

Revitalizing Shame as a Moral Fortress for the Young Generation in the Digital Era: An Analysis of Decadence and a Strategic Framework for Moral Preservation

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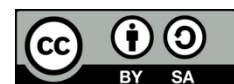
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ABSTRACT

This study aims to analyze the phenomenon of the decadence of al-ḥaya' (sense of shame) values in the younger generation amidst the massive flow of digital modernity and to formulate a comprehensive strategic framework for the preservation of Islamic morals in the virtual space. With a qualitative approach of Library Research, data were collected through documentation techniques and systematic recording from primary sources (religious texts and scientific journals) and secondary sources (KPAI and APJII reports), then analyzed using Qualitative Content Analysis. The results of the study indicate that the decline of al-ḥaya' values which function as syu'batun min al-iman (a branch of faith) is mainly triggered by a spiritual crisis (deficit in the concept of ihsan) and the dominance of digital media that normalizes excessive self-disclosure behavior, erodes awareness of Divine supervision (muraqabah), and weakens self-control. Therefore, a Comprehensive Strategic Framework was formulated that focuses on the synergy of three educational centers: the integration of al-ḥaya' in the curriculum through habituation (ta'wid) and role modeling (qudwah ḥasanah) in schools, revitalization of the family ecosystem through parental digital role models, and strengthening Islamic value-based digital literacy. This study confirms that this holistic approach is effective in reactivating al-ḥaya' as an optimal self-regulation mechanism, providing practical and theoretical contributions to ensuring Muslim integrity and the preservation of morals in both physical and virtual public spaces.

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1. Introduction

The digital era has brought about profound changes in social development, profoundly influencing the mindsets and behaviors of the younger generation. In particular, social media platforms have led to the erosion of boundaries between the private and public domains. Shifting norms of modesty, or shame, are evident in dress, language use, and the increasingly

common practice of online self-disclosure (B. Zaid et al., 2022) ; (Karakavak & Ozboluk, 2023).

In the Islamic perspective, al-ḥaya (shame) goes beyond mere social etiquette; it is a fundamental principle of deep morality (akhlak) and functions as an effective guard (self-control) to avoid evil and encourage the implementation of goodness (Aula & Al Ayubi, 2025).

The Prophet Muhammad (peace be upon him) explicitly stated that shame is part of faith (syu'batun min al-iman), indicating that the decline in the quality of al-ḥaya directly marks the weakening of an individual's spiritual quality, self-control, and personal honor (A. Zaid, 2024). Thus, al-ḥaya plays a central role in shaping a Muslim's integrity and adherence to religious teachings (Andaryani & Fitriani, 2022).

This decline in the value of al-ḥaya' is manifested in various contemporary social phenomena, particularly in the digital realm. Internet penetration among the Indonesian population reached 79.5% in 2024 (APJII, 2024), making virtual interactions the new norm.

However, this situation is accompanied by a drastic increase in deviant behavior. The phenomenon of excessive self-disclosure, such as revealing personal shame or flaunting wealth (tafākhur) on social media, is now normalized and pursued for the sake of virality, as if shame has become a burden rather than a moral guardian. More worryingly, data from the Indonesian Child Protection Commission (KPAI) recorded a total of 3,883 complaints of violations of children's rights and protection throughout 2023, of which the Special Child Protection (PKA) cluster involving physical/psychological violence and sexual crimes reached 1,866 cases (KPAI, 2024) (Syawitri, 2024).

Specifically in the educational environment, from January to August 2023, the Indonesian Child Protection Commission (KPAI) recorded 87 cases of children being victims of bullying (Aurora & Dayita, 2024). This phenomenon demonstrates the extreme erosion of the boundaries between public and private spaces, confirming that moral control stemming from al-ḥaya as the guardian of morality (akhlak) has weakened significantly in modern times.

Social transformation accelerated by digital culture presents significant challenges to the preservation of al-ḥaya among the younger generation. This phenomenon is characterized by a shift in religious authority from formal institutions to social media influencers who significantly influence religious views and practices (Mazhar et al., 2025; Karakavak & Ozboluk, 2023).

Although digital platforms offer an efficient means of da'wah, they can also be a medium for moral corruption through the spread of a culture of showing off (riya') and hedonism that fundamentally contradict the principle of shame. Studies show that Islamic ethics emphasize the principles of adab, amanah, and iḥsan, which are highly relevant for guiding adolescent behavior to avoid engaging in ghibah (backbiting) or spreading false information on social media (Mazhar et al., 2025).

In addition to digital disruption, social and cultural change in the younger generation is accelerated by the currents of globalization and modernization, which facilitate the rapid

influx of secular values, which often conflict with Islamic ethical principles (Rofie et al., 2023). This condition creates an identity dilemma that challenges the ability of individuals, especially adolescents, to maintain Islamic morality and ethics (Rahman & Khumainy, 2024). Consequently, the role of families and educational institutions as bastions of morality is increasingly under pressure. The dominance of digital media is shifting face-to-face interactions to virtual communication, potentially reducing the depth of spiritual value instillation (Hadi et al., 2025).

The formation of al-ḥaya in the younger generation cannot be left solely to the family environment; formal and non-formal Islamic educational institutions play a crucial role as agents of value socialization (Ramdhani & Yasin, 2025). The Islamic education curriculum must be integrated with efforts to cultivate habits (ta'wid) and role models (qudwah ḥasanah) so that ethical values are not only understood cognitively but also internalized as behavior (Nashihin, 2019).

An effective pedagogical approach requires a focus on emotional and spiritual education, helping students understand that al-ḥaya' is a bridge between external actions and divine awareness (Azizah & Rois, 2023). Thus, al-ḥaya' can be activated as a self-regulatory mechanism that functions optimally in both physical and virtual public spaces.

In the face of the massive flow of digital information, digital literacy based on Islamic values is an essential solution to fortify al-ḥaya' (Harahap et al., 2024). This literacy program must teach young people how to consume, produce, and disseminate content responsibly, avoiding content such as gossip, hate speech, or showing off wealth (tafākhur) that violates the principle of shame (A. Zaid, 2024). More than just technical skills, this literacy aims to instill an awareness of Divine supervision (muraqabah) in every online activity (Rouhullah et al., nd).

To ensure successful moral formation in the digital era, the family ecosystem must be revitalized as the primary moral bulwark (Kurniawan, 2021). Parents are required to be wise digital role models, practicing al-ḥayā' in their own online interactions, and implementing active mentoring (ṣuḥbah) rather than simply passive supervision of their children (Subagyo et al., 2024).

This strategy involves open discussions about online ethics, setting clear screen time limits, and strengthening bonds of affection (mawaddah wa raḥmah) that help adolescents feel safe sharing the moral challenges they face online. With synergy between home, school, and individual spiritual awareness, the value of al-ḥaya' can be preserved and actualized as a positive force amidst modernity (Mazhar et al., 2025 ; Agustian, 2023).

Given the urgency of the erosion of al-ḥaya' in the digital era and the complexity of the challenges, an in-depth study is needed on how this fundamental value can be maintained. Thus, this research is expected to provide a strategic framework for preserving Islamic morality in the digital space.

2. Method

This study uses a qualitative approach with the type of Library Research to analyze and synthesize literature related to the erosion of al-ḥaya in the younger generation and formulate a strategic framework for its preservation in the digital era (Darmalaksana, 2020; Pelealu et al., 2021). Research data sources include primary data (religious texts and recent scientific journals on al-ḥaya) and secondary data (books, monographs, and relevant official statistical reports from KPAI and APJII). The main data collection technique is documentation through systematic recording of relevant sources (Sugiono, 2020; Wulan & Siahaan, 2021).

The collected data was then analyzed using Qualitative Content Analysis, which involved data reduction, data presentation, and conclusion drawing. The primary focus of the analysis was to synthesize the findings to produce a conceptual model or strategic framework that addressed the research objectives (Elliott, 2018).

3. Result and Discussion

The Reality and Meaning of Al Haya' in Islam

Al-Haya is rooted in the word *ḥayah* (life), making it a moral essence in Islam (Jannati, 2022). The essence of *al-ḥaya* is a spiritual quality that encourages aversion to reprehensible actions, stemming from a sense of self-honor (*'iffah*). Shame is an internal force that motivates the maintenance of personal dignity.

In Islamic law, *al-ḥaya* is fundamental because it is a primary branch of faith (*shu'bah min al-īmān*). This characteristic functions as a self-control mechanism and a moral filter (Chairani & Siregar, 2021). *Al-Hayā'* must be applied to the rights of Allah (*ḥuqqūq Allāh*) and the rights of others (*ḥuqqūq al-'ibād*), emphasizing the importance of moral consistency.

Al-Haya' is an indicator of spiritual maturity and personal integrity, strengthening control over desires (Safitri et al., 2022). This value is driven by an awareness of Allah's supervision (*muraqabah*). In the modern era, *al-ḥaya'* has become a crucial moral bulwark against the degradation of digital ethics (Aprilia et al., 2023), ensuring Muslims consistently maintain honor and boundaries of interaction.

Normative Foundation: *Al-Ḥaya* in the Qur'an and Hadith

The concept of *al - ḥaya'* in the Quran describes shame as a moral, spiritual, and social value inherent in a believer. This value is not merely a personal trait, but an integral part of the Islamic ethical system that maintains self-respect and fosters polite and dignified behavior. The following are several Quranic verses that emphasize the importance of al-ḥaya', along with their interpretations.

QS al-Qaṣaṣ [28]:25

“Then one of the two women came to Moses, walking shyly. She said, ‘My father calls you to reward you for watering our livestock.’”

This verse describes how the daughter of the Prophet Shu'aib displayed shame (*istihya*) in her behavior when speaking to the Prophet Moses. According to al-Ṭabari's interpretation, the word *istihya* means to refrain from inappropriate behavior and maintain honor. Sayyid Quṭb, in *Fī Zīlāl al-Qur'ān*, explains that the shame displayed by the daughter of Shu'aib is an expression of purity of heart and high social etiquette. This verse serves as an ideal example that *al-ḥayā'* is a moral manifestation seen in a person's attitude, movements, and speech (Rimayanti et al., 2023).

QS al-Aḥzab [33]:53

"O you who believe! Do not enter the houses of the Prophet unless permission is given to you... Indeed, that would annoy the Prophet, and he would feel shy of you; but Allah is not shy of telling the truth."

This verse was revealed as a guide to social etiquette when interacting with the Prophet Muhammad (PBUH). The Prophet had a high sense of shame that he was reluctant to reprimand guests who exceeded the time limit for visiting. According to al-Qurtubi, this verse shows a balance between shame and the courage to convey the truth. Allah emphasizes that true *al-ḥaya* does not prevent someone from upholding the truth (*al-ḥaqq*), but rather adorns it with manners and gentleness.

QS an-Nūr [24]:30–31

"Tell the believing men to lower their gaze and guard their private parts; that is purer for them. Indeed, Allah is All-Knower of what they do. And tell the believing women to lower their gaze and guard their private parts..."

The verse discussed emphasizes that the manifestation of shame (*al-ḥayā'*) must be realized through real (concrete) actions, such as lowering the gaze, covering the genitals, and avoiding all actions that lead to zina (vile acts).

According to al-Qurtubi's interpretation, this command is an example of *al-ḥaya' al-'amali*, namely shame that translates directly into behavior. Meanwhile, Sayyid Quṭb, in his interpretation, argues that the self-control instructed in this verse serves as the main foundation for building a pure Islamic society (*mujtama' ṭahir*).

Thus, it can be concluded that *al-ḥaya* goes beyond mere qualities within the heart; it is a comprehensive ethical system that plays a vital role in regulating and organizing the social behavior of Muslims, safeguarding the sanctity of the individual and the community.

In various hadiths, the Prophet Muhammad (peace be upon him) places *al-ḥaya'* as an integral part of faith and a primary foundation of morality. The value of shame in Islam is not merely a social reaction, but a reflection of profound spirituality, namely self-awareness of God's watchful eye and the urge to safeguard personal and societal honor.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

"Faith consists of more than seventy branches, and modesty is one of the branches of faith." (HR. al-Bukhari, *Kitāb al-Iman*, no. 9; Muslim, *Kitāb al-Īmān*, no. 35).

The hadith of the Prophet Muhammad (peace be upon him) explicitly states that shame (*al-ḥaya*) is a branch of faith (*shu'bah min al-iman*). Imam al-Nawawī, in his work *Sharḥ Ṣaḥīḥ Muslim*, explains that *shame* is an essential inner drive. Therefore, the absence of shame in a person is interpreted as an indication of a decrease in their faith. This is because *shame* is the main indicator of a person's sensitivity to values related to divinity and correct social ethics. In another hadith, the Prophet (peace be upon him) said:

"Shyness brings nothing but good." (Narrated by al-Bukhari, *Kitab al-Adab*, no. 6117; Muslim, *Kitab al-Iman*, no. 37).

This hadith emphasizes that shame is the source of all goodness. Imam Ibn Ḥajar al-'Asqalani, in *Fath al-Bari*, explains that shame serves as a barrier against evil and a catalyst for good deeds. Therefore, every action based on true shame will yield goodness, both in the sight of Allah and in human social relationships.

Furthermore, the Prophet Muhammad (peace be upon him) said in a famous hadith:

"If you have no shame, then do as you please." (Narrated by al-Bukhari, *Kitab al-Adab*, no. 3483).

This hadith is not a command to act freely, but a stern warning. According to the interpretation of Ibn Rajab al-Ḥanbali in *Jami al-'Ulum wa al-Ḥikam*, the sentence means: "When shame has disappeared from you, then there is no longer any obstacle to committing sins." In other words, the loss of shame will open the way to a person's moral and spiritual destruction. Therefore, *al-ḥaya* functions as an inner fortress that protects humans from evil.

The Messenger of Allah (peace and blessings of Allah be upon him) also emphasized the close relationship between faith, modesty, and Paradise with his words:

"Shyness is part of faith, and faith (leads) to heaven." (Narrated by al-Tirmidhī, *Kitāb al-Birr wa al-Ṣilah*, no. 2009).

This hadith conveys the message that true shame not only safeguards honor in this world, but also contributes to salvation in the afterlife. A person with true *al-ḥaya* will be careful in their actions, guard their tongue, and refrain from sin, aware that Allah is always watching over them.

In addition, the Messenger of Allah (peace and blessings of Allah be upon him) himself was known to be a very shy person. Abu Sa'īd al-Khudri narrated:

"The Messenger of Allah (peace and blessings of Allah be upon him) was more shy than a virgin girl in her room." (Narrated by al-Bukhari, *Kitāb al-Manāqib*, no. 6102; Muslim, *Kitāb al-Faḍā'il*, no. 2320).

The interpretation of this hadith shows that shyness is not a sign of weakness, but rather the nobility of the soul and the perfection of morals. According to al-Qurṭubī, the shyness of the Prophet SAW was born from a sense of exaltation to Allah and the perfection of manners towards creatures. Shyness in this context is not just a social feeling, but a high spiritual awareness of shyness to violate the provisions of Allah, even in small matters.

The Phenomenon of Al-Ḥaya' Decadence in the Younger Generation

The decline of shame in adolescents is a widespread social phenomenon due to the influence of globalization, technology, and the crisis of religious values (Fitriyani Pulungan, 2022). This decadence is evident in adolescents' clothing, social interactions, digital behavior, and socio-academic attitudes.

Many teenagers ignore the limits of modesty in clothing, with tight and transparent clothing seen more as self-expression than as a symbol of honor, even though Islam emphasizes pious clothing as a reflection of obedience. Free associations such as dating and friend-zoning are increasingly accepted, even though they approach adultery (Jalaludin & Azis, 2022). Data from the National Population and Family Planning Agency (BKKBN) (2024) shows an increase in premarital sexual relations among adolescents, indicating a weakening of al-ḥaya' (Oklaini et al., 2024).

In the digital world, overexposure and online harassment are on the rise. UNICEF (2023) reports that 95% of adolescents are active online and many cases of harassment go unreported, indicating a decline in shame on social media (Budirahayu & Mawardi, 2025).

Decadence also encompasses drug abuse, bullying, and online hate speech. The National Narcotics Agency (BNN) (2023) stated that the majority of drug users are young (Taena & Yusuf, 2025), while the Ministry of Education and Culture (2023) reported that 36.3% of students are involved in bullying (Jumarnis et al., 2023).

Overall, the decline of al-ḥaya' reflects a moral and spiritual crisis among the younger generation. Faith education, role models, and a civilized social environment are crucial for restoring the value of shame as the foundation of self-respect.

Factors Causing Al Haya' Decadence in the Younger Generation

The decadence of *al-ḥaya'*, or the decline of shame among adolescents, is a widespread social phenomenon due to the influence of globalization, technology, and the crisis of religious values (Fitriyani Pulungan, 2022). This decline manifests itself in the disregard for modesty, such as the use of tight or transparent clothing, as well as the widespread acceptance of promiscuity, such as dating and *friendzoning*, which are considered close to adultery (Jalaludin & Azis, 2022).

In the digital world, overexposure and online harassment are on the rise. UNICEF (2023) reports that 95% of teenagers are active online, marking a decline in shame on social media (Budirahayu & Mawardi, 2025). Decadence also includes drug abuse (the majority of users are young). Overall, the decline in *al-ḥaya'* reflects the moral and spiritual crisis of the younger generation.

The factors causing the decadence of Al-Ḥaya are:

a. Spiritual Crisis and Weakness of Faith

The deepest causal factor of the decadence of *al-ḥaya'* is a spiritual crisis characterized by a deficit in the appreciation of the concept of *ihsan*, resulting in *al-ḥaya'* failing to

function as a fortress of faith (*syu'bah minal iman*), as well as weakening self-control (Muhammad Khoiruddin, 2023).

Psychologically, this crisis manifests as a fragility of self-concept (*self-esteem*) in adolescents. This condition encourages the search for external validation, where shameless behavior (e.g., narcissism) becomes psychological compensation for gaining recognition, shifting the focus from internal moral dignity to social acceptance (Milatusakdiyah, 2025; Zulkifli et al., 2024).

b. Digital Media Dominance and Anonymity

Externally, digital media is a major catalyst. The *online* environment, characterized by anonymity, can eliminate social consequences, allowing adolescents to freely violate ethics through hate speech and cyberbullying without shame (Aprilistya et al., 2023). Furthermore, *social* media massively normalizes moral deviation and shifts one's value from ethical dignity to popularity or appearance, eroding *al-haya'* for the sake of viral content (Patimah & Herlambang, 2021).

c. Shift in Cultural Values and Individualism

Ideologically, decadence is driven by the adoption of radical individualism, which places personal freedom as an absolute value, thus viewing *al-haya'* as a constraint that hinders the right to express oneself. This phenomenon is exacerbated by the capitalization of the body in popular culture, where honor is replaced by physical objectification. This combination leads adolescents to abandon *al-haya'* in favor of a permissive cultural trend.

d. Failure of Family and Educational Institutions

The primary institutions of moral education are experiencing a shift in priorities. At home, the lack of role models and parental supervision due to the pressures of modernity weakens the transfer of *al-haya'* values and triggers deviant behavior in adolescents (Nurlita, 2024). In schools, an excessive focus on cognitive achievement often sacrifices in-depth character education, making integrity and shame secondary values in the face of the demands of high academic achievement (Rahmawati et al., 2022).

e. Structural Crisis and Elite Exemplars

A crucial structural factor is the crisis of trust in the legal and justice system. When adolescents witness moral and legal violations by elites and public figures without shameful consequences or strict social sanctions, this legitimizes *shameless* behavior in the wider community (Hapsari et al., 2021). This phenomenon collectively undermines moral standards and diminishes the motivation to maintain *decency* in the public sphere.

The Impact of the Loss of Al Haya' on the Younger Generation

The decline of *al-haya'* causes significant moral, spiritual, and social damage. The sense of shame, which should be the foundation of faith, weakens, blurring the boundaries between good and evil. Consequently, self-control declines and a permissive attitude toward behaviors that contradict Islamic teachings, such as promiscuity and offensive language emerges (Hermanto Dwiattmoko et al., 2023).

In the social realm, the loss of *al-haya'* weakens empathy and ethics, leading to negative behaviors such as bullying and hate speech, while eroding solidarity and worsening

interpersonal relationships. This phenomenon is not merely a superficial social problem but an indication of moral dysfunction in society (Saputri et al., 2022).

Spiritually, a weakened sense of shame leads to a diminished awareness of God's supervision (*muraqabah*), resulting in worship becoming an empty routine devoid of spiritual meaning. This reflects a breakdown in the vertical relationship between the individual and God, the primary foundation of a balanced faith and morals (Latifah, 2021). If this condition is allowed to continue, the younger generation will become increasingly distant from their religious values.

At the sociocultural level, the shift from a culture of shame to unrestricted freedom weakens the foundations of Islamic morality and civilization. The younger generation is losing its foundations of decency and honor, potentially leading to further social and moral decline (Istante, 2023).

Therefore, re-cultivating *al-haya* requires a holistic approach through strong Islamic character education, real role models, and a conducive social environment so that the younger generation can return to their pure nature and strengthen civilization based on faith and noble morals.

Efforts to Restore Al Haya' Values to the Younger Generation

Efforts to revive the value of *al-haya'* in the younger generation are crucial in addressing the moral and spiritual crisis of the modern era. *Al-haya'* in Islam is not merely a social shame, but rather a spiritual awareness to avoid reprehensible behavior and maintain one's honor. The loss of this value indicates a weakness in faith and self-control, so revitalization must be carried out systematically through education, role models, social development, and cultural transformation (NA Hidayat et al., nd).

Faith-based and moral education is the primary foundation for character development. Education that emphasizes spiritual values fosters an awareness that every action is watched by Allah SWT. As the Prophet Muhammad (peace be upon him) said, "Indeed, every religion has morals, and the morality of Islam is modesty" (Narrated by Ibn Majah).

Therefore, Islamic education must go beyond mastering religious theory to cultivating manners, politeness, and self-control to internalize *al-haya'* as part of faith, not just a social norm (R. Hidayat, 2022).

Role models from parents, teachers, and community leaders are vital in instilling the value of shame. This value develops through observation of actual behavior, not just theory. The Prophet Muhammad (peace be upon him) was described as being extremely shy, demonstrating that modesty is a noble quality (Narrated by Bukhari and Muslim). When adults demonstrate politeness and maintain honor, the younger generation is encouraged to follow suit; conversely, poor role models accelerate moral decay (Latifah, 2021).

A healthy social environment plays a role in controlling adolescent behavior. Surah Ali Imran, verse 104, emphasizes the importance of enjoining good and forbidding evil as a social mechanism. An environment that supports a culture of mutual advice, respect for

politeness, and rejection of immoral behavior fosters a sense of collective shame. Religious communities and Islamic social groups can play a strategic role in character formation based on the values of al-ḥaya'.

Islamic Digital Literacy In the digital era, Islamic literacy is a crucial part of developing al-ḥaya' (Islamic values). A sense of shame must be instilled not only in the real world but also online. Teenagers need to understand that digital activities reflect a Muslim's moral identity. Surah Al-Ahzab:70 reminds us to be honest and pious; these principles are crucial for avoiding hate speech and negative behavior on social media.

Cultivating Shame as a Moral Identity, a culture of shame as a symbol of Muslim pride, must be revived. In a modern context that often mistakenly views shame as weakness, the Prophet Muhammad's hadith affirms, "Shame brings nothing but good" (Narrated by Bukhari and Muslim). Therefore, social campaigns, digital media outreach, and character education must emphasize that al-ḥaya' is an honor and a hallmark of faith.

A Comprehensive Synergy Approach: The success of al-ḥaya' revitalization depends on the synergy of spiritual education, social role models, and Islamic culture. Education without concrete examples loses its impact, and role models without environmental support are easily eroded. Therefore, development must be comprehensive and involve families, schools, communities, and the government so that the younger generation not only understands the concept of shame but also lives it as an integral part of their faith and moral identity.

4. Conclusion and Suggestions

Conclusion

The erosion of shame among the younger generation is a manifestation of a moral and spiritual crisis amidst the massive flow of digital modernity. Shame is a fundamental principle of Islam, serving as a branch of faith and an effective guardian of morality (akhlak). This decline in values is primarily triggered by a spiritual crisis (a deficit in the understanding of the concept of ihsan) and the dominance of digital media, which normalizes excessive self-disclosure and diminishes awareness of divine supervision (muraqabah), leading to a loss of self-control and a permissive attitude towards deviation.

Therefore, a Comprehensive Strategic Framework is needed to revitalize this value, focusing on the synergy of three educational centers: the integration of al-ḥaya' into the curriculum through habituation (ta'wīd) in schools, the revitalization of the family ecosystem as the primary moral bulwark through parental digital role models, and the strengthening of Islamic-value-based digital literacy. With this holistic approach, al-ḥaya' can be reactivated as an optimal self-regulation mechanism, ensuring Muslim integrity and the preservation of morality in both physical and virtual public spaces.

Suggestions

Islamic educational institutions should integrate al-ḥaya' into the curriculum through habituation (ta'wīd) and role modeling (qudwah ḥasanah), emphasizing al-ḥaya' as a noble soul and a hallmark of faith, not a weakness. Social and religious institutions are encouraged

to initiate public campaigns that revitalize the culture of shame as a symbol of honor, while urging public figures and elites to set positive moral examples, in order to restore collective ethical standards in the public sphere.

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