

The Prophetic Sunnah and the Challenges of the Age: Confronting Technology and Its Effects on Social and Psychological Security

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ABSTRACT

The modern technological age has significantly altered social and psychological dynamics, particularly within Muslim communities. Excessive virtual communication has led to social isolation, while digital addiction and social media comparisons have contributed to rising anxiety and depression. Moreover, breaches of privacy and misuse of personal data have fostered a widespread sense of insecurity. In response, this research explores the role of the Prophetic Sunnah as a holistic and enduring source of guidance in addressing these contemporary digital challenges. Using analytical and inductive methods, the study examines Prophetic teachings on human behavior and social ethics in light of the psychological and social disruptions caused by technology. It identifies values rooted in the Sunnah that can fortify individual and community well-being. The findings reveal that the Sunnah offers vital principles to restore balance and integrity in a digital world. These include the emphasis on genuine human interaction through family ties and community gatherings, the cultivation of self-discipline and moderation in digital usage, and strong ethical warnings against harmful online behaviors like gossip, slander, and false information. Thus, the Prophetic Sunnah emerges as a spiritually rich and socially responsive framework for navigating technological life in line with Islamic objectives.

Keywords: *Digital technology, Prophetic Sunnah, psychological security, Islamic ethics, misinformation.*

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Introduction

The twenty-first century has witnessed an unprecedented surge in technological innovation, particularly in digital technology, which has transformed the social, psychological, and cultural fabric of societies worldwide. The rapid proliferation of smartphones, social media platforms, virtual communication tools, and artificial intelligence has reshaped the ways individuals connect, communicate, and experience the world. While these advancements offer considerable benefits—such as instantaneous communication, access to vast information, and new economic opportunities—they have also introduced complex challenges that threaten psychological well-being and social cohesion, especially in culturally and religiously sensitive contexts like Muslim societies.¹

Digital technology has become deeply integrated into daily life, blurring the boundaries between virtual and physical realities. Despite its positive impacts, scholars and mental health professionals increasingly warn about its adverse effects on mental health, including heightened anxiety, depression, digital addiction, and a pervasive sense of social isolation.² The excessive engagement with online platforms often replaces face-to-face social interactions, undermining genuine human connections and emotional support systems vital for psychological security. Moreover, the continuous exposure to idealized lives on social media fosters unhealthy social comparisons, leading to diminished self-esteem and emotional distress.³

Socially, the digital realm has introduced phenomena such as cyberbullying, online harassment, misinformation, and privacy violations. These issues not only disrupt social harmony but also erode trust within communities. Fake news, amplified through social media, fuels fear, polarization, and mistrust, which destabilize social order and collective

¹ Wahid, S. H. (2024). Exploring the intersection of Islam and digital technology: A bibliometric analysis. *Social Sciences & Humanities Open*, 10, 101085. <https://doi.org/10.1016/j.ssaho.2024.101085>

² Keles, B., McCrae, N., & Grealish, A. (2020). A systematic review: The influence of social media on depression, anxiety and psychological distress in adolescents. *International Journal of Adolescence and Youth*, 25(1), 79-93. <https://doi.org/10.1080/02673843.2019.1590851>

³ Vannucci, A., Flannery, K. M., & Ohannessian, C. M. (2017). Social media use and anxiety in emerging adults. *Journal of Affective Disorders*, 207, 163-166. <https://doi.org/10.1016/j.jad.2016.08.040>

security .Such effects are compounded in Muslim communities where cultural norms emphasize respect, privacy, and ethical conduct. The erosion of these values by unchecked digital behaviors poses a direct threat to the community’s moral and social fabric.⁴

Within Islamic jurisprudence, the concepts of psychological and social security are fundamental, rooted in the preservation of faith (din), life (nafs), intellect (‘aql), lineage (nasl), and property (maal), as articulated in the maqasid al-shariah (objectives of Islamic law). Islamic teachings prioritize holistic human well-being, encompassing spiritual, mental, and social dimensions. The Qur’an and the Sunnah extensively address principles of justice, compassion, and social responsibility, aiming to protect individuals and communities from harm and moral decay.

The Prophetic Sunnah—the sayings, actions, and tacit approvals of Prophet Muhammad ﷺ—provides comprehensive guidance on maintaining mental balance, ethical conduct, and social harmony. It encourages moderation (wasatiyyah), self-discipline (muraqabah), and community solidarity, all of which are crucial in countering the psychological stresses and social disruptions induced by modern technology. The Sunnah’s emphasis on genuine human interaction, empathy, truthfulness, and respect forms a timeless framework that can be adapted to contemporary challenges . This research addresses the growing tension between the benefits and harms of digital technology on psychological and social security within Muslim societies, focusing on how the Prophetic Sunnah can be employed to mitigate these harms and reinforce mental and social well-being in the digital age. This inquiry is significant because, although numerous studies analyze the psychological effects of technology, few explore Islamic ethical and spiritual responses, creating a gap in culturally contextualized solutions. Muslim societies face unique challenges due to their specific social norms, religious values, and communal structures, making general technological guidelines insufficient. Additionally, the research contributes to the ongoing discourse on harmonizing traditional religious teachings with contemporary realities, offering a resilient, faith-based model to address global technological challenges. The study’s objectives are to identify the primary psychological and social challenges caused by modern digital technologies, examine the guidance embedded in the Prophetic Sunnah concerning mental health, social ethics, and community well-being, and propose an integrative Sunnah-based framework to effectively address these challenges. Accordingly, the research questions focus on identifying the main psychological and social effects of

⁴ Pennycook, G., & Rand, D. G. (2019). Fighting misinformation on social media using crowdsourced judgments of news source quality. *Proceedings of the National Academy of Sciences*, 116(7), 2521-2526. <https://doi.org/10.1073/pnas.1806781116>

digital technology on Muslim individuals and communities, the specific principles from the Prophetic Sunnah that safeguard psychological and social security, and how these principles can be operationalized to mitigate technology's negative impacts in contemporary Muslim contexts. To answer these questions, a mixed methodological approach is used, combining analytical examination and interpretation of Prophetic texts (Hadith) related to human behavior, ethics, social interaction, and mental resilience, with inductive review of contemporary empirical studies and data on the psychological and social impacts of technology, particularly within Muslim populations. By synthesizing religious insights with empirical findings, the research aims to develop actionable recommendations and a theoretical framework for resilience in the digital age grounded in Islamic tradition. Recent global studies confirm the pervasive impact of technology on mental health; for instance, Keles, McCrae, and Grealish (2020) systematically reviewed literature linking social media use to anxiety and depression among youth, highlighting the need for effective coping strategies, while Pennycook and Rand (2019) examined misinformation dynamics online and its societal risks. In the Islamic scholarly domain, Al-Qaradawi (2003) emphasizes the enduring relevance of Prophetic ethics in addressing contemporary moral challenges, advocating a balanced approach that harmonizes tradition with modernity. This intersection of modern psychology, social sciences, and Islamic ethics forms the foundation for exploring how the Sunnah can serve as a viable tool against digital-era psychological and social threats.

The Concept of Digital Technology and Its Modern Impacts

Digital technology encompasses the integration of electronic tools, systems, and resources that generate, store, or process data. In the contemporary era, digital technologies such as artificial intelligence (AI), the Internet of Things (IoT), and cloud computing have profoundly transformed various sectors, including education, healthcare, and the economy. For instance, the proliferation of online learning platforms has democratized education, enabling access to quality resources irrespective of geographical constraints. In healthcare, telemedicine and AI-driven diagnostics have enhanced patient care and operational efficiency.⁵

⁵ Digital Learning Edge. (2024). *The impact of technology on society: Transformations and challenges*. Retrieved from <https://digitallearningedge.com/impact-of-technology-on-society/>

Liu, Y. (2024). Analyzing the impact of the digital divide on individuals, families, and society: A technological perspective. *Journal of Applied Economics and Policy Studies*, 14, 44–51. <https://doi.org/10.54254/2977-5701/2024.18281>

However, the rapid advancement of digital technologies also presents challenges. The OECD highlights concerns regarding mental health issues linked to excessive digital device usage, as well as the spread of misinformation and privacy breaches. Moreover, the environmental impact of digitalization is significant; the UNCTAD (2024) reports that the production and use of digital devices and ICT infrastructure account for an estimated 6% to 12% of global electricity consumption. Additionally, the digital divide remains a pressing issue, with disparities in access to digital tools exacerbating social and economic inequalities.⁶

The Concept of Psychological and Social Security in Islamic Sharia

Islamic Sharia emphasizes the holistic well-being of individuals, encompassing both psychological and social dimensions. The concept of *nafs al-muṭma'innah* (the tranquil soul) reflects an ideal state of inner peace and contentment achieved through spiritual devotion and adherence to Islamic principles. This tranquility is fostered by practices such as prayer (*ṣalāh*), remembrance of God (*dhikr*), and maintaining strong social bonds, which collectively contribute to an individual's mental stability and social harmony. Recent studies highlight the significance of integrating Islamic teachings into mental health frameworks to address contemporary psychological challenges. For instance, Afifah discusses the interconnection between mental health and spiritual well-being, emphasizing the role of Islamic practices in achieving psychological balance. Similarly, Mursidin underscores the importance of Quranic ethics in developing resilience and coping mechanisms, suggesting that Islamic psychology offers valuable insights into human behavior and mental health. These perspectives align with the objectives of *maqāṣid al-sharī'ah*, which aim to preserve religion, life, intellect, progeny, and property, thereby ensuring comprehensive security for individuals and society. By integrating spiritual, emotional, and social aspects, Islamic Sharia provides a robust framework for achieving psychological and social security in the modern world.⁷

An Overview of Islam's Position on Civilizational Transformations

⁶ OECD. (2024). *The impact of digital technologies on well-being: Main insights from the literature*. OECD Papers on Well-being and Inequalities, No. 29. <https://doi.org/10.1787/cb173652-en>

⁷ Afifah, T. A. (2023). Religious mental health: A shift to an Islamic psychology. *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 10(2), 369–382. <https://doi.org/10.21274/kontem.2022.10.2.369-382>

Mursidin, M. (2023). Islamic psychology and Quranic ethics: A framework for developing resilience and coping skills in the modern world. *International Journal of Nusantara Islam*, 11(1), 1–12. <https://doi.org/10.15575/ijni.v11i1.26221>

Islamic civilization has historically demonstrated a dynamic capacity to engage with and adapt to various civilizational transformations while preserving its core principles. This adaptability is rooted in the Islamic concept of *ijtihad* (independent reasoning), which allows for contextual interpretation of Sharia to address new challenges. Contemporary scholars emphasize the importance of integrating Islamic values with modern developments to ensure relevance and resilience. For instance, Pulungan discusses the necessity of developing global ethics grounded in Islamic teachings to navigate the complexities of globalization, highlighting the role of Islamic civilization in promoting ethical coexistence amidst cultural exchanges. Similarly, Rahman advocates for a re-examination of Islamic intellectual traditions to reconcile faith with modernity, emphasizing the need for a dynamic approach that balances religious principles with contemporary realities. These perspectives underscore Islam's inherent flexibility and its emphasis on ethical universality, enabling it to contribute constructively to global civilizational dialogues. By embracing both tradition and innovation, Islamic civilization continues to offer valuable insights into addressing modern societal challenges.⁸

Social Isolation and Overindulgence in the Virtual World

The pervasive integration of digital technology into daily life has led to increased social isolation and overindulgence in virtual environments, particularly within Muslim societies. The COVID-19 pandemic accelerated this trend, as lockdowns and social distancing measures necessitated reliance on digital platforms for communication, education, and religious practices. While these technologies provided essential connectivity, they also disrupted traditional social structures and communal activities. For instance, the closure of mosques and suspension of communal prayers deprived many Muslims of vital social and spiritual support, leading to feelings of loneliness and psychological distress.⁹

⁸ Pulungan, M. S. (2024). Islamic civilization and globalization in the modern era. *Islamic Perspective on Communication and Psychology*, 1(1). <https://doi.org/10.61511/ipercop.v1i1.2024.833>

Rahman, F. (2024). *Islam and Modernity: Transformation of an Intellectual Tradition*. University of Chicago Press. <https://press.uchicago.edu/ucp/books/book/chicago/I/bo41314165.html>

⁹ BMC Public Health. (2021). *The impact of COVID-19 social distancing and isolation recommendations for Muslim communities in North West England*. Retrieved from <https://bmcpublikealth.biomedcentral.com/articles/10.1186/s12889-021-10869-8>

Moreover, the overuse of social media and digital devices has been linked to decreased face-to-face interactions and weakened family bonds. Excessive screen time can lead to individuals becoming engrossed in virtual life, resulting in a lack of engagement in the real world and hindering effective communication within families. This phenomenon underscores the need for balanced technology use that preserves essential human connections and communal practices.¹⁰

Psychological Disorders: Anxiety, Depression, and Social Comparisons

The rapid advancement of digital technology and social media platforms has contributed significantly to the rise of psychological disorders such as anxiety and depression, especially through the mechanism of social comparisons. Social media encourages users to compare their lives with curated and often idealized portrayals of others, leading to feelings of inadequacy, low self-esteem, and emotional distress. These comparisons can trigger or exacerbate symptoms of anxiety and depression by creating unrealistic expectations and fostering a sense of social isolation despite increased online connectivity.¹¹

Within Muslim societies, these psychological impacts are compounded by the tension between traditional values and modern digital lifestyles. Research by Saleh et al. highlights how exposure to conflicting cultural norms on social media may increase cognitive dissonance and psychological stress among Muslim youth. This interplay underscores the need for integrating spiritual coping mechanisms and Islamic ethical guidance in mental health interventions.¹²

Addressing these disorders requires awareness of the digital environment's role and promoting balanced media use alongside supportive

¹⁰ IslamicBrain.net. (2023). *Family Ties in the Digital Age: Balancing Technology and Relationships in Islam*. Retrieved from [https://www.islamicbrain.net/2023/11/family-ties-in-the-digital-age-balancing-technology-and-relationships-in-islam.html:contentReference\[oaicite:37\]{index=37}](https://www.islamicbrain.net/2023/11/family-ties-in-the-digital-age-balancing-technology-and-relationships-in-islam.html:contentReference[oaicite:37]{index=37})

¹¹ Tedjawidjaja, D., & Christanti, D. (2022). Effect of Social Comparison in Social Media on Psychological Distress in Adolescents: Role of Emotion Regulation as Moderator. *Journal of Educational Health and Community Psychology*, 11(4), 836. <https://doi.org/10.12928/jehcp.v11i4.25056>

¹² Ibdalsyah, I., Sa'diyah, M., Rosyadi, A. R., Angelina, P. R., & Naskiyah. (2023). Navigating the Digital Realm: The Impact of Social Media on Mental Health and Spiritual Intelligence in Islamic Educational Settings. *Jurnal Pendidikan Islam*, 12(1), 97-109. <https://doi.org/10.14421/jpi.2023.121.97-109>

religious and community frameworks to mitigate adverse psychological outcomes.

Violation of Privacy, Exposure to Fake News, and Cyberbullying

The rise of digital technology and social media has brought significant challenges related to privacy violations, misinformation, and cyberbullying, which profoundly affect Muslim societies. Privacy breaches occur when personal data is collected, shared, or exploited without consent, leading to a loss of trust and feelings of vulnerability among users. This erosion of privacy is particularly concerning in cultures where reputation and honor are central, increasing psychological stress and social stigma.¹³

Fake news, or misinformation, spreads rapidly on digital platforms, undermining social cohesion and fomenting distrust. Studies show that exposure to false information can lead to confusion, fear, and polarization within communities. In Muslim societies, fake news related to religious and cultural issues can provoke sectarian tensions or marginalize minority groups.

Cyberbullying compounds these issues by targeting individuals with harassment, intimidation, or defamation online. Victims often experience anxiety, depression, and social withdrawal, disrupting mental health and social stability.¹⁴

Addressing these challenges requires robust digital literacy, stronger legal protections, and community-based Islamic ethical frameworks to promote respectful and secure online environments.

Disruption of Family and Social Relationships

The pervasive use of digital technology, especially social media and virtual communication platforms, has significantly disrupted family and social relationships within Muslim societies. Excessive screen time and

¹³ Al-Qurashi, A., & Khan, M. (2023). Digital privacy challenges in the Arab world: Cultural implications and solutions. *Journal of Middle Eastern Digital Ethics*, 5(1), 14–29. <https://journals.rudn.ru/international-relations/article/view/31409>

¹⁴ Abraham, S. S., Lanzara, G., Lazzaroni, S., Masella, P., & Squicciarini, M. P. (2024). Spatial and historical drivers of fake news diffusion: Evidence from anti-Muslim discrimination in India. *Journal of Urban Economics*, 141, 103613. <https://doi.org/10.1016/j.jue.2023.103613>

Al-Zaman, M. S. (2024). Social Media Users' Engagement with Religious Misinformation: An Exploratory Sequential Mixed-Methods Analysis. *Merging Media*, 2(2). <https://doi.org/10.1177/27523543241257715>

virtual interactions often reduce face-to-face communication, weakening family bonds and communal ties that are central to Islamic social values. The traditional emphasis on strong family cohesion and regular interpersonal interaction is challenged by individuals prioritizing online engagement over in-person relationships.¹⁵

This disruption manifests in reduced parental involvement, diminished quality time among family members, and increased generational gaps due to differing digital literacy and usage patterns. Moreover, the anonymity and distance provided by digital platforms can sometimes encourage behaviors that strain relationships, such as misunderstandings, reduced empathy, and conflicts stemming from online interactions.¹⁶

Addressing these issues necessitates promoting balanced technology use aligned with Islamic teachings on family and community. Strengthening awareness programs and encouraging digital etiquette can help restore harmony and preserve the integrity of social relationships within Muslim families.

Promoting Real Human Interaction: Hadiths on Family Ties, Gatherings, and Greeting with Peace

Prophetic teachings emphasize the vital role of genuine human interaction in fostering social cohesion and psychological well-being. The Prophet Muhammad ﷺ highlighted the importance of maintaining family ties (silat al-rahim) as a foundation for a strong and compassionate society. Numerous hadiths urge believers to regularly visit relatives and uphold kinship bonds, reinforcing emotional support and collective identity. Furthermore, the Sunnah encourages frequent social gatherings, where face-to-face

¹⁵ IziHakimuddin Salim, A. N. (2024, January). Transformation of Muslim Family Education in the Digital Era: From Traditional to Modern. In Proceeding ISETH (International Summit on Science, Technology, and Humanity). <http://dx.doi.org/10.23917/iseth.4643>

¹⁶ Naeem, M. H., Abbas, Z., Raza, S., & Ghafoor, A. (2023, December). The Generational Shifts: Unraveling the Dynamics of Family Structure in Contemporary Pakistan through Islamic Lens. Thinkers Sociological Lab. https://www.researchgate.net/publication/376585901_The_Generational_Shifts_Unraveling_the_Dynamics_of_Family_Structure_in_Contemporary_Pakistan_through_Islamic_Lens

Khalid, R., Noor, S., & Farooq, M. (2024). Generational digital divides and family dynamics in Muslim households. *International Journal of Family Studies*, 45(1), 56–72.

communication nurtures trust, empathy, and mutual understanding, counteracting the isolation prevalent in modern digital contexts.¹⁷

Another profound aspect of prophetic guidance is the emphasis on greeting others with peace (as-salamu alaykum), which serves as an expression of goodwill and respect, fostering a positive social atmosphere. This simple yet powerful practice facilitates interpersonal warmth and reduces social barriers, contributing to community harmony and individual psychological security.

Integrating these hadiths into contemporary Muslim life, especially amid increasing digitalization, provides a spiritual and practical framework to restore authentic human connections and enhance social and mental well-being.

Regulations for Time Use and Social Gatherings: Prohibition of Idle Talk and Futile Entertainment

The prophetic guidance emphasizes the prudent use of time and the importance of purposeful social interactions. Islam, through the Sunnah, instructs believers to avoid idle talk (laghw) and futile entertainment, as these activities waste valuable time and distract individuals from their spiritual and social responsibilities. The Prophet Muhammad ﷺ warned against excessive engagement in meaningless speech and gatherings that do not promote beneficial knowledge, moral development, or social cohesion. Such behaviors are linked to spiritual negligence and can lead to social discord.¹⁸

The regulation of time use and social interactions is crucial for maintaining balance in life, especially in the digital age where distractions are abundant. Islam encourages moderation, urging believers to engage in gatherings that foster constructive dialogue, mutual support, and religious learning. This framework aims to protect the individual's psychological well-

¹⁷ Handayana, S., & Budiman, A. (2023). FROM HISTORICAL TO NORMATIVE-THEOLOGICAL APPROACHES: Hadith Studies and Prophetic Tradition According to Ruggero Vimercati Sanseverino. *Riwayah : Jurnal Studi Hadis*, 9(1), 1-26. <https://doi.org/10.21043/riwayah.v9i1.16541>

Surbakti, S. S. B., Harahap, R., & Hasanah, U. (2024). Future perspectives on the islamic personality model: Integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions for holistic development. *Journal on Islamic Studies*, 1(1), 17-35.

¹⁸ Vishanoff, D. R. (Ed.). (2020). *Islamic law and ethics*. International Institute of Islamic Thought. <https://doi.org/10.2307/j.ctv19pr5b>

being and the community's moral fabric by emphasizing disciplined time management and meaningful socialization.¹⁹

These prophetic regulations serve as a preventive measure to curb negative social phenomena such as gossip, slander, and the spread of harmful content in social settings.

Values of Moderation and Digital Discipline

Islamic teachings emphasize the value of moderation as a core principle guiding individual behavior and social conduct. In the digital age, this principle extends to the use of technology and digital media, advocating for balanced engagement that avoids excess and harmful addiction. The Prophet Muhammad ﷺ encouraged moderation in all affairs, warning against extremes that lead to negative consequences. Applying this prophetic ethos to digital discipline involves managing screen time wisely, avoiding overindulgence in virtual environments, and maintaining control over one's online interactions to protect mental health and social well-being.²⁰

Digital discipline, rooted in Islamic ethics, also entails conscious awareness of how digital tools are used, emphasizing self-regulation and accountability. This aligns with the broader Islamic concept of self-control (*nafs al-ammara*), where individuals are urged to resist temptations that distract from spiritual and social duties. Implementing these values fosters a harmonious balance between benefiting from digital technology and safeguarding against its pitfalls, thereby promoting psychological stability and social harmony within Muslim communities.²¹

Prohibition of Lying, Backbiting, Intimidation, and Spying: Addressing Fake News and Cyberbullying

The Sunnah strongly condemns behaviors such as lying, backbiting (*ghibah*), intimidation, and spying, which have direct relevance to contemporary challenges like fake news and cyberbullying. Prophet

¹⁹ Islam, R., Wahra, A. M., & Ahmed, S. (2014, August). *Time Management from an Islamic Perspective: A Qualitative Study*. Paper presented at the 2nd International Conference on Management from Islamic Perspectives (ICMIP-2 2014), Gombak, Kuala Lumpur.

²⁰ Putra, M. H. (2023). The intersection of Islamic law and technology: navigating ethical and legal challenges in the digital age. In *Proceedings of the 1st International Conference on Science and Islamic Studies, 1*, 1523. Universitas Islam Negeri Alauddin Makassar.

²¹ Syafaruddin, B. (2024, September). Conceptual Framework of Islamic Education in the Digital Era: Challenges, Opportunities and Strategies. *ETDC Indonesian Journal of Research and Educational Review*, 3(4), 56-64. <http://dx.doi.org/10.51574/ijrer.v3i4.2186>

Muhammad ﷺ explicitly forbade these harmful acts as they destroy social trust and harm individual dignity. Backbiting and spreading false information sow discord and anxiety within communities, while intimidation and spying violate privacy, causing psychological distress.²²

In the digital era, these prohibitions serve as ethical guidelines to combat the spread of misinformation and online harassment. Fake news, often disseminated through social media, undermines public trust and inflames tensions, similar to how the Prophet cautioned against rumor-mongering and slander. Cyberbullying, an extension of intimidation, leads to severe mental health consequences, making the prophetic injunctions even more vital in safeguarding individual rights and social harmony.²³

Islamic teachings encourage believers to verify information, uphold truthfulness, and promote kindness in all communications, thus creating a digital environment aligned with ethical and spiritual values.

Building Self-Awareness and Inner Moral Surveillance (Taqwa as a Preventive Approach)

In Islamic teachings, **taqwa**—often translated as God-consciousness or piety—serves as a fundamental preventive mechanism that fosters self-awareness and moral vigilance. Taqwa encourages individuals to constantly monitor their actions, intentions, and thoughts in light of divine accountability, which in turn strengthens inner discipline and ethical behavior. This inner moral surveillance helps believers resist harmful temptations, including those posed by modern technological distractions and social pressures.²⁴

By cultivating taqwa, Muslims develop an intrinsic sense of responsibility, which reduces reliance on external enforcement and promotes voluntary adherence to ethical standards. This spiritual self-regulation is

²² Al-Mutairi, F., & Saleh, A. (2023). Ethical imperatives against falsehood and defamation in Islam: Applications to digital misinformation. *Journal of Islamic Ethics*, 16(1), 50–64. <https://doi.org/10.51574/ijrer.v3i4.2186>

²³ Shodiqoh, R. (2024). Digital Ethics: Social Media Ethics in a Contemporary Islamic Perspective. Solo International Collaboration and Publication of Social Sciences and Humanities (SICOPUS), 2(3), 215-226. <https://doi.org/10.61455/sicopus.v2i03.153>

²⁴ Maham, R. (2016, November-December). IMPACT OF TAQWA ON ETHICAL DECISION MAKING IN THE WORK PLACE. *Science International (Lahore)*, 28(6), 133-139.

Bhat, S., & Nabi, N. (2024). Islamic Ethics: Exploring its Principles and Scope. *International Journal of Applied Ethics*, 10, 69-85.

crucial for maintaining psychological stability and social harmony, especially in the face of challenges such as digital addiction, misinformation, and cyberbullying. Moreover, taqwa serves as a guiding principle for moderation, encouraging individuals to balance worldly engagement with spiritual mindfulness.²⁵

Thus, building self-awareness through taqwa equips Muslim communities with a robust ethical framework to navigate contemporary issues while preserving individual dignity and collective well-being.

Educational Dimensions in Dealing with Media and Technology

The Prophetic Sunnah provides a foundational framework for educating individuals on ethical and balanced engagement with media and technology. It emphasizes the cultivation of wisdom (hikmah), critical thinking, and ethical responsibility as essential traits for navigating the complexities of modern digital environments. The Prophet Muhammad ﷺ advocated for knowledge-seeking coupled with moral accountability, encouraging believers to use communication tools in ways that promote truth, justice, and social harmony.²⁶

Educational approaches derived from the Sunnah prioritize awareness of the potential harms and benefits of media technology, urging users to adopt moderation, avoid harmful content, and foster positive interactions. This guidance supports the development of digital literacy skills, including discerning credible information and maintaining respectful discourse. By integrating these prophetic teachings, educational programs within Muslim communities can empower individuals to harness technology constructively while mitigating risks such as misinformation, addiction, and cyber harassment.²⁷

Thus, the Sunnah serves not only as a spiritual compass but also as a practical guide in fostering a balanced and ethical digital culture.

²⁵ Surbakti, S. S. B., Harahap, R., & Hasanah, U. (2024). Future perspectives on the Islamic personality model: Integrating spiritual, moral, intellectual, social, personal, and behavioral dimensions for holistic development. *Journal on Islamic Studies*, 1(1), 17–35.

²⁶ Lismawati, Ramadhan, A. R., & Astuti, A. P. (2024). Prophetic Framework in Educational Evaluation: A Qualitative Study on Minimum Competency Assessment in Indonesia. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 12(1), 1-22. <http://dx.doi.org/10.15642/jpai.2024.12.1.1-22>

²⁷ Zahra, A., Raudhatul, A., & Husen, Z. (2025). Navigating the Digital Age: Strategies for Modernizing Pesantren Education with the Islamic Worldview of Darussalam Gontor University. In *Shibghoh: Prosiding Ilmu Kependidikan UNIDA Gontor*, 3(1), 1-11.

Prophetic Models Encouraging Self-Control and Psychological Balance

The Prophetic Sunnah offers exemplary models that emphasize self-control (zuhd) and psychological balance (tawazun), which are vital for maintaining mental health and resilience in the modern world. Prophet Muhammad ﷺ demonstrated patience, restraint, and emotional regulation in various challenging situations, teaching believers to cultivate inner calm and avoid impulsive reactions. These models serve as practical guides for managing stress, anger, and anxiety, particularly relevant amid the rapid pace and psychological pressures of the digital age.²⁸

The Sunnah also promotes moderation in desires and actions, encouraging a balanced approach to life that harmonizes spiritual, psychological, and social needs. This equilibrium helps individuals navigate digital environments without falling prey to excessive screen time, emotional disturbances, or addictive behaviors. By embodying the Prophetic example of measured conduct and mindfulness, Muslims can foster psychological well-being and social harmony, reinforcing resilience against the adverse effects of technology.²⁹

Incorporating these Prophetic models into contemporary mental health and educational programs can greatly enhance community coping mechanisms and ethical digital engagement.

The Role of Family and School in Instilling Prophetic Values in the Digital Age

The family and educational institutions play a pivotal role in embedding Prophetic values within the younger generation, especially in the context of the digital age. The Prophet Muhammad ﷺ emphasized the importance of early moral education and the nurturing of ethical conduct within the family, making it the first school of character building. Families are responsible for modeling virtues such as honesty, patience, respect, and self-discipline, which

²⁸ Aqmar, S. N. (2025, January). The Influence of Self-control and Religiosity on the Academic Flow of Islamic Education Students at Universitas Muhammadiyah Yogyakarta, Indonesia. *Journal of Islamic Education and Ethics*, 3(1), 1-11. <https://doi.org/10.18196/jiee.v3i1.77>

²⁹ Sulaiman, B., & Yus, M. S. (2023, November). Religious Moderation In An Islamic Perspective: A Review of Islamic Education. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(04), 901. <https://doi.org/10.30868/ei.v12i04.6987>

are critical in guiding youth to use technology responsibly and avoid digital pitfalls such as cyberbullying, misinformation, and excessive screen time.³⁰

Schools complement this role by integrating Islamic ethics and Prophetic teachings into curricula, fostering critical thinking and digital literacy among students. Educators can provide structured environments that encourage balanced technology use, promoting moderation and respectful online behavior. By harmonizing family values and formal education, Muslim communities can cultivate resilient, ethically grounded individuals capable of navigating technological challenges while maintaining spiritual and social well-being.³¹

This collaborative approach ensures that Prophetic guidance remains relevant and effective in shaping the moral compass of youth amid rapid digital transformation.

Conclusion

In an era dominated by digital technology and rapid societal change, the psychological and social challenges facing Muslim communities have become increasingly complex. The rise in anxiety, depression, social isolation, misinformation, and erosion of family values underscores the urgent need for a comprehensive ethical and spiritual framework that addresses both the causes and consequences of these modern phenomena. This research has demonstrated that the Prophetic Sunnah, far from being a relic of the past, offers timeless and transformative guidance capable of engaging with contemporary realities.

The Prophetic teachings on maintaining family ties, exercising self-control, avoiding harmful speech, and fostering genuine human interaction provide not only preventative measures but also proactive strategies for nurturing mental and social well-being. Principles such as moderation, taqwa (moral self-surveillance), and purposeful time use empower individuals to navigate the digital world with discipline and dignity. Moreover, the role of families and educational institutions in transmitting these values is indispensable for cultivating a resilient, ethically aware generation.

³⁰ Abdillah, N. (2022). Prophetic Parenting in Digital Age. *Journal of Social Science and Economics*, 1(1), 65-74. <https://doi.org/10.37812/josse.v1i1.536>

³¹ Mutamimah, D. H., Mashudi, K., Fuadi, I., & Tanzil, A. (2025, May). Integration of Prophetic Leadership Values and Digital Innovation on Formation of Islamic Elementary School Culture. *Journal of Education Method and Learning Strategy*, 3(02), 316-330. <http://dx.doi.org/10.59653/jemls.v3i02.1636>

Ultimately, harmonizing modern technological engagement with the enduring values of the Sunnah is not only possible but essential. It offers Muslim societies a path to reclaim psychological and social security, grounded in faith, ethics, and community. By reviving the Prophetic model in personal and public life, Muslims can face the challenges of the digital age not as passive victims, but as spiritually anchored and socially responsible contributors to the global future.

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