

AL-GHAZALI'S SOCIAL MANNERS IN BIDAYATUL HIDAYAH: SOLUTIONS FOR TEENAGE SOCIAL INTERACTION IN THE MODERN ERA

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Abstract

This study examines the relevance of Al-Ghazali's concept of social interaction in the book *Bidayatul Hidayah* as a solution to the challenges of adolescent social interaction in the digital era. Using a qualitative research method with a literature study approach, this study analyzes Al-Ghazali's teachings on social etiquette and ethics and their contextualization with the reality of modern adolescent social interaction. The results of the study indicate that Al-Ghazali's principles, such as being careful in interacting and avoiding useless conversations, have significant relevance in dealing with contemporary issues such as cyberbullying and social media addiction. Practical implementations of this concept include developing digital self-awareness, online communication ethics, and emotional management in digital interactions. In conclusion, the integration of Al-Ghazali's teachings into adolescent character education has the potential to create a more ethical and constructive model of social interaction in the digital era, while maintaining essential human values.

Abstrak

Penelitian ini mengkaji relevansi konsep pergaulan Al-Ghazali dalam kitab *Bidayatul Hidayah* sebagai solusi untuk tantangan interaksi sosial remaja di era digital. Menggunakan metode penelitian kualitatif dengan pendekatan studi kepustakaan, studi ini menganalisis ajaran Al-Ghazali tentang adab dan etika sosial serta kontekstualisasinya dengan realitas pergaulan remaja modern. Hasil penelitian menunjukkan bahwa prinsip-prinsip Al-Ghazali, seperti kehati-hatian dalam berinteraksi dan menghindari percakapan tidak bermanfaat, memiliki relevansi signifikan dalam menghadapi isu-isu kontemporer seperti cyberbullying dan kecanduan media sosial. Implementasi praktis dari konsep ini meliputi pengembangan kesadaran diri digital, etika komunikasi online, dan manajemen emosi dalam interaksi digital. Kesimpulannya, integrasi ajaran Al-Ghazali ke dalam pendidikan karakter remaja berpotensi menciptakan model

interaksi sosial yang lebih etis dan konstruktif di era digital, sambil memelihara nilai-nilai kemanusiaan esensial.

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Introduction

In this modern era, teenagers face various challenges in social interactions influenced by technological advances, cultural changes, and rapid social dynamics. Social media has become the main platform for teenagers to communicate and interact. However, this ease of communication also brings negative impacts, such as the loss of moral values, the emergence of identity conflicts, and social alienation.¹

The phenomenon of globalization and digitalization has created a paradox in the social life of teenagers. On the one hand, they have wide access to information and global connectivity, but on the other hand, there is a degradation in the quality of face-to-face interactions and understanding of deep social values². Cyberbullying, social media addiction, and identity crisis are becoming increasingly prominent issues among teenagers, indicating the urgency to find solutions that can guide them in living a healthy and meaningful social life. This is in line with Hinduja & Patchin's (2019) research in "Cyberbullying: Identification, Prevention, and Response" which found that around 37% of teenagers had experienced cyberbullying, with a significant impact on their mental health including depression and anxiety³. Longitudinal research by Sherman et al. (2016) also strengthens this, their research shows a shift in adolescent social values, where 68% place more importance on online validation, Reduced empathy in direct interactions, Decreased involvement in community social activities⁴.

The thoughts and teachings of Al-Ghazali, a great Islamic scholar and philosopher, offer a relevant perspective for understanding the concept of healthy and constructive relationships. In his work entitled *Bidayatul Hidayah*, Al-Ghazali provides guidance on ethics and procedures for interacting with each other, which

¹ Silitonga Paulina, "Pengaruh Positif Dan Negatif Media Sosial Terhadap Perkembangan Sosial, Psikologis, Dan Perilaku Remaja Yang Tidak Terbiasa Dengan Teknologi Sosial Media Di Indonesia.," *Jurnal Pendidikan Sosial Dan Humaniora* 4, no. 1 (2023): 1–23.

² Indar Wiyati and Sutanto Sutanto, "Penurunan Nilai Sopan Santun Terhadap Orang Yang Lebih Tua: Analisis Faktor Dan Implikasi Sosial," *Jurnal Humaniora Dan Pendidikan Indonesia* 1, no. 1 (2024): 28–34, <https://doi.org/10.70277/jhpi.v1i1.4>.

³ Justin W. Patchin and Sameer Hinduja, "Connecting Adolescent Suicide to the Severity of Bullying and Cyberbullying," *Journal of School Violence* 18, no. 3 (2019): 333–46.

⁴ Matthew J. Jodi Sherman & Eckelmen, "Environmental Impacts of the U.S. Health Care System and Effects on Public Health," *Journal Pone* 11(6) (2016), <https://doi.org/https://doi.org/10.1371/journal.pone.0157014>.

can help teenagers understand and overcome challenges in their relationships.⁵ Al-Ghazali's work not only focuses on the spiritual aspect, but also provides practical guidance on how to build good relationships with others, as well as the importance of manners and ethics in every interaction. In a situation where social values are often neglected, these principles become very important to apply in the daily lives of teenagers.⁶

The relevance of Al-Ghazali's thought in the modern context lies in his holistic approach to character building and social ethics. He emphasizes the importance of balance between internal self-development and external interactions, which is much needed by adolescents in facing the complexities of the modern world. Concepts such as etiquette in socializing, self-control, and empathy discussed in *Bidayatul Hidayah* can be a foundation for adolescents in building healthy and meaningful social relationships. Furthermore, Al-Ghazali's teachings on self-introspection and understanding of a higher purpose in life can help adolescents in dealing with existential crises that often arise in the digital age.⁷ By understanding and applying these principles, adolescents can develop the emotional and spiritual intelligence necessary to navigate the complexities of modern social interactions.

In previous research conducted by Sofia Rahmawati in 2021 with the title "The Concept of Strengthening Character Education in the Book of *Bidayatul Hidayah*⁸, Chapter *Adabu Syuhbah wal Muasaroh Ma'al Khaliq wa Ma'al Khalqi* by Sheikh Imam Al-Ghazali" with the results stating that: (1) The concept of strengthening education in the Book of *Bidayatul Hidayah*, chapter *adabu syukhbah wal muasaroh ma'al khaliq wa ma'al khalqi* by Sheikh Imam Al Ghazali, including: Religious, honest, tolerant, disciplined, diligent, imaginative, autonomous, democratic, inquisitive, patriotic, talkative, peaceful, devoted to reading, environmentally conscious, socially conscious, and accountable. (2) The contents of the book *Bidayatul Hidayah*, chapter *Adabu Syukhbah Wal Muasaroh Ma'al khaliq Wa Ma'al khalqi* by Sheikh Imam Al Ghazali, include, among others, carrying out Allah's commands and avoiding Allah's prohibitions (both outwardly and inwardly), and the manners of *munajat* towards Allah and fellow human beings. (3) The following are the values of enhancing character education found in Sheikh Imam Al Ghazali's book *Bidayatul Hidayah*, chapter *Adabu Syukhbah Wal Muasaroh Ma'al khaliq Wa Ma'al khalqi*: religious, honest, tolerant, communicative, peace-loving, socially conscious, and responsible⁹.

⁵ zam-zam ahmad fahmi, *Terjemah Kitab Bidayatul Hidayah* (derang: Khazanah Banjariah., 1995).

⁶ Mohammad Irfan dan Mastuki HS, *Teologi Pendidikan*, n.d.

⁷ Paulus Gobang et al., "Krisis Kepercayaan: Refleksi Filsafat Manusia Terhadap Kerentanan Emosional Dan Penyebaran Hoaks Dalam Era Digital," *Jurnal Penelitian Ilmu-Ilmu Sosial* 1, no. 11 (2024): 226–33, <https://doi.org/10.5281/zenodo.11521546>.

⁸ Khaliq Wa et al., "12. Konsep Penguatan Pendidikan Karakter Dlm Kitab *Bidayatul Hidayah* Bab *Adabu Syuhbah Wa Muasaroh Ma'al Khaliq Wa Khalqi*," no. April (2021).

⁹ Wa et al.

Then the research conducted by Ilham Akbar in 2023 with the title "The Values of Moral Education in the Book of *Bidayatul Hidayah* by Imam Al-Ghazali and Its Relevance to Character Education"¹⁰, With research results revealing that: (1) the values of moral education in the book "*Bidayatul Hidayah*" are good intentions to seek knowledge, dhikrullah, using time well, avoiding Allah's prohibitions, the ethics of an educator, the morals of students maintaining politeness towards educators, maintaining ethics towards parents, maintaining good relationships with lay people, close friends, and people they have just met. All of these are oriented towards holistic moral development, namely comprehensive morals, including morals towards Allah SWT (*hablum minallah*), oneself and others (*hablum minannas*). (2) the relevance of the values of moral education in the book "*Bidayatul Hidayah*" to character education is because it contains the instillation of character values that include religious character, discipline, responsibility, friendship or communication, love of peace, tolerance, honesty, democracy, respect for achievement and social concern.

Unlike previous studies that focused on aspects of character education and morals in general, this study specifically examines Al-Ghazali's concept of social interaction in *Bidayatul Hidayah* and its application to the problems of adolescent social interaction in the modern era. This study not only analyzes the moral and ethical values contained in Al-Ghazali's work, but also attempts to contextualize these teachings with the specific challenges faced by adolescents in their social interactions in the digital era. With this approach, the study aims to bridge the gap between classical Islamic wisdom and contemporary social reality, as well as to produce practical solutions that can be applied by adolescents in facing the complexity of social interaction in today's era. It is also hoped that the results of this study can provide a positive contribution to the development of character and social behavior of adolescents in the modern era. Unlike previous studies that focused on aspects of character education and morals in general, this study specifically examines Al-Ghazali's concept of social interaction in *Bidayatul Hidayah* and its application to the problems of adolescent social interaction in the modern era. The selection of Al-Ghazali's thought as a theoretical framework in this study is based on several fundamental considerations that demonstrate its exceptional relevance to contemporary challenges.

Al-Ghazali's philosophical framework stands out for its holistic approach to human development, encompassing not only moral and ethical dimensions but also addressing psychological, spiritual, and social aspects of human growth. His concept of *tazkiyat al-nafs* (purification of the soul) provides comprehensive guidance for maintaining mental and emotional well-being in social interactions, which is particularly crucial in addressing modern challenges such as social media addiction and digital identity formation. This multidimensional approach offers

¹⁰ Ilham Akbar, "Nilai-Nilai Pendidikan Akhlak Dalam Kitab *Bidayatul Hidayah* Karya Imam Al-Ghazali Dan Relevansinya Dengan Pendidikan Karakter"¹⁰ (Universitas Islam Sumatera Utara, 2023).

valuable insights into helping adolescents maintain psychological balance while navigating the complexities of digital social environments.

Furthermore, Al-Ghazali's teachings emphasize a crucial balance between individual and social development. His concept of *tahdzib al-akhlaq* (self-improvement) serves as a foundational element for fostering healthy social relationships, providing practical guidelines for maintaining authenticity while engaging in social interactions. This balance is particularly relevant in addressing contemporary issues such as peer pressure and the constant search for social validation in digital spaces, helping adolescents develop a strong sense of self while maintaining meaningful connections with others. As highlighted by Zaroug (2019) in his study "*Al-Ghazali's Concept of Social Intelligence: A Framework for Modern Education*," the integration of spiritual and social dimensions offers a unique approach to character development that encompasses both internal growth and external relationships Zaroug, A. H. (2019). This integration is highly relevant in addressing the crisis of meaning and purpose currently experienced by youth, providing them with a framework to develop authentic relationships in both physical and digital spaces¹¹.

The cognitive and behavioral framework presented in Al-Ghazali's work offers detailed analysis of human behavior patterns and their underlying psychological motivations. His systematic methods for developing critical thinking and self-awareness provide essential tools for helping adolescents navigate the challenges of information overload and digital manipulation prevalent in today's society. This analytical approach enables young people to make more informed decisions about their online and offline social interactions.

A distinctive aspect of Al-Ghazali's philosophy lies in its integration of spiritual and social intelligence. His concept of social interaction is deeply rooted in developing both spiritual awareness and social consciousness, offering guidance on maintaining meaningful connections while staying true to one's values. This integration is particularly relevant in addressing the current crisis of meaning and purpose among youth, providing them with a framework for developing authentic relationships in both physical and digital spaces.

Moreover, Al-Ghazali's principles demonstrate remarkable adaptability to modern challenges. His teachings can be effectively applied to address contemporary issues such as cyberbullying and digital etiquette, while providing a framework for developing emotional resilience and social discernment. This adaptability makes his philosophy particularly valuable in helping adolescents navigate the complexities of modern social interaction while maintaining their psychological and spiritual well-being.

This study not only analyzes the moral and ethical values contained in Al-Ghazali's work but also attempts to contextualize these teachings with the specific challenges faced by adolescents in their social interactions in the digital era. With

¹¹ A. H. Zaroug, "Al-Ghazali's Concept of Social Intelligence: A Framework for Modern Education," *Journal of Islamic Studies and Culture* 30(2) (2019): 213–34.

this approach, the study aims to bridge the gap between classical Islamic wisdom and contemporary social reality, as well as to produce practical solutions that can be applied by adolescents in facing the complexity of social interaction in today's era. It is also hoped that the results of this study can provide a positive contribution to the development of character and social behavior of adolescents in the modern era.

Methods

In an effort to understand and apply Al-Ghazali's social concept from the book *Bidayatul Hidayah* as a solution to adolescent social interaction in the modern era, this research will use a qualitative approach method.¹², with the type of library research¹³. This approach was chosen because it allows for an in-depth exploration of Al-Ghazali's thought and its relevance to contemporary social challenges facing adolescents.

The research process will begin with a systematic search of various literature sources. Al-Ghazali's *Bidayatul Hidayah* will be the primary source, while journal articles, books, and other scientific publications discussing Al-Ghazali's thoughts, adolescent social interactions, and digital era issues will be used as secondary sources. To access the latest literature, researchers will utilize academic databases such as Google Scholar and university digital libraries.

In selecting literature, researchers will apply several inclusion criteria. Focus will be given to works that discuss the concept of socialization in *Bidayatul Hidayah*, studies on adolescent social interactions in the digital era, as well as research that examines the relevance of classical Islamic thought to contemporary issues. Priority will be given to publications in Indonesian or English from the last 10 years, although exceptions will be made for relevant classical works.

Through this literature review approach, the study aims to bridge the gap between classical Islamic wisdom and contemporary social reality. The expected results are not only theoretical contributions in integrating Al-Ghazali's thoughts with the challenges of the digital era, but also practical implications that can be applied in the development of character education and social guidance programs for adolescents.

Thus, this study is expected to provide new insights into how classical Islamic ethical and moral teachings, especially Al-Ghazali's concept of social interaction, can be a relevant solution to the problems of adolescent social interaction in the modern era. The results of this study can later become the basis for developing more effective strategies and approaches in guiding adolescents to face the complexity of social interaction in the digital age, while still adhering to strong moral and ethical values.

¹² L. J. Moleong, *Metodologi Penelitian Kualitatif*. (Bandung: Remaja Rosdakarya, 2005).

¹³ eriyanto, *Analisis Wacana*, ed. Hidayat. Dedy N (Yogyakarta: LKIS, 2001).

Result

The concept of Social Interaction Etiquette in Bidayatul Hidayah

Al-Ghazali makes ethics in everyday life simpler. Adab is a good guideline that must be followed, practiced and upheld consistently by society both horizontally and vertically. In the book *Bidayatul Bidaya* there are many examples of etiquette in Islam, one of which is etiquette towards fellow humans¹⁴.

The first etiquette when interacting with strangers in the *Bidayatul Bidaya* book is to avoid useless conversations. Second, ignore false statements/lies. Third, stay away from them. Fourth, gently remind them if they make a mistake. The next etiquette is to be careful about what new acquaintances do, especially if they are acquaintances but not friends. Second, minimize introductions to them, especially if it goes against someone's style of building friendships. Third, avoid feelings of flattery with respect, especially when it comes to wealth. Fourth, don't be angry when he accuses you. Fifth, avoid giving them a lot of advice that they won't necessarily accept. Sixth, avoid being hostile if they are hostile to you. Seventh, pay attention to what they say about the truth and abandon false speech. Eighth, avoid associating with fiqh experts who focus on khilafiyah, because they are too busy with arguments and differences of opinion.¹⁵

The Impact of Social Media on Teenagers' Socialization

The lives of all humans will be limited by rules so that they can act and behave in ways that are considered public morals. Wherever individuals are, there will definitely be changes as a result of interactions between humans. According to Subadi, change is inevitable, with science and technology increasingly advanced bringing many changes. These changes include adjustments to relevant standards, behavior, patterns and values of human behavior both in groups and individually.

Social media has changed the way teenagers interact and communicate significantly. Some of the positive impacts of social media use on teenagers' social interactions include: (1) Expansion of social networks: Social media allows teenagers to connect with old and new friends from various backgrounds and geographic locations. (2) Access to information and learning: Social media platforms are a source of fast and easily accessible information and knowledge.¹⁶ (3) Self-expression: Teenagers can express themselves through various forms of content such as photos, videos, and writing. (4) Social participation and activism: Social media facilitates teen involvement in social and political issues.

However, there are also some negative impacts that need to be watched out for: (1) Cyberbullying: Online harassment and intimidation are serious problems that can impact the mental health of teenagers. (2) Addiction and

¹⁴ ahmad fahmi, *Terjemah Kitab Bidayatul Hidayah*.

¹⁵ Abû Hâmid (al-). Ghazâlî, *Bidayat Al Bidayab* (Beirut: dar al-kutub, 1998).

¹⁶ J. Nurhayati, N., & Rakhmat, "Pemanfaatan Media Sosial Sebagai Sumber BeritaRemaja," *Jurnal Komunikasi Massa* 9(1), 43–5 (2016).

excessive use: Excessive use of social media can interfere with daily activities and direct social interactions.¹⁷(3) Privacy and data security issues: Teens are often unaware of the risks of sharing personal information online. (4) Reality distortion and social pressure: Social media can create unrealistic standards and increase the pressure to always look perfect. (5) Decreased quality of face-to-face interactions: Reliance on digital communication can reduce social skills in face-to-face interactions. (6) Exposure to inappropriate content: Teens may be exposed to adult content, violence, or misleading information.

The Relevance of Al-Ghazali's Concept of Socialization and the Challenges of Modern Youth

Al-Ghazali's view of moral, etiquette, and ethical education encompasses not only the so-called middle theory but also the character of his own virtues, reason, and individual and collective actions. Accordingly, al-Ghazali identifies three dimensions of moral education: (1) the self-dimension, which is a person's relationship with himself and his God; (2) the social dimension, which is society, government, and interpersonal relationships; and (3) the metaphysical dimension, which is faith and fundamental values.¹⁸

Furthermore, Al-Ghazali also categorizes the most crucial moral, etiquette, and moral education requirements as follows: (1) good and bad deeds; (2) the capacity to perform them; (3) awareness of one's own moral condition; and (4) traits that lean toward one of two things and prefer one of the two, i.e., good or bad.

Discussion

Analysis of the Ethical Concept of Social Interaction in Bidayatul Hidayah

Al-Ghazali's perspective on the nature of adab is quite good. He defines adab as ideals, morals, and manners that are accepted as social norms because of their virtue. The most important factor in upholding social adab is agreement.¹⁹ According to Syed Naquib al-Attas, Adab is the science of pursuing deeper knowledge, namely developing piety within oneself to become a perfect human being.²⁰ Like a tree, manners function as the trunk, while a person's faith functions as the roots. Because the trunk is seen by more people, manners become a measure of a person's faith. The roots are likely to be healthy if the trunk is healthy. pleasant and strong inside. "Learn manners," Malik advised his students.

¹⁷ Dwi Kurnia Hidayanto et al., "Pengaruh Kecanduan Telpon Pintar (Smartphone) Pada Remaja (Literature Review)," *Jurnal Publisitas* 8, no. 1 (2021): 73–79, <https://doi.org/10.37858/publisitas.v8i1.67>.

¹⁸ Ahmad. Amin, *Etika (Ilmu Akhlak)*. Alib Babasa Oleh Prof. K.H. Farid Ma'ruf. (Jakarta: Bulan Bintang, 1986).

¹⁹ Himawijaya., *Mengenal Al-Ghazali For Teens: Keraguan Adalah Awal Keyakinan* (Yogyakarta: mizan pustaka, 2004).

²⁰ Abd. Haris, *Etika Hamka Konstruksi Etik Berbasis Rasional-Religious* (Yogyakarta: Printing Cemerlang, 2010).

Before studying anything, Malik also said to prioritize studying manners, then move on to other sciences, with manners, other sciences will be easier to stick to a person.

The concept of adab as a combination of ideals, morals, and socially accepted manners shows that Islamic ethics is not just about rigid rules, but a dynamic value system that is responsive to the social context. Al-Ghazali's view that emphasizes the importance of agreement in upholding social adab reflects the understanding that ethics is not something that can be imposed, but must grow from the collective consciousness of society. This is especially relevant in the context of modern pluralistic societies, where the negotiation of shared values is becoming increasingly important.

The practical guidelines outlined by Al-Ghazali, such as being cautious in interactions with strangers and new acquaintances, avoiding idle conversation, and guarding against excessive flattery, offer wisdom that can be applied in a variety of contemporary social contexts, including digital interactions and social media. These principles can help individuals navigate the complexities of modern social relationships more wisely and ethically.

Analysis of the Impact of Social Media on Adolescent Socialization

Social media has emerged as an important tool for communication and sharing information in recent years. Jeremy Cooper in his research Cetinkaya found that a large number of students, college students and the general public use social media to help them achieve something. Social media shows how groups take advantage of the convenience of media. Users are able to obtain information, exchange concepts, and communicate with the community as a whole world.²¹

According to Kaplan and Haelein in their research, Aprina stated that social media is a network-based application media that facilitates the creation and exchange of information on the internet and is made possible by Web 2.0 ideology and technology.²² Another name is a type of gadget that requires internet data to allow sharing of information through blogs, social networks, wikis, forums, and virtual worlds around the world.

Many researchers have shown how social media influences behavior. Based on research by Fazlinda and Muhammad, the majority of students admit that there are many unethical videos circulating on social media²³. This issue requires careful consideration because the morality of students may be affected by these unethical videos. Naquiah et al.'s research, said that uncontrolled or excessive use of technology will have a negative impact on children and

²¹ Sahin. O.E & Kirik. A.M. Cetinkaya. A, "A Research on Social and Political Use of Social Media in Turkey.," *International Journal of Sciences Culture and Sport* 2(4), 49–6 (2014).

²² K. Aprina, C., & Latifatul, "Media Sosial Dan Pengaruhnya Terhadap Akhlak Mahasiswa Di Kota Metro.," *Jurnal Ath- Thariq* 1(2) 55-66 (2017).

²³ S. M. M. Fazlinda, A. H. & Mohammad, "Impak Media Sosial Terhadap Tingkah Laku Sosial Pelajar Di Kolej Vokasional.," *Online Jurnal for TVET Practitioners* 3(1), 27–3 (2018).

adolescents' academic performance, interpersonal skills, and muscle and physical development. Using devices Uncontrolled and excessive use by adolescents utilized for purposes that do not support the learning process will result in undesirable actions²⁴.

Facing the complexities of social media's impact on adolescent socialization, Al-Ghazali's teachings on the manners and ethics of social interaction offer relevant and valuable guidance. Principles such as being careful in interactions, avoiding useless conversations, and guarding against excessive flattery, as taught in *Bidayatul Hidayah*, can be applied in a digital context to help adolescents navigate the challenges of the online world. By internalizing Al-Ghazali's values of manners, adolescents can develop digital wisdom that allows them to leverage the positive aspects of social media while minimizing its negative impacts, thus creating healthier and more meaningful patterns of interaction in the modern era. Thus, Al-Ghazali's teachings serve as a compass that guides adolescents to navigate the challenges of the times wisely, based on noble manners.

Analysis of the Relevance of Al-Ghazali's Concept of Socialization and the Challenges of the Modern Young Generation

Al-Ghazali is known as a leading authority in the field of ethics, manners and moral movements that refer to the teachings of revelation, including the Qur'an and Sunnah. He uses various methods to research this field of science, such as very deep observation of human behavior, extensive experience, testing human trials in various methods of social strata. Thus his opinions and ideas regarding the idea of moral education are quite broad and deep.²⁵

Al-Ghazali's view of moral, etiquette, and ethical education encompasses not only the so-called middle theory but also the character of his own virtues, reason, and individual and collective actions. Accordingly, al-Ghazali identifies three dimensions of moral education: (1) the self-dimension, which is a person's relationship with himself and his God; (2) the social dimension, which is society, government, and interpersonal relationships; and (3) the metaphysical dimension, which is faith and fundamental values.²⁶

Furthermore, Al-Ghazali also categorizes the most crucial moral, etiquette, and moral education requirements as follows: (1) good and bad deeds; (2) the capacity to perform them; (3) awareness of one's own moral condition; and (4) traits that lean toward one of two things and prefer one of the two, i.e., good or bad.

²⁴ H. A. Naquiah, N., Sahrunizam, S., Dharsigah, B. S., Nurhidayu, R., & Abdul, "Impak Negatif Teknologi Moden Dalam Kehidupan Dan Perkembangan Kanak-Kanak Hingga Usia Remaja," *International Journal of Islamic and Civilizational Studies* 3(5), 187- (2018).

²⁵ Al-Ghazali, *Al-Munzi>q Min Al-Dhala>l*. (Beirut: Al-Maktabah AlSya'biyah., 1960).

²⁶ Amin, *Etika (Ilmu Akhlak)*. *Alib Bahasa Oleh Prof. K.H. Farid Ma'ruf*.

Humans who experience the transition from childhood to adulthood are called adolescents. Emotional stability is often uncontrolled, and physical and emotional disorders develop rapidly. Adolescents experience a number of changes during this period, both physical and psychological, including social roles, emotions, intelligence, and self-concept, sexual roles, and moral and religious growth. Adolescents are able to think critically as their intelligence develops, although their emotions are sometimes still very strong. This growth in intelligence is significantly influenced by several internal and external factors. Among the elements are elements of character, maturity, formation, and interest are some of the aspects that influence it.

Teenagers today are still emotionally unstable and have not been able to regulate their emotional turmoil. This is caused by the ego of the soul that controls itself. Emotional problems This is a type of feeling that is related to the psychological condition of teenagers. This more often produces less conventional results and may even lead to unethical behavior. However, in other emotional states, enthusiastic teenagers benefit because they can continue to strive towards their identity.²⁷

The development of social roles, in this context, adolescents are more focused on interacting with people in their social environment compared to their family environment in terms of forming social roles. This is important because the emotional condition of adolescents begins to reach its peak. As a result, parental religious encouragement is very important for their children who are approaching adolescence even though their social environment tends to be religious. Regarding this, Zakiyah Darajat argues that a child's social development can progress through many stages.²⁸ At a certain stage, the environment and family have the responsibility to direct teenagers in a positive direction to provide knowledge about social standards and principles. In addition, the family must direct these teenagers more towards things that are religious.

In addressing the complex challenges of modern-day adolescence, Al-Ghazali's concept of social interaction offers a comprehensive and relevant ethical framework. Al-Ghazali's holistic approach encompassing self, social, and metaphysical dimensions aligns with the need for adolescents to develop a solid identity, adaptive social skills, and a strong spiritual foundation. Al-Ghazali's classification of moral education, which includes an understanding of good and bad deeds, the ability to do so, self-awareness, and moral inclinations, provides practical guidance for adolescents in navigating the complexities of social and digital interactions. Amid the emotional turmoil and search for identity that adolescents experience, Al-Ghazali's teachings on self-control and introspection can be valuable tools in building resilient character. By integrating Al-Ghazali's ethical principles into the education and guidance of contemporary adolescents, we can help them develop the emotional, social, and spiritual intelligence

²⁷ Zulkifli L, *Psikologi Perkembangan*, cet ke 2 (Bandung: Remaja Rosdakarya, 1987).

²⁸ Zakiyah Darajat, *Ilmu Pendidikan Islam*, ed. H. A. Marjuni (Alauddin Unirsity Pres, 2018).

necessary to face the challenges of the digital age, while maintaining fundamental moral and ethical values.

Implementation of Al-Ghazali's Concept of Socialization for Modern Youth

Based on Al-Ghazali's teachings in *Bidayatul Hidayah* and an analysis of the challenges of teenagers in the digital era, here are several ways to implement Al-Ghazali's social concept for modern teenagers:

1. Developing Self-Awareness in the Digital World, namely by encouraging teenagers to introspect their online activities, as well as teaching the importance of good intentions in every digital interaction, in line with Al-Ghazali's concept of the importance of intention in seeking knowledge.²⁹
2. Online Communication Ethics, namely by applying Al-Ghazali's principles about avoiding useless conversations in the context of social media. Then teaching teenagers to be careful in interacting with strangers online, in accordance with Al-Ghazali's etiquette towards people they have just met.
3. Emotional Management in Digital Interaction, applying Al-Ghazali's teachings on self-control to overcome cyberbullying and online conflict, as well as training teenagers not to be provoked by negative comments and to maintain calm in online discussions.
4. Wise Use of Social Media, encouraging the use of social media for beneficial purposes, such as seeking knowledge and building positive relationships, teaching teenagers to maintain a balance between online and offline interactions, in accordance with Al-Ghazali's principle of balance.
5. Developing Digital Empathy, Applying Al-Ghazali's teachings on treating others well in the context of online interactions. Training teens to consider the impact of their words and actions on others in the digital world.
6. Information Literacy and Critical Thinking, Teaching teenagers to critically evaluate online information, in line with Al-Ghazali's advice to be careful about the information received. Encouraging to verify the source of information before spreading it, in accordance with Al-Ghazali's principle of honesty.
7. Productive Use of Time Online, Applying Al-Ghazali's concept of good use of time in the context of online activities. Encouraging teens to balance their online time between entertainment, learning, and meaningful social interactions.
8. Developing Positive Online Communities, Encouraging teens to join or form online communities that support personal and spiritual growth. Applying Al-Ghazali's principles of choosing good friends in the context of online friendships.

²⁹ Al-Ghazali, *Ringkasan Ihya Ulumuddin. Terjemahan Oleh Babrun Abu Bakar*. (Bandung: Penerbit Sinar Baru Algensindo, 2014).

9. Digital Self-Reflection and Evaluation, Inviting teenagers to periodically evaluate the impact of their digital activities on mental and spiritual well-being. Encouraging the practice of "digital detox" as a modern form of Al-Ghazali's concept of solitude for introspection³⁰.

The implementation of Al-Ghazali's concept of socializing can be integrated into character education programs in schools, youth self-development workshops, and parenting guides for the digital age. By combining Al-Ghazali's classical wisdom with an understanding of contemporary challenges, this approach aims to shape a generation of teenagers who are able to navigate the digital world with ethics, wisdom, and integrity. The implementation of Al-Ghazali's concept of socializing in this modern context also offers a holistic approach to guiding teenagers in the digital age. By integrating Al-Ghazali's classical wisdom into contemporary realities, this approach not only helps teenagers develop practical skills in navigating the digital world, but also strengthens their ethical and spiritual foundations. The balance between technological mastery and the maintenance of moral values carried by this approach has the potential to form a generation that is not only digitally literate, but also ethically wise.

Furthermore, this implementation can serve as a bridge between tradition and modernity, demonstrating the relevance of classical Islamic teachings in facing contemporary challenges. Thus, this approach is not only beneficial for the development of individual adolescents, but also contributes to the broader discourse on the role of religious ethics in shaping a healthier and more meaningful digital society. Ultimately, the integration of Al-Ghazali's concept of social interaction into modern adolescent education and guidance has the potential to create a more ethical, empathetic, and constructive model of social interaction in the digital age, while maintaining essential human values amidst the rapid flow of technological change.

Conclusion

This research reveals the significant relevance of Al-Ghazali's concept of social interaction in the book *Bidayatul Hidayah* to the challenges of adolescent social interaction in the digital era. Al-Ghazali's teachings about manners and ethics of social interaction, such as being careful in interactions and avoiding useless conversations, have been proven to be applicable in a digital context to guide teenagers' online behavior. Amidst the fundamental changes brought about by social media in youth interactions, which bring both opportunities and risks such as cyberbullying and addiction, Al-Ghazali's holistic approach that includes self, social, and metaphysical dimensions offers a comprehensive framework for developing a solid identity and social skills adaptive.

The practical implementation of Al-Ghazali's concepts in a modern context, such as the development of digital self-awareness and online

³⁰ Al-Ghazali, *Ihya' Ulumiddin* (Surabaya: AlHidayah, 1998).

communication ethics, shows great potential for integration into character education and youth guidance programs. The application of these teachings not only bridges tradition and modernity, but also demonstrates the relevance of classical Islamic wisdom in facing contemporary challenges. This has the potential to create a more ethical and constructive model of social interaction in the digital age, while maintaining essential human values.

The Etiquette of Socialization in the book *Bidayatul Bidayat* by Imam Al-Ghazali teaches about the teachings of classical Islamic ethics, these etiquettes have significant relevance and potential in offering solutions to the challenges of adolescent social interaction in the digital era. By adapting and implementing these principles in a modern context, we can guide adolescents to navigate the complexities of the digital world more wisely, ethically, and meaningfully. Integrating this concept into modern adolescent education and guidance has the potential to shape a generation that is not only digitally literate, but also ethically wise, and contributes to the development of a healthier and more meaningful digital society.

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