



IBN MISKAWAIH'S ETHICAL ANALYSIS OF HIFZ NASL IN OVERCOMING DEEPFAKE PORNOGRAPHY IN THE AI ERA

ANALISIS ETIKA IBN MISKAWAIH TENTANG HIFZ NASL DALAM MENGATASI PORNOGRAFI DEEPFAKE DI ERA AI

Nadia Utami^{1*}, Elvira Purnamasari²

^{1*} UIN Fatmawati Sukarno Bengkulu, Email: nutami912@gmail.com

² UIN Fatmawati Sukarno Bengkulu, Email: elvira.purnamasari@mail.uinfasbengkulu.ac.id

*email koresponden: nutami912@gmail.com

DOI: <https://doi.org/10.62567/micjo.v3i3.2579>

Abstract

In the era of artificial intelligence (AI), the rise of pornographic deepfakes poses a serious threat to human dignity, privacy, and social stability. This phenomenon exploits deep learning technology to manipulate individuals' faces into non-consensual pornographic content, often targeting women and public figures. This paper examines the ethics of Ibn Miskawayh, a 10th-century Muslim philosopher, specifically the concept of hifz al-nasl (preservation of lineage) as one of the five maqasid al-shari'a (Islamic principles), to address this issue. Hifz al-nasl emphasizes the protection of human lineage, including family honor, women's dignity, and social integrity, which are relevant to the psychological damage, trauma, and moral degradation caused by deepfakes. Through an analysis of the texts Tahdhib al-Akhlaq and Al-Fauz al-Asghar, this concept is outlined as a preventive and curative principle: prevention through strengthening individual morals and regulating technology, and treatment through restorative justice. Ibn Miskawayh combines Aristotelian philosophy with Islam, making hifz al-nasl a collective obligation to maintain the balance of the soul (nafs) and society. Its applications to deepfakes include: (1) ethical use of AI based on piety and 'adl; (2) legal regulations that protect privacy as an extension of preserving lineage; and (3) moral education to build digital resilience. This study concludes that Ibn Miskawaih's approach offers a holistic framework, integrating spiritual, ethical, and legal dimensions, that is more adaptive than technological solutions alone. Recommendations include the development of contemporary fatwas and ethical AI platforms for the digital age.

Keywords : Hifz Al-Nasl, Islamic Ethics, Deepfake Pornography, Artificial Intelligence (AI).

Abstrak

Di era kecerdasan buatan (AI), munculnya deepfake pornografi menimbulkan ancaman serius terhadap martabat manusia, privasi, dan stabilitas sosial. Fenomena ini memanfaatkan teknologi pembelajaran mendalam untuk memanipulasi wajah individu menjadi konten pornografi tanpa persetujuan, yang seringkali menargetkan perempuan dan tokoh publik. Makalah ini mengkaji etika Ibn Miskawayh, seorang filsuf Muslim abad ke-10, khususnya konsep hifz al-nasl (pelestarian garis keturunan) sebagai salah satu dari lima maqasid al-shari'a (prinsip Islam), untuk mengatasi masalah ini. Hifz al-nasl menekankan perlindungan garis keturunan manusia, termasuk kehormatan keluarga, martabat perempuan, dan integritas sosial, yang relevan dengan kerusakan psikologis, trauma, dan degradasi moral yang disebabkan oleh deepfake. Melalui analisis teks Tahdhib al-Akhlaq dan Al-Fauz al-Asghar, konsep ini diuraikan sebagai prinsip pencegahan dan penyembuhan: pencegahan melalui



penguatan moral individu dan pengaturan teknologi, dan pengobatan melalui keadilan restoratif. Ibn Miskawaih menggabungkan filsafat Aristoteles dengan Islam, menjadikan *hifz al-nasl* sebagai kewajiban kolektif untuk menjaga keseimbangan jiwa (*nafs*) dan masyarakat. Penerapannya pada *deepfake* meliputi: (1) penggunaan AI yang etis berdasarkan ketakwaan dan *'adl*; (2) regulasi hukum yang melindungi privasi sebagai perpanjangan dari pelestarian garis keturunan; dan (3) pendidikan moral untuk membangun ketahanan digital. Studi ini menyimpulkan bahwa pendekatan Ibn Miskawaih menawarkan kerangka kerja holistik, mengintegrasikan dimensi spiritual, etis, dan hukum, yang lebih adaptif daripada solusi teknologi semata. Rekomendasinya meliputi pengembangan fatwa kontemporer dan platform AI etis untuk era digital.

Kata Kunci : *Hifz Al-Nasl*, Etika Islam, Pornografi *Deepfake*, Artificial Intelligence (AI).

1. INTRODUCTION

The rapid development of artificial intelligence technology (Artificial Intelligence) has brought humanity to the inevitable verge of digital disruption. On the one hand, AI offers unlimited efficiency, but on the other hand, it gives birth to new threats that attack the dignity of humanity, one of which is through the phenomenon of *deepfakes*. This deep learning-based image and video manipulation technology is now widely abused to produce non-consensual pornographic content. This reality is not only a technical or legal problem, but a serious moral crisis that blurs the line between truth and lies and damages the honor of individuals in the public sphere.

The spread of *deepfake* pornography is essentially a very destructive form of digital violence. The victims, the majority of whom are women, experience character assassination which has a long-term impact on mental health and social order. From an Islamic perspective, this action is a gross violation of the principles of privacy and honor (*'irdh*). If not handled with a solid ethical foundation, AI technology will actually become an instrument that legitimizes moral degradation in the information age.

In the treasures of Islamic thought, the question of morality and self-preservation has been discussed in depth by the figure of ethical philosophy, Ibn Miskawaih. Through his monumental work, *Tahdhib al-Akhlaq*, Ibn Miskawaih emphasized the importance of harmony between the power of thought (*an-natiqah*), the power of anger (*al-ghadabiyyah*), and the power of orgasm (*asy-syahwaniyyah*). For Miskawaih, ethics is not just a theory, but a conscious effort to achieve self-perfection through moderation (*al-i'tidal*) so that humans do not fall into animal behavior that is only concerned with the satisfaction of lust.

One of the crucial concepts in the sharia *maqasid* that is relevant to this discourse is *Hifz Nasl* (safeguarding descendants/honor). Although traditionally *Hifz Nasl* is often associated with the institution of marriage and biological sustainability, in the ethical dimension of Ibn Miskawaih, this concept can be drawn into the realm of safeguarding human dignity from all forms of heinous acts (*al-fawahish*). Safeguarding offspring also means maintaining the integrity of human dignity and dignity as a dignified moral subject before God and others.

This study views that Ibn Miskawaih's thoughts on the moderation of orgasm and the achievement of happiness (*al-sa'adah*) are very relevant to dissect the phenomenon of *deepfake* pornography. Miskawaih's ethics offer a "psychedelic treatment" approach to a digital society that is beginning to lose control over impulsive impulses in the use of technology. By internalizing the values of *tahdhib* (purification of the soul), individuals are expected to have the moral resilience not to produce or consume digital content that damages the honor of others.

So far, various studies on the phenomenon of *deepfake* pornography are generally approached through the perspective of cyber law for crime enforcement or general communication glasses related to digital regulations. There is still very limited research that dissects the roots of morality of perpetrators and consumers of this manipulative media using classical Islamic philosophy. This is where the novelty of integrating the concept of *Hifdz an-Nasl* as an umbrella for the protection of



digital honor by using Ibn Miskawaih's "scalpel" of the three psychic powers (al-quwwah). Through this theoretical synthesis, this article aims to examine in depth how Ibn Miskawaih's ethical framework can be implemented as a preventive and curative solution in facing the challenges of deepfake pornography in the AI era. This moral philosophy approach is expected to give rise to a new direction that positions AI technology not as a threat, but as a means of submitting to universal ethical principles in order to maintain the dignity and sanctity of future generations.

Therefore, this research aims to examine in depth how Ibn Miskawaih's ethical framework, especially in the context of Hifz Nasl, can be implemented as a preventive and curative solution in facing the challenges of deepfake pornography in the AI era. Through the approach of moral philosophy, it is hoped that a new synthesis will emerge that positions technology not as a threat to human values, but as a means that remains subject to universal and eternal ethical principles.

2. RESEARCH METHOD

This research uses a qualitative method with a type of library research. According to Mestika Zed, literature research is research that utilizes library resources to obtain research data without the need for field research. The main focus of this research is to examine Ibn Miskawaih's ethical texts, especially in his work Tahdhib al-Akhlaq, which is then contextualized with the problem of the use of Artificial Intelligence (AI) technology in the form of deepfake pornography. The primary data in this study is the book Tahdhib al-Akhlaq by Ibn Miskawaih, while the secondary data includes scientific journals, books, and research reports related to the development of deepfakes and the concept of Hifz Nasl.

The approach used in this study is a philosophical-normative approach. The researcher seeks to dissect abstract concepts in Ibn Miskawaih's moral thought—such as the moderation of the power of the soul (al-quwwah asy-syahwaniyyah)—to be drawn into practical norms in preserving human honor (Hifz Nasl). In addition, the data analysis techniques used are content analysis and hermeneutics. Hermeneutics is used to reinterpret the original intent of classical philosophical texts in order to provide a solutive answer to the digital moral crisis in the contemporary era.

The research procedure begins with data collection through documentation techniques, which is to collect relevant literature systematically. After the data was collected, data reduction was carried out to focus the study on the good points of Ibn Miskawaih's ethics which directly intersect with preventive efforts to misuse technology. Finally, a deductive conclusion was drawn, namely drawing general rules from Ibn Miskawaih's moral philosophy to be applied to specific cases of deepfake pornography, in order to find the relevance of Hifz Nasl's values in maintaining the integrity of humanity in cyberspace.

3. RESULT AND DISCUSSION

1) The Concept of Hifz Nasl and Deepfake

In the discourse of Maqashid as-Sharia, Hifdz an-Nasl (safeguarding one's offspring) is one of the five basic principles (al-kulliyat al-khams) that must be protected to realize the benefit of humans. Traditionally, this principle has focused on the legality of the institution of marriage, the prohibition of adultery, as well as the protection of children's rights and generational continuity. However, in the lens of contemporary Islamic moral philosophy, the dimension of Hifdz an-Nasl is no longer limited to purely biological aspects. It has been transformed including the protection of honor (al-'irdh), human dignity, as well as the psychosocial identity of humanity, as well as the psychosocial identity of a person. When a person's dignity and good name are damaged, the social and psychological future of their offspring is also threatened. Therefore, safeguarding the fate and descendants in the modern era requires comprehensive protection of personal integrity from various forms of digital manipulation.

On the other hand, the development of artificial intelligence technology has given birth to Deepfake, a technique of manipulating media (video, audio, or images) that uses deep learning



algorithms to replace a person's face or voice with a very high resemblance. Ontologically, deepfakes blur the line between reality and simulation, creating what Jean Baudrillard called hyperreality. In a moral context, this technology is often abused to produce non-consensual pornographic content, defamation, and political information manipulation. The existence of this seemingly authentic fake content not only attacks the individual victim, but also undermines the public order of truth and hurts the values of honesty (*ash-shidiq*) that are upheld in Islamic ethics.

When these two concepts are brought together, deepfakes emerge as a very real cyber threat to the principles of *Hifdz an-Nasl*. The misuse of deepfakes to create fake pornographic videos or moral slander against a person directly damages the honor (*al-'irdh*) that is closely attached to the custody of the offspring. In Islamic moral philosophy, this kind of slander has consequences that damage the victim's family psychologically and tarnish the good name of their lineage in the eyes of society. The psychosocial impact of digital character assassination can cause deep trauma for the victim's children and grandchildren, disrupt the psychological stability of the family, and damage the domestic harmony which is the main pillar of *Hifdz an-Nasl* itself.

From the perspective of Islamic normative ethics, the use of deepfakes to damage one's honor violates the strict prohibitions against *qadzaf* (accusing adultery without evidence) and *tajassus* (looking for fault with others). Islamic moral philosophy views that any technological innovation must be subject to the principle of *maslahah* (the common good) and avoid *mafsadah* (damage). Based on the *fiqh* rule "*Ad-dararu yuzal*" (harm must be eliminated), the existence of deepfakes used to damage one's reputation must be responded to with strict ethical and legal regulations. Safeguarding *nasab* in the digital era is not only carried out through family law, but also through digital *jihad* to uphold the truth of information and protect the privacy and honor of each individual.

2) Ibn Miskawaih's Ethical Concept: *Tahdib Al-akhlaq*

Ibn Miskawaih (320–421 AH/932–1030 AD) was one of the first Muslim thinkers to formulate a systematic and comprehensive philosophy of ethics through his monumental work, *Tahdzib al-Akhlaq wa Tathhir al-A'raq* (Moral Development and Purification of Character). Ontologically, Ibn Miskawaih defines morality as a state of the soul (*haal li an-nafs*) that encourages a person to do an act spontaneously without the need for long consideration or thought. In contrast to the view of determinists, he believed that human character is not rigid or innate permanently born from the beginning. On the contrary, the human soul is dynamic and flexible, so that a bad disposition can be changed into a good through a process of education, habituation (*al-'adah*), and consistent self-discipline.

In compiling this concept of ethics, Ibn Miskawaih made a very good synthesis between the thought of Greek philosophy (especially the thought of Plato and Aristotle) and the fundamental teachings of Islam derived from the Qur'an and Hadith. Ibn Miskawaih's ethical foundation is rooted in his understanding of the soul (*al-nafs*). He divides the human soul into three powers (*al-quwwah*), namely the power of thought (*al-quwwah al-nathiqah*), the power of anger (*al-quwwah al-ghadhabiyah*), and the power of orgasm (*al-quwwah al-syahwiyyah*). Each of these forces has its own function which, if directed correctly, will give birth to moral virtues. The key to the achievement of noble morality is the ability of reason (*al-quwwah al-nathiqah*) to control the other two animal powers, namely anger and orgasm, so that they continue to run in harmony.

When the three psychic powers are managed in a balanced manner, it will emanate the four main virtues (*al-ummahat al-fadhilah*) which are the pillars of Ibn Miskawaih's ethics. The first is *al-hikmah* (wisdom), which is born from the perfection of the power of thinking. The second is *al-'iffah* (self-control), which arises when the power of orgasm is successfully controlled by reason. The third is *al-syaja'ah* (moral courage), which results from the proper management of anger. The fourth is *al-'adl* (justice), which is the culmination of all virtues that are created when the three psychic powers are in a balanced and proportional position. For Ibn Miskawaih, justice is not just a social virtue, but internal harmony in the soul of the individual.



To achieve true happiness (al-sa'adah), Ibn Miskawaih offers the doctrine of al-wasath or the middle way. This concept views virtue as the moderate point between two extremes of evil, namely the extreme of excess (al-ifrath) and the extreme of deprivation (al-tafrith). For example, the virtue of al-syaja'ah (courage) is the middle position between carelessness or recklessness (al-tahawwur) and cowardice (al-jubn). Similarly, the virtue of al-'iffah (self-control) is somewhere between greed (al-sharah) and the loss of passion for life (khumud al-syahwah). Through this approach of al-wasath, Ibn Miskawaih emphasized the importance of moderation in all aspects of human moral life.

The practical application of the concept of Tahdzib al-Akhlaq is pursued through the process of tazkiyah al-nafs (purification of the soul). Ibn Miskawaih emphasized that morality cannot be achieved simply by isolating oneself or asceticism in a quiet place. True moral virtue can only be tested and practiced through social interaction (al-mu'asyarah). A person cannot be said to be fair, brave, or generous if he does not coexist with others. Therefore, Ibn Miskawaih's ethics are very sociological and active, where character formation must go through a character education process that is integrated between cognitive, affective, and psychomotor aspects

Overall, Ibn Miskawaih's Tahdzib al-Akhlaq is not just an abstract theory of moral philosophy, but a practical guide to realizing the whole human being (al-insan al-kamil). The relevance of his thought is still very strong today, especially in the midst of a modern moral crisis. By emphasizing the importance of balance between ratio and emotion and the habituation of virtue, Ibn Miskawaih offers a universal solution for the formation of civilized and religious human character. For students of Aqidah and Islamic Philosophy, studying this thought will open up new horizons about how the Islamic intellectual tradition is able to absorb outside thoughts and integrate them into the values of monotheism.

3) The Relevance of Ibn Miskawaih's Ethics to the Issue of Deepfake Pornography

Ibn Miskawaih explained that human behavior is controlled by three psychic forces. The phenomenon of deepfake pornography production and consumption is a clear indicator of the imbalance of these powers. The misappropriation of AI technology for immoral content shows the dominance of the Power of Orgasm (al-quwwah asy-syahwaniyyah) that exceeds the limits of moderation (al-i'tidal). When the power of orgasm is no longer guided by the Rational Power (an-natiqah), man will be trapped in behavior that Miskawaih calls animalistic nature (al-bahimiyyah).

In this context, deepfakes have lost their "mental health" because they put impulsive pleasure above the human dignity of others. Ontologically, Hifz Nasl (safeguarding the descendants) aims to guarantee the sanctity of the nasab and the honor of the family. However, in the AI era, threats to the internet are no longer only physical-biological, but digital-image. Deepfake pornography undermines a fundamental aspect of Hifz Nasl, namely the guard of honor (Hifz al-'Irdh). When an individual's fake video is spread, it damages a social reputation which indirectly impacts the psychological and social burden of the family and their descendants.

Therefore, Hifz Nasl in this context must be interpreted as an effort to protect the digital integrity of human beings so that every individual is free from fitnah (tuhmah) facilitated by technology. Ibn Miskawaih in Tahdhib al-Akhlaq speaks not only of virtue, but also of "medicine of the soul" (tibb al-nufus). In his view, moral deterioration such as the creation of deepfake pornographic content can be categorized as an acute mental illness. This is because the practical human mind has been completely subservient to the destructive wild imagination. Deepfakes experience value disorientation where they are no longer able to feel haya' (shame). In fact, according to Miskawaih, shame is the main seed to virtue. Without digital shame, AI technology will only be a satisfying tool for sick souls (al-nufus al-maridah) who seek pleasure above suffering and destruction of the good name of fellow human beings.

To cure this digital mental illness, Ibn Miskawaih offers a curative process through tazkiyah al-nafs (purification of the soul) and habituation of the nature of 'iffah (self-control). A person who has the trait of 'iffah will be able to refrain from low things even though he has the opportunity and technology to do so. This is where Ibn Miskawaih's ethics provide solutions from the upstream. Instead of relying only on deepfake detection algorithms that are often left behind, strengthening the character



of individuals to have "digital shyness" (digital haya') is the most effective remedy to prevent someone from damaging the honor (Hifdz an-Nasl) of others in cyberspace. A person whose soul has been healed and educated will no longer exploit technology to damage the dignity of others.

Ibn Miskawaih offers the concept of 'Iffah (self-purity/self-control) as a virtue born from the power of educated orgasm. For Miskawaih, a person who has the nature of 'iffah will be able to refrain from low things even if he has the opportunity to do so. In the face of deepfakes, the ethics of 'iffah function as an internal shield for internet users (netizens). If legal regulations often falter to pursue technological developments, then Ibn Miskawaih's ethics provide a solution from the upstream, namely strengthening the character of individuals. A person who has 'iffah will not be a producer, disseminator, or connoisseur of content that degrades human dignity, because he realizes that glory (al-sa'adah) can only be achieved through actions that are in harmony with reason.

The problem of deepfakes cannot be solved by anti-deepfake algorithms alone. Referring to Miskawaih's thought, Tahdhib or continuous character education is needed. The transformation of AI ethics must shift from mere technical compliance to deep moral awareness. Safeguarding the honor of others in cyberspace is a modern form of implementation of justice (al-'adalah), which is giving rights to the owner—in this case, the victim's right to his or her own body and image.⁴ Thus, the synthesis between Miskawaih's thought and the challenge of AI provides a new direction for the development of a more humane technological ethics.

The pinnacle of all Ibn Miskawaih's ethical edifices is Justice (Al-'Adalah). Justice is not just a matter of law, but a condition in which every soul force grants due rights to the right object.⁶ In the context of Hifz Nasl and the challenge of AI, justice means putting technology in a position that glorifies humans, not degrades them. Manipulating someone's face into pornographic content is a real form of tyranny because it has deprived humans of the most personal property rights, namely their own image (digital image). By applying the principle of Miskawaih's justice, a Muslim in the age of AI is required to have cyber integrity: using algorithms to create benefits (al-maslahah) and staying away from any form of engineering that damages the honor ('irdh) of other human beings.

In order to address the systemic threat of deepfakes, Miskawaih's thinking directs us to the importance of tahdhib (discipline) from an early age. Digital character education should not stop at technical literacy "how to use devices", but must come to the level of "how to take care of the soul". The tahdhib process in the digital world involves habituation to verify information and control the urge to spread dubious content. This is the implementation of efforts to protect oneself from things that are not useful (al-umur al-khasisah), so that Hifz Nasl is no longer a passive concept, but an active movement in maintaining the sanctity of the information ecosystem for future generations.

4) The Application of Ibn Miskawaih's Ethical Concept: Tahdhib al-Akhlaq Against Deepfakes

The application of Ibn Miskawaih's ethical concept in Tahdhib al-Akhlaq to the phenomenon of deepfake pornography focuses deeply on the root of individual morality in interacting in the digital space. Based on the text of your article, here is a breakdown of how the classical philosophical framework is applied as a preventive and curative solution:

1. The Imbalance of the Three Souls (In-Equilibrium)

Ibn Miskawaih explained that human behavior is controlled by three psychic powers (al-quwwah): Thinking Power (al-quwwah al-nathiqah), Anger Power (al-quwwah al-ghadhabiyah) and Syahwat Power (al-quwwah al-syahwiyyah). The phenomenon of making, spreading, and consuming deepfake pornography is a clear indicator of the dominance of Daya Syahwat which has exceeded the limits of moderation (al-i'tidal). When the power of orgasm is no longer guided by the rational force, man will be trapped in the nature of the beast (al-bahimiyyah). Deepfakes experience value disorientation and lose their "mental health" because they put impulsive pleasure above the human dignity of others.

2. Strengthening the Virtue of 'Iffah (Personal Purity)

- Internal Fortress: A person who has the trait of 'iffah will be able to refrain from low things even though he has the opportunity and access to technology to do so.



- Netizens' Shield: In cyberspace, 'iffah ethics function as an internal shield so that internet users do not become producers, spreaders, or consumers of manipulative content that degrades the dignity of others.
3. Cultivating "Digital Shyness" (Digital Haya')

Ibn Miskawaih views destructive cyber behavior (such as manipulating the face of others) as an acute mental illness because practical reason has been subjected to a destructive wild imagination.

 - Deepfakes lose their sense of shame, even though shame is the main seed to virtue.
 - Through the process of purification of the soul (tazkiyah al-nafs), character strengthening to bring out digital shame is considered the most potent remedy from upstream rather than simply relying on technological detection algorithms that are often left behind.
 4. The Manifestation of Justice (Al-'Adalah) in Cyberspace

The pinnacle of Ibn Miskawaih's entire ethical edifice is justice, in which every power of the soul gives due rights to the right object.

 - The Right to Self-Image: Manipulating a person's face into pornographic content is a form of real tyranny because it deprives people of their most personal property rights, namely their digital image.
 - Cyber Integrity: Applying the principle of justice requires the digital society to use technology in creating benefits (al-maslahah) and stay away from engineering that damages the honor ('irdh) of others.
 5. The Process of Tahdhib (Digital Character Education)

The problem of deepfakes cannot be solved with only technical solutions, but requires a tahdhib process or discipline from an early age.

 - The ethical transformation of AI must shift from mere technical literacy skills ("how to use the device") to deep moral awareness ("how to take care of the soul").
 - In practice, this involves getting into the habit of verifying information (tabayyun) and controlling impulses to spread dubious content.

4. CONCLUSION

Based on the analysis that has been carried out, it can be concluded that Ibn Miskawaih's ethical thinking still has strong relevance in answering moral challenges in the era of artificial intelligence. The phenomenon of deepfake pornography is basically a manifestation of the loss of control of rational power (an-natiqah) over orgasm (ash-syahwaniyyah), which in Miskawaih's perspective is categorized as a digital mental illness. The use of this technology to damage one's image is a form of tyranny that injures the principle of justice (al-'adalah) and violates the sanctity of human dignity.

The concept of Hifz Nasl in the cyber context needs to be reinterpreted not just as biological care, but also as a care for digital honor. Through the internalization of the value of 'Iffah (self-purity), individuals are invited to have internal moral resilience so as not to be trapped as perpetrators or consumers of content that degrades the dignity of others. Ibn Miskawaih's ethics offer a fundamental solution that the refinement of morals is the main key in taming the destructive potential of technology, so that the advancement of AI remains within the framework of the glory of humanity (al-sa'adah).

Suggestions :

1. For Academics and Students: It is hoped that further studies will integrate classical Islamic philosophical thought with other emerging technology issues, such as robotics ethics or data privacy, in order to enrich the treasures of contemporary Islamic philosophy.
2. For the Digital Society: There needs to be an awareness that digital literacy is not only a matter of technical skills, but also moral skills (tahdhib al-akhlaq) in sorting and processing information to avoid digital slander.



5. REFERENCES

- Zubair, Achmad Charris. (1990). *Ethics Reading*. Jakarta: Rajawali Press. P. 23
- Ibn Miskawaih. (1966). *Tahdhib al-Akhlaq wa Tathir al-A'raq*. Beirut: Dar al-Kutub al-Ilmiyah. Pg. 35-40
- Bakar, Osman. (1998). *Hierarchy of Knowledge: Building an Islamization Mindset of Science*. Bandung: Mizan. Pg. 112
- Haidar Bagir. (2017). *Islam of God, Islam of Man: Reviving Islamic Spirituality in Modern Times*. Jakarta: Mizan. Pg. 145.
- Mestika Zed. (2008). *Literature Research Methods*. Jakarta: Yayasan Obor Indonesia. Pg. 3.
- Noeng Muhadjir. (2011). *Research Methodology: Theory and Application*. Yogyakarta: Rake Sarasin. Pg. 67.
- Ahmad M. Ramli. (2022). *Cyber Law and Digital Transformation*. Jakarta: Prenada Media. Pg. 102.
- Al-Qaradawi, Yusuf. (2021). *Fiqh Maqashid al-Syari'ah: Islamic Moderation in Theory and Practice*. Jakarta: Al-Kautsar Library.
- Aminah, Siti. (2024). "The Protection of Al-'Irdh (Honor) in Maqashid al-Sharia'ah in the Cyber Age." *Al-Ahwal: Journal of Islamic Family Law*, 15(2)
- Musyafiq, M. J. (2022). "Reconstruction of Maqashid al-Sharia'ah in the Face of the Digital Era." *Journal of Islamic Philosophy*, 12(1)
- Abdullah, Faisal. (2020). "Ibn Miskawaih's Moral Education and the Formation of Modern Character." *Journal of Research and Thought on Islamic Education*, 3(1)
- Juhrocin, U. (2025). *Tahdzibul Akhlak: The Philosophy of Purification of the Soul and the Art of Achieving Happiness*. Yogyakarta: Jim-Zam.
- Iqbal, Muhammad. (2026). "Reconstructing the Four Cardinal Virtues in Ibn Miskawayh's Tahdhib Al-Akhlaq for Integrating Classical Islamic Ethics Into Modern Curriculum Design." *At-Turas: Jurnal Studi Keislaman*, 13(1)
- Novanto, M. D. (2024). "A Comparative Study of the Concept of Moral Education of Ibn Miskawaih in the Book of Tahdzib al-Akhlaq and the Philosophy of Ethics of Thomas Aquinas." *Wisdom*, 21(1)
- Ramli, Mohammad, & Zamzami, Della N. (2022). "The Concept of Moral Education of Ibn Miskawaih (Study of the Book of Tahdzib Al-Akhlaq)." *Sustainable: Journal of Education Quality Studies*, 5(2)
- Rohayati, Enoch. (2016). "Moral Education According to the Book of Tahzib Al-Akhlaq by Ibn Miskawaih." *TADRIS: Journal of Islamic Education*, 11(2)