

Modern society transformation and contemporary social challenges: Toward an integrated Qur'anic and Hadith perspective

Faelalika Putri Herhan^{1*}, Amirul Bakhri²

^{1 2} Institut Agama Islam Pematang, Pematang, Indonesia

*Corresponding Author: faelalikali@gmail.com

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Abstract

Modern society transformation has generated increasingly complex social challenges, yet previous studies have generally examined digital ethics, mental health, the digital economy, and environmental issues separately without offering an integrated conceptual framework based on the Qur'an and Hadith. This study aims to analyze the perspectives of the Qur'an and Hadith in addressing contemporary social challenges by synthesizing theories of modern society transformation with Islamic ethical values. This research employed a qualitative library research design using a conceptual approach and thematic analysis of relevant scholarly literature and Islamic sources. The findings indicate that the principles of *tabayyun* and *amānah*, *spiritual well-being*, *mu'āmalah*, and *khalifah fī al-ard* constitute an integrated ethical framework for addressing digital ethics, mental health, the digital economy, and environmental issues. This study contributes by proposing a conceptual model that reinforces the relevance of Islamic teachings as an ethical foundation for building a modern society that is ethical, just, and sustainable.

Keywords: Qur'an; Hadith; Modern society; Social challenges; Islamic ethics.

Abstrak

Transformasi masyarakat modern telah melahirkan berbagai tantangan sosial yang semakin kompleks. Namun, penelitian terdahulu umumnya masih membahas isu etika digital, kesehatan mental, ekonomi digital, dan lingkungan secara terpisah sehingga belum menawarkan kerangka konseptual yang mengintegrasikan perspektif Al-Qur'an dan Hadis. Penelitian ini bertujuan menganalisis perspektif Al-Qur'an dan Hadis dalam merespons tantangan sosial kontemporer melalui sintesis antara transformasi masyarakat modern dan nilai-nilai etika Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode *library research*, *conceptual approach*, serta *thematic analysis* terhadap literatur ilmiah dan sumber-sumber keislaman yang relevan. Hasil penelitian menunjukkan bahwa prinsip *tabayyun* dan *amānah*, *spiritual well-being*, *mu'āmalah*, serta *khalifah fī al-ard* membentuk suatu kerangka etik yang terintegrasi dalam merespons tantangan etika digital, kesehatan mental, ekonomi digital, dan isu lingkungan. Penelitian ini berkontribusi dengan menawarkan model konseptual yang memperkuat relevansi ajaran Islam sebagai landasan etik bagi pembangunan masyarakat modern yang etis, adil, dan berkelanjutan.

Kata Kunci: Al-Qur'an; Hadis; Masyarakat modern; Tantangan sosial; Etika Islam.

Introduction

The development of modern society has transformed nearly every aspect of human life through the accelerating processes of modernization, digitalization, and globalization (Matyushok et al., 2021). These developments have stimulated innovations in communication, the economy, education, and public services, making human activities more efficient and increasingly interconnected across geographical and temporal boundaries. Despite these advantages, modern society has also encountered increasingly complex challenges, including the spread of misinformation, the rising prevalence of mental health disorders, unethical practices in the digital economy, and environmental degradation resulting from the excessive exploitation of natural resources (Williamson & Prybutok, 2024). These conditions indicate that social transformation generates not only material progress but also ethical challenges that affect the quality of life of individuals and society as a whole.

These changes have become even more evident as digital technology has become an inseparable part of everyday life. Social interactions, economic activities, and information acquisition now take place within rapidly evolving digital environments (Bruce & Hogan, 2019). Although this transformation has created numerous opportunities, it has also given rise to new challenges, including declining communication quality, increasing social polarization, deteriorating psychological well-being, and mounting pressure on the natural environment. These phenomena demonstrate that contemporary social challenges are interconnected rather than isolated issues. Addressing them requires an approach that extends beyond technological advancement and regulatory measures by strengthening ethical values as the foundation for guiding social transformation toward a more just and sustainable society.

The perspectives of the Qur'an and Hadith offer a set of values that can serve as an ethical foundation for responding to these transformations. Principles such as *tabayyun*, *amānah*, *mu'āmalah*, spiritual well-being, and human responsibility toward the environment demonstrate that Islamic teachings regulate not only the relationship between humans and God but also provide guidance for fostering harmonious social life (Huda et al., 2019; D. H. A. Putra & Ayyaisy, 2025; Rahmawati et al., 2022; Syarif & Ahmad Nadzri, 2024). The relevance of these values becomes increasingly significant as modern societies experience rapid changes that often exceed individuals' capacity to manage their consequences. Therefore, there is a need for a study that explains how the values of the Qur'an and Hadith can be interpreted contextually to address the diverse social challenges emerging in the modern era.

Numerous studies have examined the relationship between Islamic teachings and contemporary social challenges from various perspectives. Research by D. H. A. Putra and Ayyaisy (2025) demonstrated that Islamic values contribute to strengthening

digital communication ethics and media literacy, yet the discussion was largely confined to communication without linking these issues to broader processes of modern societal transformation. Research by Kao et al. (2020) found that spirituality plays an important role in maintaining mental health; however, the analysis primarily emphasized psychological approaches rather than integrating them with broader social issues. Studies by Abdelzaher et al. (2019) and Tlemsani et al. (2025) also confirmed the relevance of Islamic principles to the digital economy and environmental sustainability, but these topics have generally been examined separately. Consequently, limited research has developed an integrated conceptual framework that explains the relationship between modern society transformation, contemporary social challenges, and the perspectives of the Qur'an and Hadith within a single comprehensive analysis.

This study aims to analyze the perspectives of the Qur'an and Hadith in responding to contemporary social challenges by synthesizing theories of modern society transformation with Islamic ethical values. The discussion focuses on four major issues—digital ethics, mental health, the digital economy, and environmental sustainability—as representative challenges of the modern era. The significance of this study lies in its effort to develop a conceptual framework that integrates these issues into a comprehensive analytical perspective. In doing so, it not only demonstrates the continuing relevance of Islamic teachings to the dynamics of modern society but also contributes conceptually to the advancement of contemporary Islamic studies and provides a reference for future research on social ethics in the context of ongoing social change.

Method

This study employed a qualitative approach using *library research* to examine the perspectives of the Qur'an and Hadith in addressing contemporary social challenges. The study adopted a *conceptual approach*, focusing on developing a conceptual synthesis through a critical review of the literature on modern society transformation, Islamic ethics, and contemporary social dynamics. Creswell and Poth (2018) argue that qualitative research seeks to understand a phenomenon through the interpretation of relevant sources of evidence, while Bowen (2009) describes document analysis as a systematic technique for obtaining, evaluating, and interpreting information from documentary sources. Accordingly, this study drew upon scholarly works by social theorists and Islamic scholars, as well as relevant academic publications, as the foundation for developing its conceptual analysis.

The data were analyzed using *thematic analysis*, following the stages of data reduction, theme categorization, and conceptual synthesis. Braun and Clarke (2006) define *thematic analysis* as a systematic method for identifying, organizing, and interpreting patterns of meaning across a dataset. Guided by this approach, the analysis began by

identifying the key concepts related to modern society transformation and subsequently classifying them into four major themes: digital ethics, mental health, the digital economy, and environmental issues. Each theme was then synthesized with modern social theories, the perspectives of Islamic scholars, and the values of the Qur'an and Hadith to produce a comprehensive interpretation of the relevance of Islamic teachings in responding to the dynamics of contemporary society.

Results and Discussion

Modern society transformation and contemporary social challenges

Modern society transformation is a consequence of the dynamic process of modernization that has affected nearly every dimension of human life. Advances in scientific knowledge, globalization, and technological innovation have reshaped communication patterns, economic activities, educational systems, and the ways in which people establish social relationships. Activities that were once carried out conventionally have increasingly shifted to digital environments, including online learning, transactions through *e-commerce* and *financial technology (fintech)*, electronic public services, and communication dominated by social media (Khando et al., 2022). These developments demonstrate that technology no longer functions merely as a supporting tool but has become an integral part of social life. Through the concept of *Modernity*, Giddens (1990) argues that modernity is characterized by the disembedding of social relations from the constraints of time and space (*disembedding mechanisms*), enabling human interactions to occur through globally connected abstract systems rather than relying on geographical proximity. Under these conditions, society is continuously required to adapt to rapid changes across economic, cultural, and social dimensions. Therefore, modern society transformation reflects not only technological advancement but also fundamental changes in the social structure that shape contemporary patterns of life.

These transformations have been further accelerated by the expansion of the internet, social media, *artificial intelligence*, *big data*, and various digital platforms that connect individuals, organizations, and institutions within an extensive information network. The growing use of social media as a space for public interaction, the expansion of *remote working*, the application of artificial intelligence in education and public services, and the widespread adoption of digital wallets all indicate that modern society has become increasingly dependent on digital connectivity. Through the *Network Society* theory, Castells (2010) explains that contemporary society is evolving toward a network-based social structure in which information flows become the primary driver of economic activities, communication, and decision-making. Within this network society, information moves across national boundaries in real time, accelerating knowledge exchange while intensifying social interaction in digital spaces. These developments have generated numerous benefits, including greater

communication efficiency, expanded access to education, new opportunities within the digital economy, and enhanced collaboration across regions. Nevertheless, society's growing dependence on technology has also increased its vulnerability to unverified information, public opinion polarization, misuse of personal data, and the decline of direct face-to-face social interaction.

Despite these advancements, modern society transformation has also resulted in increasingly complex social problems. Through the *Risk Society* theory, Beck (1992) argues that modernization inevitably generates new forms of risk arising from scientific and technological development itself. These risks are no longer confined to economic or political issues but also encompass a wide range of social challenges that emerge in everyday life. The spread of misinformation, *cyberbullying*, hate speech, and the phenomenon of *flexing* on social media illustrate how digital spaces can influence the quality of social interaction. At the same time, the growing prevalence of *loneliness*, *anxiety*, and depression indicates that technological progress does not necessarily improve the quality of interpersonal relationships. In the economic sphere, easier access to digital services has been accompanied by the proliferation of illegal online lending and online gambling, both of which generate significant social and economic consequences. Moreover, accelerated industrialization and the excessive exploitation of natural resources continue to contribute to environmental pollution, climate change, and ecosystem degradation.

These conditions are consistent with Bauman's (2000) concept of *Liquid Modernity*, which explains that modern society is characterized by increasingly fluid, rapidly changing, and uncertain social relationships, requiring individuals to adapt continuously to ongoing transformations. These phenomena demonstrate that modern society transformation generates not only progress but also multidimensional and interconnected challenges. Consequently, it is necessary to map the various forms of transformation and the social problems they produce as a foundation for understanding how the values of the Qur'an and Hadith can provide an ethical framework for responding to the dynamics of modern society. This mapping is summarized in Table 1.

Table 1. Modern society transformation and contemporary social challenges

Dimension of transformation	Forms of change	Contemporary social challenges
Communication digitalization	Social media, internet, <i>artificial intelligence</i> , digital platforms	Misinformation, <i>cyberbullying</i> , hate speech, <i>flexing</i> , social polarization
Transformation of social relations	Virtual interaction, <i>remote working</i> , high mobility	<i>Loneliness</i> , <i>anxiety</i> , declining social cohesion
Digital economic transformation	<i>Fintech</i> , <i>e-commerce</i> , digital wallets	Illegal online lending, online gambling, digital fraud
Development transformation	Industrialization, urbanization, resource exploitation	Climate change, pollution, environmental degradation

Source: Developed by the authors based on Giddens (1990), Beck (1992), Castells (2010), and Bauman (2000).

Based on Table 1, modern society transformation demonstrates that every advancement produced by modernization is accompanied by social consequences that require serious attention. While the digitalization of communication has accelerated information exchange and broadened public participation, it has simultaneously created opportunities for the spread of misinformation, *cyberbullying*, hate speech, and the culture of *flexing*, all of which shape patterns of social interaction. In this context, social media functions not only as a communication platform but also as an arena for the formation of public opinion, social identity, and even social conflict. These phenomena indicate that technological progress does not necessarily coincide with improvements in social ethics, making digital literacy and the reinforcement of social values increasingly urgent.

Beyond transforming communication patterns, modern society transformation has also affected individuals' psychological well-being and the structure of the economy. The increasing intensity of virtual interaction is often not accompanied by sufficient emotional closeness, and numerous studies have reported a growing prevalence of *loneliness*, *anxiety*, and psychological distress, particularly among young people and the productive-age population. Bauman (2000) argues that social relationships in modern society have become increasingly *liquid*—fluid, unstable, and less capable of providing the sense of security once associated with traditional communities. Meanwhile, the rapid expansion of the digital economy through *financial technology* services has created substantial economic opportunities but has also introduced new challenges, including illegal online lending, online gambling, and various forms of cybercrime that exploit technological accessibility. These developments demonstrate that technological innovation in the economy requires sound governance and ethical awareness to ensure that the benefits of digitalization do not become threats to public welfare.

Modern society transformation has also profoundly affected the relationship between humans and the natural environment. Accelerated industrialization, urbanization, and the exploitation of natural resources have intensified pressure on ecological balance, as reflected in climate change, environmental pollution, biodiversity loss, and the increasing frequency of ecological disasters. These conditions suggest that development strategies focused solely on economic growth risk neglecting environmental sustainability. From the perspective of *Risk Society*, Beck (1992) argues that ecological risks are inherent consequences of modernization itself. Accordingly, addressing these risks requires not only technical solutions but also a fundamental shift in how humans perceive their relationship with technology and nature. Therefore, contemporary social challenges should not be viewed as isolated issues but rather as multidimensional and interconnected phenomena that require comprehensive responses.

These transformations and social problems indicate that modern society requires a value framework capable of guiding technological development, economic progress, and social life toward the common good (*maṣlahah*). Although sociological approaches explain how social change occurs and why new risks continue to emerge, they do not fully address the ethical foundations needed to guide society in responding to these transformations. In this context, the Qur'an and Hadith should be understood not only as sources of religious teachings but also as sources of moral, social, and humanitarian values that remain relevant to the dynamics of modern society. Therefore, the following section examines how the values embedded in the Qur'an and Hadith provide an ethical perspective for addressing the contemporary social challenges arising from the transformation of modern society.

Qur'anic and Hadith perspectives on contemporary social challenges

Social changes driven by modernization, digitalization, and globalization have shaped increasingly complex patterns of life. Technological advancement has undoubtedly enhanced efficiency in communication, economic activities, and access to information; however, it has simultaneously generated new challenges, including misinformation, mental health crises, unethical practices in the digital economy, and environmental degradation. These phenomena indicate that material progress is not always accompanied by the strengthening of moral values. Rahman (1982) argues that the Qur'an contains universal principles that must be interpreted contextually to remain relevant in addressing the changing realities of society. This perspective is reinforced by Auda's (2008) *Maqāṣid al-Sharī'ah* approach, which places *maṣlahah* (the common good) as the primary objective in responding to contemporary issues. Therefore, a conceptual framework is needed to systematically connect the transformation of modern society with the normative values of the Qur'an and Hadith.

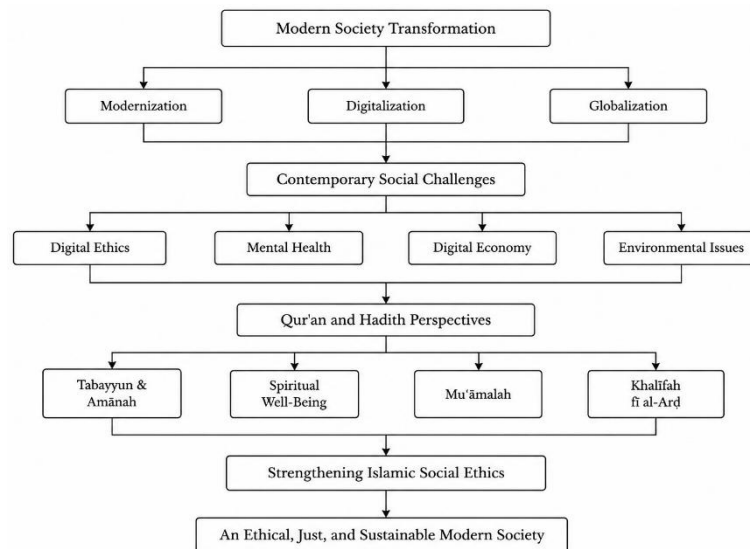


Figure 1. Conceptual framework of Qur'anic and Hadith perspectives on contemporary social challenges

Source: Developed by the authors based.

Figure 1 presents a conceptual framework illustrating the relationship between modern societal transformation and the ethical responses offered by the Qur'an and Hadith. The first component identifies *modernization*, *digitalization*, and *globalization* as the primary drivers of social transformation. These developments subsequently give rise to four major challenges—*digital ethics*, *mental health*, the *digital economy*, and *environmental issues*—which represent the most prominent concerns in contemporary society. Each challenge is then associated with relevant Islamic principles, namely *tabayyun* and *amānah*, *spiritual well-being*, *mu'āmalah*, and *khalifah fi al-ard*. Together, these principles are integrated within the framework of *Islamic social ethics* as the foundation for achieving *an ethical, just, and sustainable modern society*. Accordingly, Figure 1 serves as an analytical map that explains the logical relationship between social transformation, contemporary challenges, Islamic normative responses, and the broader objective of building a just and sustainable modern society.

This conceptual framework demonstrates that Islamic teachings should not be viewed as merely reactive responses to social change but rather as a comprehensive system of values capable of guiding modernity toward *maṣlaḥah*. Muhammad Abduh (2009) emphasized that Islam possesses a rational and adaptive character that enables it to engage constructively with scientific advancement without compromising its revealed foundations. This perspective is consistent with the findings of Houssaini (2024), who concluded that an integrative approach combining religious values and social dynamics provides a more effective explanation of contemporary social problems than approaches focused solely on technological dimensions. This synthesis further illustrates that every component of Figure 1 is interconnected, forming a unified analytical framework in which digital ethics, mental health, the digital economy, and

environmental sustainability should be understood as integral elements of a holistic Islamic ethical framework rather than as isolated issues.

Changes in communication patterns represent one of the most visible consequences of the emergence of digital society. The unrestricted flow of information has accelerated knowledge exchange while simultaneously increasing the risks of misinformation, hate speech, *cyberbullying*, and public opinion manipulation. These developments demonstrate that technological progress is not always accompanied by ethical maturity in the use of digital media. Izutsu (2002) argues that the moral concepts embedded in the Qur'an constitute an *ethical worldview* in which honesty, *amānah*, and responsibility form the foundation of human relationships. Similarly, research by P. Putra et al. (2025) suggests that digital literacy becomes more effective when integrated with values-based character education. This synthesis indicates that challenges in digital communication extend beyond technological issues to encompass the moral quality of individuals in using digital spaces responsibly.

Allah, the Exalted, states in *Qur'an*, Sūrat al-Ḥujurāt [49]: 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصْخَبُوا عَلَىٰ مَا فَعَلْتُمْ تُلْمِينَ

“O you who believe! If a wicked person comes to you with any news, verify it, lest you harm people unknowingly and then become regretful for what you have done.” (Kementerian Agama RI, 2019).

The principle of *tabayyun* articulated in this verse emphasizes that all information should be verified before being accepted or disseminated. Quraish Shihab (2002) explains that this command is not limited to information received from particular individuals but represents a universal principle for fostering a responsible culture of communication. This finding supports the study by Khan and Idris (2019), which demonstrates that information verification is a critical factor in reducing the spread of misinformation on social media. Thus, *tabayyun* functions not only as an individual ethical guideline but also as a social mechanism for maintaining public trust amid the rapid circulation of digital information.

The Prophet Muḥammad ﷺ said:

«مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ»

“Whoever believes in Allah and the Last Day should speak what is good or remain silent.” (Ṣaḥīḥ al-Bukhārī, No. 6018; Ṣaḥīḥ Muslim, No. 47).

This ḥadīth complements the concept of *tabayyun* by positioning communication as a form of moral responsibility. While the Qur'an emphasizes the importance of verifying information, this ḥadīth instructs every Muslim to consider the consequences and benefits of every statement or piece of information conveyed. Al-Qaraḍāwī (1997) explains that freedom of expression in Islam is inseparable from the principle of

amānah, requiring every form of communication to avoid falsehood, slander, and actions that harm others. Unlike the study by Turillazzi et al. (2023), which primarily emphasizes digital ethics from the perspective of regulation and platform governance, the present discussion highlights character formation as a foundational element that cannot be replaced by technology. Consequently, integrating the principles of *tabayyun* and *amānah* provides a more comprehensive ethical framework for fostering a healthy, trustworthy, and responsible culture of digital communication.

Rapid social transformation has affected not only communication patterns but also the psychological well-being of modern society. The increasing intensity of digital media use, heightened social competition, and declining quality of face-to-face interactions have contributed to the growing prevalence of stress, *anxiety*, *burnout*, and *loneliness*. These conditions suggest that technological advancement does not necessarily lead to greater inner well-being. Through the concept of *tazkiyat al-nafs*, al-Ghazālī (2013) explains that inner tranquility is attained when individuals maintain a balance between their spiritual, moral, and material needs. This perspective is further reinforced by Nasr (1968), who regards the crisis of modern humanity as fundamentally a spiritual crisis resulting from the weakening of humanity's relationship with transcendental values. These arguments are supported by the findings of Roberto et al. (2020), who demonstrate that spirituality contributes significantly to strengthening psychological resilience amid increasingly complex social transformations.

The importance of spiritual balance in attaining inner peace is explicitly emphasized in the Qur'an. Allah, the Exalted, states in *Qur'an*, Sūrat al-Ra'd [13]: 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۖ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“Those who believe and whose hearts find peace in the remembrance of Allah. Surely, it is in the remembrance of Allah that hearts find peace.” (Kementerian Agama RI, 2019).

This verse demonstrates that inner peace is influenced not only by psychological factors but also by the quality of one's spiritual relationship with Allah. Nasr (1968) argues that the dominance of a materialistic worldview has caused individuals to lose their transcendental orientation, making them more vulnerable to anxiety and existential emptiness. Consistent with the findings of Zahir and Qoronfleh (2025), spiritual practices such as *dhikr*, supplication, and acts of worship have been shown to reduce anxiety and enhance psychological well-being. This analysis demonstrates that the Qur'an conceptualizes mental health as the integration of spiritual, emotional, and social dimensions, indicating that its resolution cannot be confined solely to clinical approaches.

The above principle is further reinforced by a ḥadīth of the Prophet Muḥammad ﷺ emphasizing the importance of developing resilience in facing life's various challenges. The Prophet ﷺ said:

«...الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ»

“The strong believer is better and more beloved to Allah than the weak believer, although there is goodness in both.” (Ṣaḥīḥ Muslim, No. 2664).

This ḥadīth indicates that the strength of a believer extends beyond physical capability to encompass mental resilience, spiritual strength, and the ability to cope with life's various pressures. Al-Ghazālī (2013) explains that the cultivation of noble character (*akhlāq*) and self-discipline constitutes a process through which individuals become capable of responding to life's trials with balance and wisdom. Unlike the study by van Agteren et al. (2021), which primarily emphasizes psychological interventions in promoting mental health, the present discussion demonstrates that strengthening faith, cultivating moral character, and fostering social support are inseparable components of promoting mental well-being in modern society. This synthesis confirms that the perspectives of the Qur'an and Hadith offer a more holistic approach by integrating spiritual, psychological, and social dimensions in safeguarding human well-being.

Attention to mental health is closely related to the transformation of economic activities in an increasingly digitalized world. The rapid expansion of *e-commerce*, *financial technology*, and various platform-based business models has undoubtedly created broader economic opportunities, yet it has also generated challenges such as digital fraud, data exploitation, non-transparent transactions, and business practices that disregard the principles of justice. These phenomena indicate that economic innovation requires an ethical foundation to ensure that technological advancement continues to promote *maṣlaḥah*. Ibn 'Āshūr (2006) explains that the primary objective of the Shari'ah in the domain of *mu'āmalah* is to uphold justice, public benefit, and balance in human interactions. This perspective is supported by the findings of Helbing (2019), who concluded that the sustainability of the digital economy depends not only on technological innovation but also on the application of ethical values throughout economic activities.

The ethical foundation of economic activity is also explicitly emphasized in the Qur'an through the principles of justice, honesty, and mutual consent in every transaction. Allah, the Exalted, states in *Qur'an*, Sūrat al-Nisā' [4]: 29:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“O you who believe! Do not consume one another's wealth unjustly, but only through trade conducted by mutual consent. And do not kill yourselves. Indeed, Allah is Ever Merciful to you.” (Kementeriaan Agama RI, 2019).

This verse emphasizes that economic activities must be founded upon justice and mutual consent rather than manipulation or exploitation. Ibn ‘Āshūr (2006) explains that the objective of *mu‘āmalah* is to protect rights, property, and the welfare of all parties involved in economic transactions. Similarly, research by Shah and Shah (2024) identifies transparency and trust as key determinants of sustainable digital economic development. This analysis demonstrates that the principles of *mu‘āmalah* remain highly relevant as an ethical foundation for responding to technology-driven economic transformation.

This principle is further reinforced by a ḥadīth of the Prophet Muḥammad ﷺ, which identifies honesty as the defining characteristic of commercial activity. The Prophet ﷺ said:

«التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ»

“The truthful and trustworthy merchant will be with the Prophets, the truthful, and the martyrs.” (Jāmi‘ al-Tirmidī, No. 1209).

This ḥadīth demonstrates that economic success in Islam is measured not only by material profit but also by the moral integrity of those engaged in economic activities. Al-Qaraḍāwī (1997) explains that honesty, *amānah*, and responsibility constitute the fundamental principles underlying all forms of *mu‘āmalah*. Unlike the study by Wang and Cen (2024), which primarily examines the digital economy from the perspectives of system efficiency and technological innovation, the present discussion argues that the sustainability of the digital economy depends fundamentally on strengthening the integrity of economic actors. This synthesis demonstrates that Islamic values provide an ethical framework for developing a digital economic ecosystem that is just, transparent, and oriented toward the common good.

Modern society transformation affects not only human relationships but also the relationship between humans and the natural environment. Rising consumption, the exploitation of natural resources, pollution, and climate change indicate that economic progress is often achieved at the expense of environmental quality. These conditions suggest that development strategies focused exclusively on economic growth do not necessarily lead to ecological sustainability. Seyyed Hossein Nasr (1968) argues that the environmental crisis stems from humanity's loss of spiritual awareness regarding nature as God's creation. This perspective is reinforced by the findings of Hariram et al. (2023), who demonstrate that successful sustainable development requires the integration of environmental policy, ethical values, and public awareness to preserve the balance between humanity and nature.

The Qur'an explicitly establishes the foundation of human responsibility toward the environment. Allah, the Exalted, states in *Qur'an*, Sūrat al-Rūm [30]: 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

“Corruption has appeared on land and sea because of what people's hands have earned, so that He may let them taste some of the consequences of their deeds, that perhaps they may return.” (Kementeriaan Agama RI, 2019).

This verse demonstrates that environmental degradation is not merely a natural phenomenon but is closely associated with human behavior in managing natural resources. Auda (2008) explains that environmental protection forms part of the objectives of *Maqāṣid al-Sharī'ah* because it is essential to the preservation of human life. Likewise, research by Agbedahin (2019) shows that sustainable development becomes more effective when supported by ethical awareness and collective responsibility. This analysis demonstrates that the concept of *khalīfah fī al-arḍ* positions human beings not merely as users of nature but as custodians responsible for maintaining ecological balance.

This principle is further reinforced by a ḥadīth of the Prophet Muḥammad ﷺ encouraging Muslims to contribute to environmental conservation. The Prophet ﷺ said:

«مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ دَابَّةٌ أَوْ طَيْرٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ»

“Whenever a Muslim plants a tree or sows crops, and a human being, an animal, or a bird eats from it, it is counted as charity for him.” (Ṣaḥīḥ al-Bukhārī, No. 2320; Ṣaḥīḥ Muslim, No. 1553).

This ḥadīth demonstrates that protecting the environment constitutes an act of worship that benefits all living beings. Nasr (1968) emphasizes that the relationship between humanity and nature should be founded upon spiritual responsibility rather than merely economic interests. Unlike the study by Apanavičienė and Shahrabani (2023), which primarily focuses on the technical aspects of environmental management, the present discussion demonstrates that the principle of *khalīfah fī al-arḍ* provides an ethical foundation that strengthens commitment to environmental sustainability. This synthesis confirms that the Qur'an and Hadith offer an ecological paradigm that positions human beings as responsible stewards entrusted with preserving the balance of nature for both present and future generations.

Overall, this study demonstrates that contemporary social challenges should not be understood as isolated issues but rather as interconnected consequences of modern society transformation. Rahman (1982) emphasizes that the values of the Qur'an must be contextualized in accordance with changing times, while Muhammad Abduh (2009) regards rationality as a means of actualizing Islamic teachings within modern life. This perspective is reinforced by the findings of Caniglia et al. (2020), who conclude that

integrative approaches are more effective than fragmented ones in addressing complex societal problems. Accordingly, the principles of *tabayyun*, *spiritual well-being*, *mu'āmalah*, and *khalīfah fī al-arḍ* collectively constitute a comprehensive ethical framework for responding to the challenges of modern society while reaffirming the enduring relevance of the Qur'an and Hadith as foundational sources for building an ethical, just, and sustainable society.

Conclusion

This study demonstrates that the transformation of modern society has not only generated increasingly complex social changes but has also created an urgent need for an ethical foundation capable of guiding the responsible use of these advancements. Contemporary challenges—including digital ethics, mental health, the digital economy, and environmental degradation—should not be understood as isolated issues, as they are all interconnected consequences of broader processes of social transformation. Accordingly, this study integrates the perspectives of the Qur'an and Hadith through the principles of *tabayyun* and *amānah*, *spiritual well-being*, *mu'āmalah*, and *khalīfah fī al-arḍ* into a conceptual framework that explains how Islamic values can serve as ethical guidance in responding to the dynamics of modern society. This synthesis confirms that Islamic teachings remain contextually relevant and adaptable in fostering an ethical, just, and sustainable social order amid continuing societal change.

This study contributes conceptually by proposing an integrated framework that connects modern society transformation, contemporary social challenges, and the values of the Qur'an and Hadith within a single analytical perspective. The proposed framework is expected to serve as a valuable reference for advancing contemporary Islamic studies as well as interdisciplinary research examining the relationship between religion and social change. Nevertheless, this study is limited by its conceptual design based on library research and has not empirically tested the proposed framework. Future research is therefore encouraged to employ field-based investigations or *mixed methods* approaches to examine the implementation of Islamic values in addressing contemporary social challenges across communities, educational institutions, and digital environments, thereby producing findings that are both more comprehensive and practically applicable.

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