

The Concept of Social Responsibility in Ibn Miskawayh's Ethical Philosophy: Its Relevance to Social Ethics in the Digital Era

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Abstract

The development of digital technology that has brought significant changes in the pattern of social interaction of the community has had an impact on the ethics of society in virtual public spaces. The phenomenon of increasing hate speech, the spread of inaccurate information, and declining communication politeness shows the importance of strengthening moral foundations in modern social life. This article aims to examine and analyze the concept of social responsibility according to Ibn Miskawaih and its relevance in the dynamics of social ethics in the digital era. This research uses a qualitative approach with a library research method by examining the works of Ibn Miskawaih and other scientific literature related to Islamic ethics in the digital era. The results of this study show that social responsibility in Ibn Miskawaih's thought is rooted in morality as a condition of the soul that leads humans to act spontaneously towards goodness, which includes responsibility towards God, oneself, and society, with reason as a controller of passions and emotions. This concept has strong relevance to be used as an ethical framework in building moral awareness and social responsibility of the community in the digital era, so that social interaction takes place in a civilized and equitable manner.

Keywords: Ibn Miskawaih, social responsibility, life, ethics, digital age

1. Introduction

The concept of social responsibility, according to Ibn Miskawaih (941–1030 AD), is very relevant to study in the context of the dynamics of social ethics in the digital era, because the development of technology today has brought major changes in the social order of society.¹ Once, in-person interactions were now changing through social media, instant messaging apps, and various digital platforms. This change gave birth to a new communication pattern that was faster, more open, and more wide-ranging.²

However, behind these various conveniences, serious challenges also arise in the form of rampant misinformation, the spread of hate speech, and ethical crises in the media. Therefore, the values of social responsibility as taught by Ibn Miskawaih need to be re-presented as a foundation for maintaining harmony and social ethics in the midst of the rapid flow of digitalization. This phenomenon confirms that the

¹ Wilda Rochman Hakim, *Reactualization of Ibn Miskawaih's Ethical Thought in the Digital Era* (in *Mukaddimah: Journal of Islamic Studies*) *Mukaddimah: Journal of Islamic Studies*, Vol. 10 No. 2 2025.

² Fadhillah Sukmawati Tanjung, *Ibn Miskawaih's Philosophy of Ethics and Its Implementation to Islamic Religious Education* *Journal Intellectualita: Islam, Social, and Science* Vol. 14 No. 1, p. 82–91 2025.

digital era not only offers convenience but also changes the application of strong morals so that users can be wise and responsible.³

Ibn Miskawaih's thoughts on ethics have been the focus of various studies that discuss aspects of moral education in the classical period, related to the control of the soul and the formation of noble morals.⁴ In addition, there are writings about Ibn Miskawaih that relate him to contemporary Islamic education in facing the dynamics of the times.⁵ However, the tendency of previous research has focused more on the dimension of individual ethics, so that the aspect of social responsibility in the framework of Ibn Miskawaih's thought has not received an adequate attention, especially in the context of a digital society that is full of new ethical problems.⁶ Thus, this research is intended to fill the gap and realize the value of Ibn Miskawaih's social responsibility in addressing the moral challenges of modern society, as affirmed by Allah SWT, who always helps in goodness. As Allah says:

وتعاونوا على البر والتقوى ولا تعاونوا على الإثم والعدوان واتقوا الله إن الله شديد العقاب. المائدة ٢

Meaning: And help you in virtue and piety, and do not help each other in sin and enmity. And fear Allah, for Allah is very severe in His punishment, al-Ma'idah: 2).

The purpose of this paper is to examine and analyze in depth the concept of social responsibility according to Ibn Miskawaih and to make it relevant to the dynamics of social ethics in the digital era. In line with that, 3 questions were asked: First, what is the form of Ibn Miskawaih's concept of social responsibility in the context of social ethics? Second, what is the relevance of Ibn Miskawaih's thinking in the dynamics of social ethics in the digital era? Third, how can Ibn Miskawaih's principle of social responsibility be applied in the dynamics of social ethics in the digital era? Through this research, it aims to explain how the concept of social responsibility of the community in dynamics in the digital era.

This paper is based on the argument that the concept of social responsibility, according to Ibn Miskawaih, has strong relevance in shaping social ethics in the digital era, which is full of moral challenges. Ibn Miskawaih's thought, which emphasizes the balance between intellect, soul, and social behavior, aims to create harmony in human life within the framework of virtue (*al-faḍīlah*). However, in today's social practices in the digital world, these values often experience deviations, such as the rise of hate speech, the spread of hoaxes, and the decline of social empathy. On that basis, a wise effort is needed to re-instill the classical ethical values taught by Ibn Miskawaih so that the digital society is not only intellectually intelligent, but also moral in its social interactions. Thus, strategic steps are needed through moral education, digital literacy, and the active role of social and religious

³ A. Nugroho, *Digital Ethics: Weighing Morality in Virtual Spaces*, Journal of Social Ethics, Vol. 7, No. 2, 2021.

⁴ Ali Hasan Assidiqi et al., "Implementation of Ibn Miskawaih's Ethical Thought on Self-Meaning in the Social Environment," *Journal of Islamic Thought* 5, no. 1 (2024): 40–52, <https://doi.org/10.35961/rsd.v5i1.1067>.

⁵ Viva Fadma Onilivia³ Rizqi Lestari¹, Fatimah Zahroh Napitupulu², "ANALYSIS OF IBN MISKAWAIH'S MORAL EDUCATION PHILOSOPHY AND ITS RELEVANCE TO CONTEMPORARY ISLAMIC EDUCATION" 10 (2025), file:///C:/Users/Afrizal/Downloads/Ibn+Miskawaih+Copyediting.pdf.

⁶ Nurjanah Nurjanah, Darmawanita Darmawanita, and Masronia Masronia, "Social Media Ethics in Islam: A Guide to Muslim Attitudes in the Digital World," *Journal of Innovative and Creativity (Joecy)* 4, no. 2 (2024): 24–30

institutions to guide the community in implementing the principles of social responsibility that are in harmony with Islamic ethical values in the midst of technological advances.

2. Literature review

Social responsibility, responsibility in accordance with KBBI, is a situation in which a person or party has an obligation to bear all consequences for an action or event, so that if something happens, they can be held accountable, blamed, or subject to legal claims. In the legal context, it also includes the function of accepting the burden of responsibility as a result of actions carried out by oneself or by other parties under one's responsibility.⁷

There are 3 categories of responsibility: first, responsibility towards God (*al-mas'uliyah al-ilāhiyyah*), which is the spiritual awareness that every human deed will be accountable before Allah SWT. This responsibility is the highest moral basis because it binds all human behavior to the values of divinity and divine justice.⁸ In Ibn Miskawaih's ethics, man's relationship with God is the source of true morality that guides all other forms of responsibility, both to oneself and to society. Second, Responsibility to Self (*al-mas'uliyah al-dzātiyyah*) is the individual's awareness of taking responsibility for his or her actions, thoughts, and personal decisions. This form includes efforts to improve oneself, restrain lust, and direct behavior towards goodness and balance of the soul (*tahdzīb al-nafs*).⁹ In Ibn Miskawaih's view, this is the main foundation of morality because a person will not be able to do good to others until he is able to improve himself. Third, Responsibility to Others or Society (*al-mas'uliyah al-ijtima'iyyah*) is individual awareness to play an active role in maintaining social harmony, fulfilling the rights of others, and avoiding behavior that is detrimental to society.¹⁰ Ibn Miskawaih emphasized the importance of *'adl* (justice) and *ukhuwah insaniyyah* (brotherhood of humanity) as a form of social responsibility that fosters solidarity and moral balance among members of society.

3. Method

3.1 Type and Scope of Research

This research is a Qualitative Research with a library research approach. This approach is used because the object studied is in the form of classical figures of thought, namely Ibn Miskawaih, and its relevance to the phenomenon of social ethics in the digital era. The qualitative method was chosen to gain a deep, descriptive, and interpretive understanding of the concept of social responsibility as described in Ibn Miskawaih's works, as well as relate it to the modern social context.

⁷ Dictionary of the Great Indonesian Language (KBBI) Dictionary online/online version (online)

<https://kbbi.web.id/tanggung%20jawab>

⁸ Herningrum, I., & Alfian, M. (2019). Ibn Maskawaih's Moral Education. *Islamika: Journal of Islamic Sciences*, 19(01), 46–57.

<https://ejournal.iainkerinci.ac.id/index.php/islamika/article/view/396/300>

⁹ Legin Yolanda, "THE ETHICS OF DUTY IN IBN MISKAWAIH'S THOUGHT: AN ANALYSIS OF INDIVIDUAL RESPONSIBILITY IN SOCIETY" *Al-Imtaz: Jurnal Keilmuan Ushuluddin* 2025.

<https://ejournal.uinfasbengkulu.ac.id/index.php/imtaz/article/view/3781/3481>

¹⁰ Herlini Puspika Sari. (2023). Character Education in the Society 5.0 Era: An Analysis of Ibn Miskawaih's Thought. *Al-Thariqah Journal of Islamic Religious Education*, 8(2), 348–361.

<https://journal.uir.ac.id/index.php/althariqah/article/view/15026/6042>

3.2 Research Procedure

This research has been ongoing since June 2025 using the library research method. The focus of this research is to examine the concept of social responsibility in Ibn Miskawaih's thought through the study of relevant written sources. Research data were obtained from various literature, such as Ibn Miskawaih's book entitled *Towards Moral Perfection*, books on Islamic philosophy, scientific journals, academic articles, and other writings that discuss ethics, morals, and social responsibility from the perspective of classical Islamic thought.

3.3. Data Analysis

Data analysis from this study was carried out by compiling and grouping literature data that had been collected based on the main themes related to the concept of social responsibility according to Ibn Miskawaih. All of the data are then classified according to the focus of the discussion, such as Ibn Miskawaih's views on social morality, the relationship between individuals and society, and the role of morality in building a harmonious social life.

Furthermore, the data that has been grouped is systematically rearranged according to the flow of the research discussion. The analysis was carried out by examining whether the concept of social responsibility put forward by Ibn Miskawaih is in line with the values of Islamic teachings and how the concept is understood in the context of social life. The data were then interpreted by paying attention to the background of Ibn Miskawaih's thought, the social conditions of his time, and their relevance to the social reality of modern society. From this analysis process, researchers can conclude about Ibn Miskawaih's concept of social responsibility and the extent to which his ideas are still relevant to be applied in the social life of today's society.

4. Research Results

4.1 Conditions of Social Ethics in the Digital Era

The development of digital technology has brought fundamental changes in the social interaction patterns of society. Digital space, especially social media, now functions as a new public space that allows individuals to communicate, express opinions, and build social relationships without space and time limits. However, the results of the analysis show that this convenience is not always accompanied by adequate ethical awareness and social responsibility. Phenomena such as hate speech, the spread of hoaxes, digital bullying, and declining politeness in language are indications of ethical problems in social life in the digital era.¹¹

From the perspective of social responsibility, this condition shows a shift in people's understanding of the meaning of freedom of expression. Freedom, which should be carried out responsibly, is often interpreted freely without limits. As a result, individuals tend to ignore the social impact of every action and statement delivered in the digital space. In fact, in social life, every individual action has implications for social harmony and public order.¹²

¹¹ Rulli Nasrullah, *Social Media and Digital Society: Social and Cultural Perspectives*, Jakarta: Kencana, 2020, p. 72.

¹² Dedi Rianto Rahadi, "Social Media User Behavior and Digital Ethical Challenges," *Journal of Social Sciences and Humanities*, Vol. 9, No. 2, 2021, p. 134.

Ibn Miskawaih views human beings as social beings who cannot escape from life together. Therefore, social ethics requires a high moral awareness in every social interaction. According to Ibn Miskawaih, morality is a condition of the soul that encourages a person to act spontaneously without going through long considerations, so that if the morals that are embedded are good, then the actions that are born will also reflect goodness.¹³ In the context of the digital era, weak social ethics show that morals have not been fully internalized in people's social behavior.

The condition of social ethics in the digital era is also influenced by the dominance of emotions and personal interests. Interactions that take place virtually often reduce a sense of empathy and responsibility, due to the absence of direct contact between individuals. This is in line with Ibn Miskawaih's view that when reason does not function as a control of lust and emotions, human behavior tends to deviate from ethical values and damage the social order.¹⁴

Thus, the results of this analysis show that the ethical condition of society in the digital era still faces serious challenges in terms of social responsibility. Efforts are needed to strengthen moral values and moral awareness so that the digital space does not become a value-free arena, but still functions as a means of ethical and responsible social interaction. According to Ibnu Miskawaih, the concept of social responsibility is an important foundation in responding to the dynamics of social ethics in the midst of advances in digital technology.

4.2 Morality as the Basis of Social Responsibility

The results of the analysis show that in Ibn Miskawaih's thought, morality occupies a central position as the main basis of human social responsibility. Morality is not understood simply as an outward behavior, but as a condition of the soul that has been firmly embedded so that it encourages a person to act spontaneously without coercion. Thus, the quality of social interaction in society is highly determined by the quality of the morals of individuals who are part of the society.¹⁵

Ibn Miskawaih emphasized that human beings are essentially social beings who cannot achieve perfection in life without the existence of others. Therefore, morals do not only have an individual dimension, but also have a social dimension that demands responsibility for the surrounding environment. In this context, morality functions as a regulator of relationships between individuals in order to create harmony, justice, and social order.¹⁶ Without good morals, social relations will easily be filled with conflict, selfishness, and indifference to common interests.

Thus, Ibn Miskawaih views social responsibility as a logical consequence of good morals. Individuals who have commendable morals will be able to refrain from actions that harm others and be encouraged to do social good. In modern society, especially in the digital era, this principle has become very relevant because every individual action, whether in the form of speech, writing, or symbols in the digital

¹³ Ibn Miskawaih, *Tahdzīb al-Akhlāq wa Tathhīr al-A'rāq*, terj. Helmi Hidayat, Bandung: Mizan, cet. Latest, 2021, p. 56.

¹⁴ Siti Fatimah, "Social Media Ethics in the Perspective of Islamic Moral Philosophy," *Journal of Philosophy*, Vol. 31, No. 1, 2022, p. 88.

¹⁵ Ibn Miskawaih, *Tahdzīb al-Akhlāq wa Tathhīr al-A'rāq*, terj. Helmi Hidayat, Bandung: Mizan, cet. Revised, 2021, pp. 55–56.

¹⁶ Ahmad Zainal Abidin, "The Concept of Social Morality in the Thought of Ibn Miskawaih," *Journal of Islamic Philosophy*, Vol. 4, No. 2, 2020, p. 143.

space, has the potential for a wide social impact.¹⁷ Thus, morality becomes the moral foundation that determines whether individual freedom is carried out responsibly or causes social damage.

The results of the analysis also show that the crisis of social ethics in the digital era can be understood as a reflection of the weak internalization of morals. When morals are not formed and habituated consistently, social responsibility becomes weak. This is in line with Ibn Miskawaih's view that emphasizes the importance of education and moral habituation as a continuous process in shaping human personality. Without this habituation, good morals are difficult to realize in the practice of social life.¹⁸

4.3 The Role of Reason and Soul Balance in Shaping Digital Social Ethics

Reason has a central role in shaping human social ethics. Reason is positioned as the main element that functions to control the impulses of lust and emotions so that human behavior remains in the ethical corridor. When the intellect functions optimally, humans can distinguish between good and bad deeds, and consider the social impact of each action. In the context of digital social ethics, the role of reason is very important, considering that interactions that occur in the digital space take place quickly and are often impulsive.¹⁹

Ibn Miskawaih emphasized that good ethics can only be realized if there is a balance of the soul. Soul balance is achieved when reason is able to control the other two forces in humans, namely lust and anger. An imbalance of the soul, in which passions and emotions are more dominant than reason, will give birth to behavior that deviates from ethical values. In a digital society, this condition is seen in behaviors such as hate speech, provocation, the spread of false information, and impolite attitudes in communication.²⁰

The results of the analysis also show that the digital space often weakens the function of the mind as a behavioral controller. Anonymity, social distancing, and lack of direct control make it easier for individuals to express emotions without rational consideration. In fact, according to Ibn Miskawaih, actions that are not controlled by reason will damage social harmony and disrupt the order of social life. Therefore, the weakness of digital social ethics can be understood as a result of the malfunction of reason to the maximum in directing human behavior.²¹

Soul balance in Ibn Miskawaih's perspective has an impact not only on individual behavior but also on overall social stability. Individuals who have a balanced mind will be able to be fair, thoughtful, and responsible in social interactions. In the context of the digital era, soul balance is reflected in the

¹⁷ Eko Sumadi, "Social Responsibility and Digital Ethics in an Islamic Moral Perspective," *Journal of Digital Ethics and Culture*, Vol. 2, No. 1, 2022, p. 61.

¹⁸ Nur Ainiyah, "Moral Education as a Basis for Social Ethics in the Digital Era," *Journal of Islamic Education*, Vol. 11, No. 2, 2023, p. 97.

¹⁹ Ibn Miskawaih, *Tahdzīb al-Akhlāq wa Tathhīr al-A'rāq*, terj. Helmi Hidayat, Bandung: Mizan, cet. Revised, 2021, pp. 38–39.

²⁰ Muhammad Taufik, "The Concept of Soul Balance in Islamic Ethics and Its Relevance in the Digital Era," *Journal of Islamic Philosophy*, Vol. 6, No. 1, 2020, p. 67.

²¹ Siti Nur Azizah, "Self-Control and Social Ethics in an Islamic Moral Perspective," *Journal of Contemporary Islamic Studies*, Vol. 5, No. 1, 2023, p. 91.

individual's ability to restrain themselves, think critically before acting, and maintain communication ethics even in provocative situations.²²

Thus, the results of this analysis show that the role of reason and soul balance is a key factor in shaping digital social ethics. Ibn Miskawaih's thinking provides a relevant ethical framework to face moral challenges in the digital era, especially in controlling social behavior so that it remains based on responsibility and moral values. Strengthening the function of reason and establishing soul balance is a strategic step in building civilized social ethics in the digital space.

4.4 Individual Responsibility for the Social Impact of Digital Interactions

Digital interaction is inseparable from the social responsibility of individuals. Social media and other digital platforms have become public spaces that allow individuals to actively participate in shaping opinions, attitudes, and social relationships. Therefore, every digital action, whether in the form of uploads, comments, or the dissemination of information, has a wide potential social impact. From the perspective of social ethics, this condition requires moral awareness so that freedom of interaction in the digital space does not cause harm to others and society in general.²³

In Ibn Miskawaih's thought, human beings are understood as social beings who are responsible for the consequences of their every action. Individual responsibility is not only personal, but also social, since a person's actions are always related to a shared life. This principle becomes especially relevant in the context of digital interactions, where the line between personal actions and public impact often becomes blurred. When individuals neglect their social responsibilities, the digital space has the potential to become an arena for conflict, slander, and social disintegration.²⁴

The results of the analysis show that low awareness of individual responsibility in the digital space is often characterized by behaviors such as spreading hoaxes, hate speech, and provocative comments. Such behavior suggests that the individual has not fully considered the social impact of his actions. In Ibn Miskawaih's view, this behavior reflects the failure of the mind in controlling the passions and emotions, so that the actions that are born are no longer oriented towards the common good, but towards mere self-satisfaction.²⁵

Individual responsibility in digital interactions is also related to the ability to maintain communication ethics. Digital communication ethics requires mutual respect, honesty, and prudence in conveying information. Individuals who have social responsibility will be able to refrain from statements that have the potential to hurt others and strive to maintain social harmony. This is in line with Ibn Miskawaih's moral concept, which emphasizes the importance of habituating good behavior in social life.

²² Rahmat Hidayat, "Digital Communication Ethics and the Moral Challenges of Modern Society," *Journal of Islamic Communication*, Vol. 12, No. 2, 2022, p. 154.

²³ Rulli Nasrullah, *Social Media and Digital Public Space*, Jakarta: Kencana, 2020, p. 88.

²⁴ Ahmad Zainal Abidin, "Individual Social Responsibility in the Perspective of Islamic Ethics," *Journal of Islamic Philosophy and Thought*, Vol. 5, No. 1, 2021, p. 102.

²⁵ Dedi Rianto Rahadi, "Digital Ethics and Social Media User Behavior," *Journal of Social Sciences and Humanities*, Vol. 10, No. 2, 2022, p. 147.

Thus, the results of this analysis confirm that individual responsibility is a key element in maintaining social ethics in the digital era. Ibn Miskawaih's thought provides a normative foundation that every individual must be aware of the social impact of every digital interaction he or she makes. Without awareness of social responsibility, technological advances have the potential to increase conflicts and ethical degradation in social life.

4.5 The Concept of Social Responsibility and Ethical Development in the Digital Era

Ibn Miskawaih's concept of social responsibility has strong and relevant implications for efforts to foster social ethics in the digital era. Ibn Miskawaih's thought emphasizes that morality is the main foundation for building a harmonious social life. Therefore, fostering social ethics in the digital space is not enough only through regulations and technical controls, but must depart from strengthening individual morals as the main subject of social interaction.²⁶

The first implication of this concept is the importance of internalizing moral values in the use of digital technology. Individuals who have good morals will be able to use digital media wisely, responsibly, and not harm others. In this context, social media is not seen as a value-free space, but rather as a social space that demands manners, politeness, and moral responsibility. This principle is in line with Ibn Miskawaih's view that good morals will give birth to social actions that bring mutual benefits.²⁷

The second implication is the need to strengthen the role of reason in shaping digital ethical awareness. Ibn Miskawaih placed reason as the controller of lust and emotions. In the digital era loaded with fast and provocative information flows, the ability to think rationally and critically is the key to maintaining social ethics. The coaching of digital ethics, therefore, must be directed at the development of the individual's ability to consider the social impact of any digital action he or she undertakes.²⁸

The next implication is related to the habituation of morals through education and the social environment. Ibn Miskawaih emphasized that morality is not formed instantly, but through continuous practice and habituation. In the context of the digital era, fostering social ethics needs to be carried out systematically through formal education, family, and the digital social environment itself. This effort aims to instill awareness of social responsibility from an early age, enabling individuals to interact ethically in the digital space.²⁹

Thus, Ibn Miskawaih's concept of social responsibility provides a comprehensive ethical framework for fostering social ethics in the digital era. Strengthening morals, self-control through reason, and habituation of moral values are the main implications that can be applied to answer the challenge of social ethical degradation due to technological developments. This concept shows that Ibn

²⁶ Nur Ainiyah, "Social Ethics and the Challenges of Digital Society in an Islamic Moral Perspective," *Journal of Contemporary Islamic Studies*, Vol. 6, No. 2, 2021, p. 118.

²⁷ Ahmad Zainal Abidin, "The Relevance of Ibn Miskawaih's Thought to Modern Social Ethics," *Journal of Islamic Philosophy*, Vol. 5, No. 1, 2022, p. 74.

²⁸ Rahmat Hidayat, "Reason, Ethics, and Social Responsibility in the Digital Era," *Journal of Islamic Thought*, Vol. 9, No. 2, 2023, p. 159.

²⁹ Siti Nur Azizah, "Moral Education as an Effort to Strengthen Digital Ethics," *Journal of Islamic Education*, Vol. 12, No. 1, 2024, p. 43.

Miskawaih's classical thought remains relevant and applicable to ethical problems in contemporary society.

5. Discussion

This paper examines Ibn Miskawaih's concept of social responsibility within the dynamics of social ethics in the digital era, ultimately forming a framework of thought on the importance of maintaining Islamic moral values in modern social life. Every social development certainly has a meaning and purpose, as well as advances in digital technology that have changed the way humans interact, communicate, and build social relationships.³⁰ In Ibn Miskawaih's perspective, such social change must remain within the framework of ethics and morals, because human beings do not only act as individuals, but also as social beings who bear moral responsibility.

In the practice of social life in the digital era, various ethical challenges arise along with the increasing intensity of interaction in virtual spaces. Ethical problems faced by the community often cannot be managed optimally because there is no strong collective awareness of moral responsibility in the media.³¹ The limited public understanding of digital ethics, coupled with the rapid flow of information and global culture, affects the way individuals express themselves in digital public spaces. This condition shows that the value of social responsibility needs to be strengthened so that digital interaction still reflects good and civilized morals.³²

In its development, the meaning of social responsibility in digital interaction has changed in orientation. Digital media is often understood solely as a space for freedom of expression, so that the dimensions of ethics and moral responsibility do not receive adequate attention. In fact, according to Ibn Miskawaih, every human action, whether done directly or through technological intermediaries, still has moral and social implications. Therefore, awareness of responsibility to God, oneself, and society is the main principle in maintaining the harmony of social life.³³

The results of this study show that strengthening social responsibility in digital life is highly dependent on the understanding of people's ethics, especially the younger generation. Most digital media users still view digital space as a means of entertainment and self-expression, without considering the dimension of moral responsibility inherent in every action. This condition is strengthened by the lack of sustainable digital ethics education from educational institutions, religious leaders, and policymakers. Therefore, the classical ethical values offered by Ibn Miskawaih are relevant as a normative foundation in building social awareness in the digital era.

Based on the results of the study, an awareness movement is needed to reaffirm the concept of social responsibility according to Ibn Miskawaih in social life in the digital era. Five steps can be taken. First, to educate the public about the concept of social responsibility in Ibn Miskawaih's ethics, which includes human

³⁰ Wilda Rochman Hakim, "Reactualization of Ibn Miskawaih's Ethical Thought in the Life of a Digital Society", *Mukaddimah: Journal of Islamic Studies*, Vol. 10, No. 2, 2025.

³¹ Ahmad Fauzi, "Digital Media Ethics in the Perspective of Islamic Moral Philosophy", *Ushuluddin Journal*, Vol. 31, No. 1, 2024.

³² Rendy Hermawan, et al., "Revitalization of Islamic Moral Education as a Basis for Social Ethics in the Digital Era", *Al-Tarbawi Al-Haditsah: Journal of Islamic Education*, Vol. 8, No. 1, 2023.

³³ Siti Nur Aisyah, "Social Responsibility in the Perspective of Islamic Ethics and Its Implementation in the Digital Space", *Journal of Social Sciences and Humanities*, Vol. 12, No. 2, 2022.

relationships with God, self, and society. Second, instilling digital media ethics that emphasize self-control, justice, and moral balance. Third, directing the use of digital technology to activities with educational and constructive value; fourth, increasing the role of religious leaders, educators, and the digital community in fostering social ethics based on Islamic values. Fifth, strengthening digital ethics regulation and supervision as an effort to maintain the quality of civilized and responsible social interactions.

6. Conclusion

Ibn Miskawaih's thought places morality as the main foundation of human behavior, which is not only individual but also social. Social responsibility is understood as a logical consequence of good morals, which requires humans to realize the integral relationship between responsibility to God, self, and society. By this framework, social ethics is seen as the result of a balance of the soul that is controlled by reason and directed at the achievement of moral virtues (al-faḍīlah).

In the context of the digital era, this study shows that the dynamics of social ethics are experiencing significant challenges due to changes in social interaction patterns that take place in virtual spaces. Advances in digital technology have expanded the space of communication and expression, but at the same time, they demand a higher level of moral awareness. The results of the study show that the weak internalization of morals and social responsibility is the main factor in the emergence of ethical problems in digital interactions. Therefore, Ibn Miskawaih's thinking becomes relevant as a normative framework to reaffirm the importance of self-control, mental balance, and rational consideration in every social action, including those carried out through digital media.

This research illustrates that the actualization of Ibn Miskawaih's concept of social responsibility in social life in the digital era is an urgent need. Efforts to strengthen social ethics cannot be separated from the process of fostering morals sustainably through education, digital literacy, and the active role of social and religious institutions. The application of Ibn Miskawaih's classical ethical values is expected to be able to form a digital society that is not only adaptive to technological developments, but also civilized, responsible, and in harmony with Islamic moral values.

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