid deviating from these teleological values (sharia law), it remains grounded in theological values (sharia law). In fact, Gen Z is given the freedom to determine values in the 21st century and remains within theological values (sharia law).

Keywords

Sharia law; sharia virtues; gen-z morals; integration.

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Introduction

People born between the mid-1990s and early 2000s are referred to as Generation Z, or Gen Z. Because Gen Z was born in the midst of a society transitioning to the 5.0 era, they grew up with an instant lifestyle, unlimited information flow, and technological advances. The internet, social media, and gadgets are examples of technological advances that have influenced the way they think and interact with the world. In other words, Gen Z is a creative, critical generation that is capable of multitasking (Rivai et al., 2025).

The widespread application of technology in the lives of today's youth has resulted in two main consequences: benefits and disadvantages. One of the benefits is increased accessibility to various resources, including communication tools, transportation options, and other conveniences. Unfortunately, a prominent negative consequence is the degradation of ethical standards that has been widely reported (Rofadhilah et al., 2018). Therefore, excessive dependence on technology without proper guidance can significantly contribute to a decline in moral values (Setiyowati et al., 2024).

According to several studies, 82% of Gen Z individuals feel that they have developed an addiction to social media. Approximately 47% of adult members of Gen Z who use social media spend between two and four hours on these platforms every day, with 60% spending at least four hours, and 22% spending seven hours or more every day (Kumar, 2025). Data from APJII shows that in Indonesia alone, 80.66% of the population, or 229.4 million individuals, are active internet users. Most of them, more than 140 million, actively interact with other people on social media platforms (Mulyana, 2025).

Undoubtedly, this poses a significant obstacle in the field of education, especially moral education, which is expected to overcome developments in the technological era by shaping individuals who not only have high intelligence but also uphold religious and moral principles (Fu'adi, 2025). Therefore, moral education is a critical component in shaping a balanced and holistic human identity. In the context of Islam, moral education occupies a leading position, with the Prophet Muhammad SAW as the main role model who shows how humans can apply moral principles in their daily lives (Sinulingga et al., 2024).

However, the main question is determining the optimal strategy for developing character in Gen Z, especially given their extensive involvement in the digital space. Undeniably, achieving this goal faces significant challenges given the complexity of the obstacles involved. Therefore, in this situation, the principles of sharia law and sharia virtues play a vital and essential role. According to research conducted by (Fiqrani, 2025), education is very important so that Islamic teachings focus on strengthening spiritual foundations, ethical principles, and essential skills to face modern life, especially for Gen Z. In addition, findings from a study by Saputri et al., (2025) show that consistent moral education in the family, school, and community significantly strengthens the character of Gen Z, making them resilient to negative influences. Therefore, moral education is very important for developing a young generation that is not only intelligent and virtuous but also competitive while maintaining their Islamic identity.

It is clear that many previous studies have highlighted the importance of moral education in facing the challenges of digitalization faced by Gen Z, as mentioned earlier. However, there seems to be a gap in the discussion regarding sharia law and sharia virtues in shaping the morals of Gen Z. Therefore, the author aims to further explore how Gen Z's morals are fundamen-

tally related to sharia law and sharia virtues, with the hope that Gen Z will not only have intellectual intelligence (critical thinking) but also surpass it with Islamic values.

Method

A qualitative strategy was used in this study because it gave the author the opportunity to delve into complex ideas, perspectives, and experiences related to the topic under discussion. The research methodology included library research techniques, which involved the use of relevant materials such as books, academic articles, and leading publications. This article presents the author's development of sharia law and sharia virtues to influence the moral development of Gen Z through integrative-interconnective strategies. The information obtained for this project is qualitative, covering integrative-interconnective questions that discuss how sharia law and sharia virtues shape the morals of Gen Z. The method used to collect data is by recording and consulting reference materials that support the required data.

Finding

The findings of this study are grouped into three main themes from the textual analysis of primary literature:

Dogmatic characteristics of moral behavior (sharia law)

Based on the literature review, it is explained that, "sharia law is an expression referring to acts of worship and principles of Islamic teachings, which, if implemented, are deemed 'adl (righteous), while failing to do so is deemed dzalim (unjust)" (Amril M, 2002).

The findings indicate that a person will not fully attain the principles of sharia law if they do not perform the prescribed obligatory acts of worship. These principles tend to be closed and determined entirely by religious legality, and the resulting moral behavior is exclusive (Amril M, 2002).

Dimension of inclusiveness and ethical virtue (sharia virtues)

The literature data indicates the existence of a second dimension, called sharia virtues. Unlike the first aspect, this dimension operates at a more open level of ethical moral behavior. The literature states that, "sharia virtues is an expression addressed to those who possess praiseworthy attributes of God, such as wisdom, 'ilm, and afw, even though these attributes of Allah SWT are far nobler than those found in humans" (Amril M, 2002).

The text found that, "sharia virtues functions to perfect and enhance one's obligations without expecting reward. The importance of obligatory worship as the basis for sharia virtues is essentially inseparable from knowledge, because obligatory worship, together with knowledge, is the cause of life hereafter, just as water is the cause of worldly life. Knowledge and obligatory worship are called life, because if the soul is deprived of knowledge and obligatory worship, it will truly perish forever. Therefore, it is understandable how important worship, together with knowledge, is in fostering moral behaviour (Amril M, 2002).

The pattern of interdependence between sharia law and sharia virtues

Literature Findings emphasizes that these two dimensions cannot be separated from each other. There is a reciprocal relationship, not a one-way relationship. If sharia law is the foundation and prerequisite for sharia virtues, then sharia virtues is the building block and complement for sharia law (Amril M, 2002).

The main author states, "the relationship between sharia law and sharia virtues provides ample room for moral movement. This is because sharia virtues, as moral behavior, is sought in developing human behavior beyond that determined by religious dogma (sharia law), while remaining within the framework of religion" (Amril M, 2002).

Discussion

Sharia Law and Sharia Virtues: An Ontological and Epistemological Study

Sharia law describes Islamic rules and beliefs, which are considered fair if followed and unjust if ignored (Amril M, 2016). Therefore, sharia law can be defined as Allah's definitive commands or Islamic principles that are considered reliable and fair for those who obey them (Amril M, 2021). In Raghīb al-Isfani's ethics in his basic philosophy, Sharia law is clearly identified as the starting point and necessity for sharia virtues, creating a clear distinction between the two.

Raghīb al-Isfani states that sharia law represents actions that are in harmony with the noble attributes of Allah, including wisdom, compassion, generosity, knowledge, and forgiveness. Therefore, sharia virtues can be interpreted as a way to refer to someone who represents the praiseworthy attributes of Allah, such as wisdom, justice, patience, knowledge, and forgiveness, even though the attributes of Allah SWT are far greater than those found in humans. By pursuing sharia virtues, humans deserve to be the caliphs of Allah SWT. An individual must purify their soul to achieve this status, just as one must cleanse their body before prayin (Amril M, 2002). This is because if the soul is not pure, makarim syari'ah as divine attributes manifested in human form will not develop (Amril M, 2003).

As mentioned earlier, achieving sharia law begins with purifying the soul. Indeed, purifying the soul involves purifying the three core powers within it: the power of contemplation, the power of desire, and the power of impulse. Purifying these three energies of the soul is a basic step towards the realization of sharia virtues, because through the purification of these three aspects, the achievement of sharia virtues becomes indisputable. By developing the power of the mind through education, one sharpens it, resulting in wisdom and knowledge; similarly, by disciplining the power of desire, one sharpens it, resulting in humility and generosity. Likewise, by directing the power of anger to be in line with reason, one purifies it, fostering courage and tranquility.

Within the framework of Raghīb al-Isfani's ethics, the purification of these three elements of the soul not only fosters wisdom, humility, and courage, but the convergence of the three also fosters justice as the end result. Specifically, purification of the soul involves educating, controlling, and regulating the three aspects of the soul mentioned above, which can ultimately lead to ethical behavior; conversely, unethical behavior arises if these three aspects of the soul remain unrefined (Amril M, 2002).

After examining the manifestations of noble sharia values that arise from spiritual purification as proposed by Raghīb al-Isfani, it becomes clear that these values not only represent the essence of humanity as guardians of Allah SWT, but also embody the actualization of the angelic qualities inherent in human beings, functioning as their spiritual steadfastness, including wisdom, justice, generosity, courage, simplicity, and other related attributes.

In fact, within the framework of Raghīb al-Isfani's moral philosophy, each result of the refinement of these three spiritual abilities will simultaneously produce three additional virtues. For example, a strong intellect, which stems from a good perspective, will foster sound reasoning and better memory, and likewise, positive actions will foster intelligence and clarity of mind. Strengthening courage to its peak will foster goodness in enjoying pleasures and endurance in hardships, effectively dispelling fear and thus instilling steadfastness. Increasing modesty will foster contentment, prevent greed for the possessions of others, and foster honesty. Similarly, increasing justice will foster compassion, marked by a strong inclination to return rights to their rightful owners, thereby fostering politeness.

Performing spiritual cleansing to realize the aforementioned aspects of sharia virtues does not mean neglecting the essential religious practices that have been established as manifestations of sharia law. According to Raghīb al-Isfani, this is because one cannot achieve perfection through the virtues of sharia virtues if they fail to carry out the established religious obligations. Worship is placed as a mandatory requirement to achieve the virtues of sharia virtues because of its status as a *sunnah* (recommended practice) and blessing, while obligatory worship is *fardhu* (mandatory). Therefore, for Raghīb al-Isfani, blessings cannot be recognized as an addition unless obligations have been fulfilled (Amril M, 2002).

Upon further analysis, the idea of the noble aspects of sharia virtues, as explained earlier, shows that these aspects, according to Raghīb al-Isfani, cannot be separated from sharia law. The achievement of perfection in virtue in sharia virtues cannot be achieved without fulfilling the obligatory *fardhu* worship. Raghīb al-Isfani further highlights the importance of *fardhu* worship as a prerequisite for sharia virtues by categorizing these virtues as *sunnah*, *fadh*, or *nafl*, which represent added value to *fardhu*. Indeed, in this context, *sunnah*, which is embodied by sharia virtues, cannot be accepted without first performing *fardhu*, which is illustrated by sharia law (Amril M, 2002).

According to Raghīb al-Isfani, sharia law represents a form of worship obligation that is determined by clear boundaries, and deliberately ignoring it is considered an act of injustice; while sharia virtues, although still a form of worship, differs fundamentally from sharia law because the concept of worship in sharia virtues does not have specific boundaries and does not inherently cause injustice to those who choose not to practice it.

Based on the basic ideas presented, it makes sense to suggest that sharia virtues operates in the realm of ethical moral behavior, while sharia law operates in the realm of dogmatic moral behavior. The reason is that ethical actions in sharia virtues encourage the pursuit of moral excellence and virtue, while ethical actions in sharia law are strictly regulated and determined by religious law. It is important to state that each has the potential to promote moral actions. However, ethical behavior resulting from sharia law is exclusive, while in sharia virtues it is inclusive, even though sharia virtues is not separate from sharia law.

Raghīb al-Isfani's belief that individuals can only fully achieve the noble aspects of sharia virtues by fulfilling their religious obligations forms the basis of his moral philosophy. In Raghīb al-Isfani's moral philosophy, the important role of obligatory worship as the basis for sharia virtues is closely related to his idea that obligatory worship, together with reason, leads to a prosperous life. The terms knowledge and worship symbolize life itself because, without

them, the soul will disappear permanently. Therefore, we can see how important worship and intelligence are in shaping a person's moral behavior (Amril M, 2002).

This development of thought shows that, according to Raghīb al-Isfānī, sharia law is the foundation of his moral philosophy not only because of the relationship between obligatory and sunnah actions, but also because of the cause-and-effect dynamics between the two. More specifically, sharia law gives rise to sharia virtues, which must exist before morality can emerge, and in this context, morality can be seen as the virtue of sharia virtues.

Based on the explanation presented earlier, it is clear that according to Raghīb al-Isfānī's view, obligatory worship, which functions as a practical manifestation of sharia law, is essential to achieving sharia virtues. In addition, within the framework of his thinking, sharia law plays a critical and central role in his broader moral principles (Amril M, 2002).

It is also important to realize that although sharia virtues depends on sharia law, as mentioned earlier, this does not mean that sharia virtues does not contribute back to sharia law. In addition to establishing the legitimacy of humans as representatives of Allah SWT on earth and promoting world prosperity and development (*immarat al-ard*), sharia virtues, which arises from spiritual purification, also strengthens the integrity of established religious practices. Thus, it can be reaffirmed that the relationship between sharia law and sharia virtues is interactive and mutually beneficial, not one-sided. This relationship can be analogized as a structure consisting of a foundation and a building. If sharia law acts as the basis and requirement for the virtues of sharia virtues, then the virtues of sharia virtues function as the building and addition to sharia law. This is the relationship referred to by Raghīb al-Isfānī when he noted that those who focus only on obligatory duties (*fardu*) without integrating virtues are lacking, while those who engage in virtues without fulfilling *fardu* are negligent.

The correlation described above between sharia law and sharia virtues allows for flexible evolution in human behavior, transcending the limitations set by strict religious doctrine, while remaining within the bounds of religion. This model of relationship can be considered a new idea that is not clearly found in the works of previous Islamic philosophers (Amril M, 2002).

The Morals of Generation Z (A Challenge and Solution)

The Arabic term morals comes from the word *khuluq*, its plural form, which basically refers to traits such as personality, behavior, attitude, or innate essence. In Arabic, morals signifies the mindset that shapes an individual's actions.

Raghīb al-Isfānī explains *khuluk*, the singular form of morals, from various perspectives. This term can refer to abilities recognized through reason or innate talent; in addition, it describes conditions that trigger certain behaviors. *Khuluq*, therefore, represents the condition of the soul, expressed both as an innate ability and as a result of human efforts to display that condition of the soul through spontaneous noble and praiseworthy actions (Amril M, 2021).

In line with this view, Al-Ghazali argues that morals is an innate tendency or trait in the soul, facilitating actions easily and naturally, without the need for deep consideration or thought. Originating from the inner self, morals is intrinsically related to the soul (Sabila, 2020). Ibn Miskawaih's view is quite similar, defining morals as an innate mental condition that drives individuals to act instinctively, without prior consideration or judgment. In other

words, morals represent a mental condition that facilitates spontaneous actions (Ujud Supriaji, 2021).

Based on the description of the meaning of the term *khuluq* explained above, at least two fundamental components can be identified: the condition of the soul and the behavior that arises from that condition. These two elements are closely related and cannot be separated. Precisely, the condition of the soul and actual behavior are inextricably linked. The state of mind can even refer to the action itself, so that the action is essentially a manifestation of the state of mind as its origin (Amril M, 2021).

Based on this understanding of the term *khuluq*, Raghīb al-Isfani then defined the term morals as an individual's effort to produce praiseworthy and righteous actions. The reason Raghīb al-Isfani interpreted *akhlak* in this way stems from his understanding of the term moral, which is the plural form of the word *khuluq*, derived from the term *khalāqa*. In his view, this term refers to divine creation, encompassing human abilities or potential that can be perfected through human effort.

Therefore, when viewed from the principles of Islamic ethics, it becomes clear that the meaning of morals cannot be separated from the essence of praiseworthy attributes that are consistently associated with the characteristics of Allah SWT. These attributes are divinely bestowed and obligatory, expected to permeate all aspects of human behavior in their daily activities. Specifically, Islamic morality encompasses all aspects that are integrated into every action that brings satisfaction to Allah SWT, together with the Qur'an and Sunnah, which serve as the origin of moral behavioral values (Amril M, 2021).

Based on the epistemological assessment of morality described above, it can be concluded that moral behavior in Islam is closely related to the divine aspect. The relationship between the divine aspect and morality can be explained through theological and philosophical views rooted in the Qur'an. In the Qur'an, many verses directly state that the divine aspect is an integral element of the essence and existence of humans. Verse 29 of Surah al-Hijr explicitly states that the perfection of human creation is marked by the planting of the spirit of Allah SWT into humans.

Within the framework of Islamic moral principles, the characteristic known as *mufakkarah* (the ability to think), which includes attributes such as *ʿaql*, signifies the human spirit's ability to interact with divine wisdom and morality. On the other hand, two other characteristics inherent in the human spirit, namely *ghadabiyah* (emotion) and *syahwaniyah* (desire), are categorized as human traits that do not have direct access to divine insight or moral understanding. Therefore, Islamic ethical thinkers prioritize *mufakkarah* (thinking), pointing to it as the primary force in translating moral values into recognizable actions throughout a person's life (Amril M, 2021).

As mentioned earlier, the concept of *khuluq* represents the condition of the soul, which emerges through innate and instinctive abilities and through human efforts to express that condition in the form of direct and intuitive actions. Therefore, *khuluq* can represent the latent morals within an individual, given by Allah SWT, ready to be displayed as authentic behavior through conscious human effort. Therefore, the expression of authentic behavior, achieved through conscious human effort, is what is referred to as realized morals.

Therefore, from an Islamic ethical perspective, morals and ethical behavior are only real moral actions that become part of a person's character through consistent efforts to develop the innate moral abilities given by Allah, which then emerge as real deeds (Amril M, 2021).

At the very least, the idea that this fundamental potential moral behavior will inevitably turn into actual moral behavior can be found in Raghīb al-Isfānī's explanation, which states that humans have been given the opportunity to hone this natural talent and turn it into observable moral behavior. He claims that this change is not about fundamentally changing its essence, but rather about changing the way it exists.

From a behavioral perspective, it can also be said that everyone naturally possesses actual morals that will inevitably develop over the course of their lives. Thus, it can also be argued that moral behavior is inevitable for humans. This implies that humans are moral beings; more specifically, only humans possess the special quality of being moral beings, not only in terms of what makes them human, but also in the way they live.

The explanation provided above highlights the characteristics inherent in the concept of morality, covering both the actions that humans may perform and the actual actions that arise from human deeds. The concept of potential morality as a possibility and actual morality as a reality truly distinguishes the true meaning of morality from terms that are often considered synonymous (Amril M, 2021).

With regard to potential actions, morality signifies the bestowal of sacred qualities by Allah SWT, including both the inspiration of His Spirit into humans and the instilling of morals by Allah SWT through direct guidance to Adam a.s., the first human, or through the initial covenant between humans and Allah SWT, who must be worshipped.

Similarly, when considering concrete actions, morality clearly means applying the attributes of Allah SWT in people's daily lives after accepting the sacred attributes as potential morals, thereby making it easier for individuals to develop in their daily behavior (Amril M, 2021).

The growth of real moral actions in life, especially in moral science or moral philosophy, is a frequently discussed topic known as *thaharah al-nafs*, or self-purification. This study involves the purification of three forces in the human soul, namely *mufakkarah* (thought), *ghadabiyah* (emotion), and *syahwiyah* (desire).

The soul's ability to think, known as *mufakkarah*, is purified through continuous education, which ultimately leads to the development of true moral qualities in the form of *hikmah*, meaning wisdom, and *hilm*, meaning modesty. The purification of the emotional aspect of the soul, called *ghadabiyah*, is achieved through *mufakkarah*, or thinking, by controlling it, which will inevitably lead to true moral actions in the form of *syaja'ah*, or balanced courage. The soul's capacity for desire, called *syahwiyah*, is purified by *mufakkarah*, or thinking, through self-control, which undoubtedly leads to true moral actions in the form of *iffa*, which means modesty. When these three powers of the soul are purified, they give rise to the actual moral actions mentioned earlier, working together harmoniously, which will ultimately result in true moral actions in the form of *ādīl*, or justice, as the highest form of praiseworthy moral behavior known as *mahmudah* (Amril M, 2021).

After the explanation of morals mentioned above, the next discussion will discuss Gen Z, often referred to as Gen Z. This will allow the identification of moral challenges faced by

Gen Z, most of which are unavoidable and actually originate from *mazmumah*, which indicates negative character. Therefore, it is necessary to find solutions to maintain Gen Z at a fundamental level and provide guidance and education so that *mahmudah*, which represents positive character, can be seen in the way Gen Z acts.

Born between 1997 and 2012, Gen Z, also known as digital natives, grew up in an environment where the internet, social media platforms, and digital devices are ever-present. This characteristic causes them to respond positively to visual and interactive content, but at the same time puts them at risk of being exposed to material that does not consistently demonstrate good moral and spiritual principles (Dewi Pertamasari, 2025). The era of the internet, social media networks, and smartphones has significantly influenced the development of Gen Z. Although they are generally more accepting of diversity, more understanding, and more aware of international issues, they also struggle with emotional problems such as considerable anxiety and tension caused by social demands and a digital-centered lifestyle (Dwi Andriani et al., 2025). Consequently, providing Gen Z with a solid moral education and religious teaching is crucial to shaping their behavioral stability, which will enable them to constructively face the various challenges they encounter in the digital age (Dzulfian Syafrin, 2025).

Social media is very important for communication and access to information because it can function as a tool, medium, and form of support, which produces various consequences. Given the rise of social media and the large number of young people using it, there is clearly an influence on the social lives of young people. This impact, which can be positive or negative, undoubtedly affects how young people behave, both before and after they start using social media and especially gadgets. According to previous research, the development of Generation Z coincides with digitalization, giving them the ability to access information quickly and become tech-savvy, skilled in technology, and creative. Digitalization and the emergence of this generation of internet users present difficulties for industries such as mass media, which must strive to improve themselves by using digital platforms to keep up with the growth of the internet (Firdaus, 2025).

The development of the internet has brought advantages and disadvantages in the use of gadgets, depending on the nature of the application, whether for constructive purposes or otherwise. The positive side is undeniable, namely introducing Gen Z to technological evolution. Driven by technological advances, they show greater ability to handle many tasks than previous generations. Conversely, the negative side shows that Gen Z tends to be lazy, inclined towards quick solutions, and easily succumbs to boredom. Gen Z shows a tendency to prioritize themselves over their surroundings, exhibiting an attitude of acceptance, focusing on their own interests, engaging in disputes, and so on, which indirectly affects their character and nature (Mursalin, 2024).

Some examples of moral decline or obstacles faced by Gen Z include: 1) rapid dissemination of data; Gen Z faces a large amount of data, including harmful content such as lies, hatred, explicit images, and loose culture. Due to a lack of strong moral compass, this exposure has the potential to influence their perceptions and behavior; 2) a life centered on individualism and pleasure; mainstream culture often supports actions that are acquisitive and the pursuit of instant gratification. Social media further reinforces this through displays of wealth and the search for recognition through likes and comments (Ria Maulidatur Rohma, 2025), 3) Ab-

sense of shame; although shame is intrinsically linked to beliefs, expressions and actions that signify shame are now rarely seen in the lives of teenagers. They are often exposed to unproductive material, such as the exposure of intimate body parts, frivolous dance routines, the disclosure of personal insults, and the suppression of shame, which encourages criminality, hostility, and transgression (Zahroh & Jannah, 2024), 4) Erosion of identity; grappling with pressures and influences from various sources, Gen Z may struggle to define and strengthen their unique identities, which are essential in developing a strong character. The influx of Western norms is one contributing factor, with many individuals imitating trends on social media platforms, thereby hindering Gen Z's ability to form their unique personas (Hidayah et al., 2024).

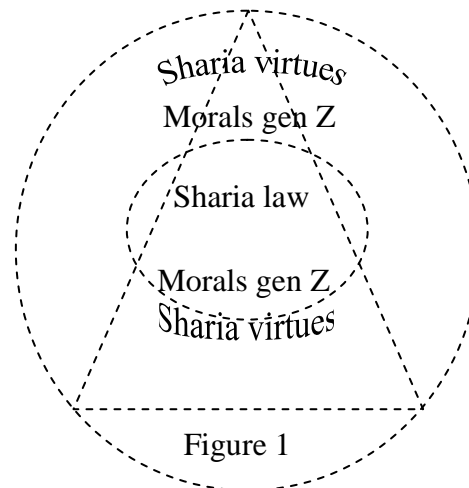
Given the difficulties faced by Gen Z, as mentioned earlier, it is clear that the true essence of virtuous behavior is not practiced in everyday life. Furthermore, it is suspected that they do not fully utilize their cognitive abilities to regulate and moderate their other two internal forces. The forces of anger and physical desire are reported to dominate their thinking capacity, leading to the growth and development of despicable moral behavior among Gen Z, as discussed earlier.

Gen Z tends toward theological values (sharia law), resulting in rigid morals. Therefore, it is necessary to provide teleological values (sharia virtues) to neutralize this rigidity. Sharia virtues itself includes local and even global values. However, it is important to understand that, to avoid deviating from these teleological values, they must remain based on theological values (sharia law). Gen Z is truly free to determine their values in the 21st century, but they must remain within theological values (sharia law).

The Relationship Pattern between Sharia Law, Sharia Virtues, and Morality: An Integrative- Interconnective Approach

In-depth research on the epistemological aspects of moral philosophy highlights the important role of reason (al-qal) in the development of true morality. Examination of the theoretical framework reveals the importance of fostering moral behavior. According to Raghīb al-Isfani, religion, known as sharia law, provides the foundation for true and praiseworthy moral behavior, which he refers to as sharia virtues.

Sharia law encompasses the core principles of Islam that are fundamentally true and considered just for its followers. Built upon sharia law, sharia virtues, which encompasses all manifestations of virtuous behavior, directed not only towards oneself but also towards others and originating from the attributes of Allah SWT, manifests as true and praiseworthy moral behavior. This clearly shows that moral transcends religion, with religion providing the necessary foundation for moral. Thus, it becomes clear that the teaching of morals must naturally be based on Islamic doctrine (Amril M, 2021).



From the image above, it can be further explained that sharia law is influenced by sharia virtues and Gen Z morals, sharia virtues is influenced by sharia law and Gen Z morals, and likewise, Gen Z morals are influenced by sharia law and sharia virtues. Therefore, it can be said that Islamic law, Islamic virtues, and Gen Z ethics are inseparable. However, it should be emphasized again that sharia law is the basis of sharia virtues, and sharia virtues are the instrument of ethics. In this case, Gen Z's morals are like their inherent characteristics (critical thinking), but critical thinking in the style of sharia virtues (Islamic thinking) is based on sharia law. This is where the integrative-interconnectivity in the three relationships between sharia law, sharia virtues, and Gen Z's morals truly lies.

Conclusion

Based on the discussion outlined above, it is clear that in order to shape the morals of Gen Z, who are digitally literate and face such complex problems, a strong religious foundation is needed, which is referred to as sharia law. However, this alone is not enough. There is a complement to make it more perfect and complete, and this is where sharia virtues comes into play. Therefore, Gen Z's morals need sharia virtues as an instrument, so that they will undoubtedly display praiseworthy potential morals, which will ultimately lead them to the highest level, namely *ádl*, within the scope of sharia law. Sharia law, sharia virtues, and gen-Z's morals work in their respective spheres without separating themselves from one another, not in a cause-and-effect or causal relationship, but in an organic, reciprocal, or interdependent (integrative-interconnective) relationship.

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