



Erosion of Values in the Digital Age: Rebuilding Family Integrity through Islamic Humanism

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Abstract

This study examines how the framework of Islamic humanism can be used to reconstruct the integrity of Muslim families in Indonesia in the digital era. This study departs from the phenomenon of family value erosion due to digital disruption which is characterized by weakened communication, increased individualization, and moral fragmentation. The purpose of the research is to formulate a conceptual model that integrates Islamic values with digital literacy to strengthen family cohesion. This study uses a literature study design with a systematic literature review approach. Data were obtained from reputable journals indexed by Scopus and SINTA in the last ten years and analyzed through thematic content analysis. The results of the study show that Islamic humanism based on monotheism, moderation (*wasatiyyah*), human dignity, and social responsibility provides a transformative ethical framework that shifts a defensive approach to technology into a constructive one. This study concludes that the integration of spiritual, relational, and digital ethical dimensions is able to strengthen the resilience and integrity of Muslim families in the contemporary era.

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INTRODUCTION

The digital era causes disruption of social values and threatens family cohesion. Information technology has overhauled traditional communication patterns, presenting new challenges for families in instilling core values (Khaeriyah & Nurasia Natsir, 2025). These changes can erode the emotional and

ethical foundations, where face-to-face interactions are increasingly being replaced by social media and online content. For example, a recent study found that intensive social media use "negatively affects family relationships, reflected in changing communication patterns, reduced empathy, stronger privacy boundaries, and mutual suspicion" (Maihasni et al., 2025). It is even mentioned that the Industrial Revolution 4.0 has the potential to cause a "reduction of human and religious values" in society. This condition shows the urgency of the study to overcome the decline in human values (Nugraha et al., 2021). By understanding the impact of technology on family ethics, this research is important to help restore the integrity of Indonesian Muslim families through a humanistic Islamic value framework.

Muslim families in Indonesia face special problems due to socio-cultural shifts. On the one hand, the penetration of global culture and digital media creates a conflict of values between generations (Khaeriyah & Nurasia Natsir, 2025). Many teenagers are exposed to content that is not in line with religious teachings, while parents have difficulty adjusting. The results of the study illustrate that this misunderstanding causes the erosion of cooperation between family members and the weakening of the function of value education at home. Literary criticism mentions the family as the main foundation for instilling Islamic values, but now this function is threatened (Nugraha et al., 2021). Another problem that arises is the rampant consumption of negative content and the lack of critical literacy in the use of technology. Previous research gaps show that there is little strategic model for families to revitalize Islamic values in the digital era. This gap, coupled with the phenomenon of adolescent moral decadence in a digital society, underscores the need for research that integrates wasatiyyah Islamic values to strengthen the integrity of Muslim families.

In everyday practice, Muslim families are no longer immune to digital influences. Digitalization has transformed the family communication landscape

into a mix of face-to-face and virtual (Wirda Tri Hasfi, 2025). The presence of social media and viral content fosters a flow of global values into the private realm of the family. Qualitative research shows that digital trends have a double effect: they can trigger intergenerational conflicts or otherwise strengthen relationships, depending on the family's openness and adaptive abilities (Wirda Tri Hasfi, 2025). For example, differences in perspectives in responding to internet content often create tensions between values and communication styles between generations (Wirda Tri Hasfi, 2025). As a result, a hybrid communication pattern emerges in the digital family, but also disconnects when parents and children have difficulty adapting together (Fadila Rahma Batubara et al., 2025). Its characteristics include decreased empathy, widening emotional distance, and increased suspicion of external influences (Maihasni et al., 2025). This phenomenon is evident in the cases of family conflicts in Indonesia that start from gadget addiction, weakening of religious traditions, and a decline in the quality of social interaction at home. Overall, the real world shows that the digital age demands adaptations and new solutions to maintain the values and cohesion of Muslim families.

Various studies have highlighted the role of the family in the transmission of religious values in the modern era. For example (Khaeriyah & Nurasia Natsir, 2025), it found that family communication patterns greatly influenced the internalization of values in children, as well as identifying strategies such as digital learning with parents and critical media literacy as effective methods. However, the study also reported a significant value conflict between family teachings and digital culture, as well as concerns about the preservation of local culture. Meanwhile, another study illustrates the negative impact of social media: social media **worsens** family relationships by changing the way we communicate and reducing caring (Maihasni et al., 2025).

Some literature even attributes the shift in global values to declining family social cohesion (Maihasni et al., 2025). On the other hand, research on Islamic

values in the family emphasizes the importance of learning Islamic character. A systematic literature review shows that "the inculcation of Islamic values in parenting practices significantly increases family resilience" through character education based on Islamic teachings. Wasatiyyah (simplicity/moderation) internalized in parenting has also been shown to increase tolerance between religious believers (Dwinandita, 2024). However, previous literature was still limited to the description of religious values in parenting without presenting a concrete framework that integrated these values with the challenges of the digital age. Thus, previous works tend to focus on mapping problems or limited practices, not yet building a solution model that unites Islamic values with modern technology.

This research offers a new approach by combining the concept of **Islamic humanism** to address the shift in values in the digital age. This concept places religion and humanity as a common foundation. In the *Digital-Islamic Humanism paradigm*, the integration of traditional Islamic values with digital education innovations is described through four dimensions: spiritual foundations (monotheism, morality, justice), transformational learning (reflection, ethics), social inclusivity (tolerance, multiculturalism), and *digital peace* (peace pedagogy via social media) (Fitriyah et al., 2026). This approach is holistic, in line with Nurcholish Madjid's idea that Islam should be *rahmatan lil 'alamin* (mercy for the universe) and prioritize universal humanity (Zaprul Khan et al., 2025). Even in the context of national education, the paradigm of Islamic humanism has been proposed as a solution to the moral crisis, emphasizing the formation of a plenary person based on Islam and social responsibility (Wahyudi, 2025). Recent research shows that despite numerous character studies and the integration of Islamic values, few systematically combine the principles of Islamic humanism with the challenges of the times (Wahyudi, 2025). Therefore, this research fills these shortcomings by synthesizing cross-disciplinary literature in order to develop a

framework of thought that makes wasatiyyah Islamic values as a force for restoring family integrity.

The key question of this research is: *How can the framework of Islamic humanism be used to reconstruct the integrity of Muslim families in the digital age?* Conceptually, we hypothesize that restoring the values of moderation, empathy, and justice in family parenting can withstand the rush of digital individualistic values. Nurcholish Madjid, for example, encourages the integration of Islam with human values and national identity, seeing Islam as a "universal mission of goodness for all people". Early arguments state that by emphasizing moderate and inclusive teachings (wasatiyyah), the family can build a barricade of values that are resistant to global cultural shifts. For example, the culture of congregational prayer, family religious activities, or Islamic parenting programs that involve technology as a medium for da'wah, can create a device-free break that strengthens togetherness. This research contributes theoretically by combining Islamic studies literature, family, and digital media to formulate strategies based on literature studies. With a literature study approach, this research presents an initial conceptual model that maps the integration of Islamic humanistic values into the dynamics of the Indonesian digital family.

RESEARCH METHOD

This research method uses **a library research** design with a qualitative-descriptive approach. This design was chosen because the research aims to build a conceptual framework regarding the reconstruction of the integrity of Muslim families in the digital era through the perspective of Islamic humanism based on the thought of Nurcholish Madjid. Literature studies allow for an in-depth exploration of normative ideas, empirical findings, and theoretical discourses that have been published in reputable scientific journals. Methodologically, this approach is relevant to produce critical synthesis and conceptual mapping as

affirmed by Snyder in *the Journal of Business Research* that literature review functions to identify gaps, build theoretical frameworks, and offer new research agendas (Snyder, 2019). This research also refers to the principle of systematic literature review according (Xiao & Watson, 2019) to which emphasizes the transparency of selection and analysis procedures. Thus, this design was chosen because it is able to produce an argumentative integration between Islamic humanism values and digital family dynamics in a comprehensive and reflective manner.

The data collection procedure was carried out through a systematic search on **the Google Scholar, Scopus, and SINTA databases** with the keywords: *digital family, Islamic parenting, Islamic humanism, Muslim family Indonesia, and Nurcholish Madjid*. Inclusion criteria include: articles in English, published in 2016–2026, indexed by Scopus or SINTA, and relevant to the theme of family, Islamic values, and the digital era. Literature that does not meet the exclusion criteria (duplication, popular opinion, non-peer reviewed) is eliminated. Resource inventory is carried out using a synthesis matrix to record the objectives, methods, findings, and contributions of each article. The data analysis technique uses **content analysis** as formulated by (Krippendorff, 2019) and the thematic analysis approach (Braun & Clarke, 2006). The analysis stages include: (1) data reduction by filtering relevant concepts related to family integrity and Islamic humanism; (2) presentation of data through thematic grouping (e.g.: digital impact, Islamic parenting strategies, humanism paradigm); and (3) drawing conclusions through comparative synthesis interpretation. The validity of the data is maintained through *source triangulation*, transparency of selection criteria, and reference trace audits to ensure the objectivity and consistency of the analysis.

RESULT AND DISCUSSION

Result

The results of a synthesis of the literature over the past ten years show that digital disruption has changed the structure of relationships and communication in Indonesian Muslim families. A study on digital family dynamics found that intensive social media use has implications for a decrease in the quality of face-to-face interactions and an increase in emotional distance between members (Maihasni et al., 2025). Other research confirms that intergenerational conflicts often arise due to differences in digital literacy and value systems between parents and children (Fadila Rahma Batubara et al., 2025).

On the other hand, the literature on Islamic parenting shows that the internalization of the values of monotheism, morals, and parental examples contributes significantly to family resilience (Dwinandita, 2024). The study of Islamic humanism in education emphasizes the importance of integrating spiritual and humanitarian values in the face of modernity (Wahyudi, 2025). Nurcholish Madjid's thinking about Islam as a religion that upholds human dignity and freedom of responsibility becomes the normative foundation for the reconstruction of family integrity. In general, the main findings suggest that family integrity can be strengthened through the integration of Islamic humanistic values, monotheism, moderation (*wasatiyyah*), dialogue, and social responsibility with ethical digital literacy.

The results of a review of previous studies show that research on digital families has been successful in identifying the negative impact of social media on family cohesion empirically. The strength of these studies lies in their contextual data and social relevance. However, many studies still position technology as a destructive external variable without offering a normative framework based on Islamic values. Meanwhile, research on Islamic parenting has strength in the exploration of theological and moral values, but tends to be less responsive to the realities of the digital space as a new social arena. The literature of Islamic humanism, including those inspired by the ideas of Nurcholish Madjid, is strong

in a philosophical dimension, but has not been widely translated into a strategy of digital family praxis (Zaprul Khan et al., 2025).

A common weakness found is the fragmentation of approaches: digital sociological studies are not connected to Islamic theology, while theological studies do not fully address contemporary digital dynamics. Thus, there is an urgent need to build an integrative model that bridges the normative and empirical dimensions. The synthesis of literature results in the construction of a three-dimensional framework that is interconnected. First, the spiritual-theological dimension that places monotheism as a value orientation in the use of technology. Second, the humanistic-relational dimension that emphasizes dialogue, empathy, and respect for human dignity in family interactions. Third, the digital-ethics dimension that integrates critical digital literacy, screen time management, and media transformation as a family da'wah space.

Within this framework, Islamic humanism serves as a bridge between normative teachings and digital reality. Family integrity is not understood as resistance to modernity, but as adaptive ability guided by moderate Islamic values. The new argument built is that Muslim families that internalize the principles of Islamic humanism will be able to transform technology into a medium of spiritual learning and strengthening relationships, not a source of disintegration. Thus, the reconstruction of the integrity of Muslim families in the digital age requires harmonization between spirituality, rationality, and technological ethics in one contextual Islamic humanistic paradigm.

Table 1. Literature Mapping and the Integrative Synthesis for Muslim Families in the Digital Age

Dimensions of Analysis	Literature Findings	Strength of Study	Study Weaknesses	Synthesis of Islamic Humanism
Digital Impact	Social media affects family cohesion	Contextual empirical data	Lack of normative solutions	Technology is directed by the value of tauhid

Islamic Parenting	Morals and example increase resilience	Strong theological foundation	Less digital adaptive	Integration of morals and digital literacy
Islamic Humanism	Emphasizing dignity and moderation	Comprehensive philosophical foundations	Minimal digital family applications	Spiritual-relational-digital integrative model

The table shows that each literature cluster has a significant contribution but runs separately. Digital studies are strong in the empirical aspect, Islamic parenting is strong in the normative aspect, and Islamic humanism is strong in the philosophical dimension. However, there is no comprehensive synthesis that integrates the three in the context of the Indonesian Muslim family.

The column "Synthesis of Islamic Humanism" represents the contribution of this research, which is to connect spiritual, relational, and digital dimensions in one integrative framework. The main interpretation of this table is that the reconstruction of the integrity of Muslim families in the digital age can only be achieved through a multidimensional approach that combines monotheistic values, humanitarian ethics, and critical digital literacy. With this approach, Muslim families not only survive digital disruption, but are able to transform it into a means of strengthening values and social cohesion.

Based on the table above, it is a consistent pattern that the literature on Muslim families in the digital age develops in three major streams that run in parallel but are not yet fully integrated. The first stream is a study of the impact of digital which emphasizes changes in communication patterns, increased individualization, and weakened emotional cohesion in the family. This pattern suggests a problematic narrative tendency: technology is positioned as a disruptive factor that weakens traditional value structures. The focus is empirical descriptive with an orientation on social symptoms.

The second stream is Islamic parenting literature that focuses on the internalization of monotheism, morals, and parental role models as the

foundation of family resilience. The pattern is normative-theological, placing the family as the main institution of transmission of Islamic values. However, this pattern relatively lacks the discussion of the transformation of the digital space as an integral part of contemporary family life.

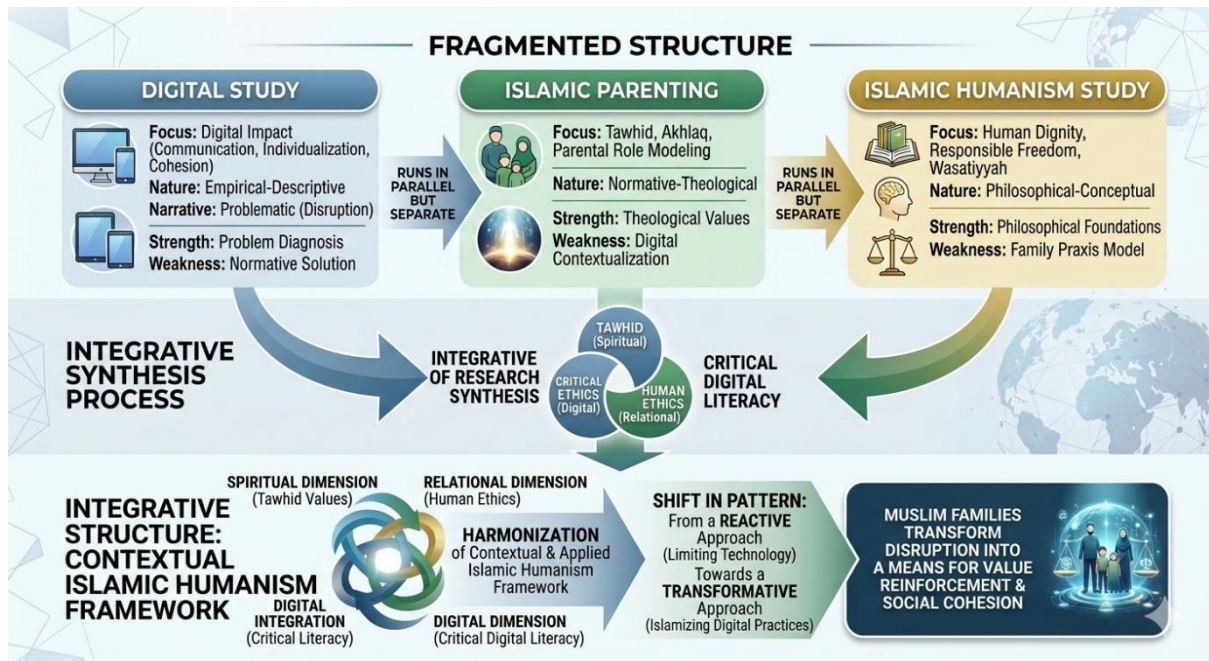


Figure 1. Reconstructing Muslim Family Integrity in the Digital Age: A Contextual Islamic Humanism Framework

The third stream is the study of Islamic humanism which is heavily inspired by the thought of Nurcholish Madjid. The patterns in this group are philosophical and conceptual, emphasizing human dignity, freedom of responsibility, and moderation (*wasatiyyah*). Despite offering a strong ethical framework, this literature has not been widely applied operationally to the context of the digital family.

If you look further, the relationship pattern of the three currents forms a fragmented structure:

- Digital studies → strong on problem diagnosis, weak on normative solutions.
- The study of Islamic parenting is → strong in theological value, weak in

digital contextualization.

- The study of Islamic humanism → strong on the philosophical foundation, weak on the family praxis model.

From this pattern arises the need for integrativeness. The synthesis of research shows that when the three dimensions are brought together, a new, more comprehensive pattern is formed: technology is no longer understood as a threat, but as a moral space that must be directed by the values of monotheism and human ethics. Thus, a major pattern that can be concluded is a shift from a reactive approach (limiting technology) to a transformative approach (Islamizing digital practices through Islamic humanism).

This integrative pattern shows that the reconstruction of the integrity of the Muslim family in the digital era requires harmonization between spirituality, human relations, and critical digital literacy within a framework of contextual and applicable Islamic humanism.

Discussion

The framework of Islamic humanism has significant relevance in reconstructing the integrity of Muslim families in the digital age, especially when compared to the literature on the impact of digital on family cohesion. A number of previous studies have confirmed that the intensity of social media use is correlated with a decrease in the quality of family communication and an increase in relational conflict (Maihasni et al., 2025; Wirda Tri Hasfi, 2025). The findings of this study are in line with the literature in acknowledging the fragmentation of interaction and value erosion due to digitalization. However, in contrast to the approach that tends to be problem-oriented and sees technology as a destructive external factor, this research places technology as an ethical space that can be directed through the values of monotheism and moderation (*wasatiyyah*). This perspective expands on previous findings by shifting the orientation from

resistance to digitalization towards a value transformation based on Islamic humanism.

When compared to the literature on Islamic parenting, this study shows suitability in emphasizing the importance of example, moral internalization, and character education in the family (Dwinandita, 2024; Nugraha et al., 2021; Septya Suarja, Husnani Aliah, Muhammad Irham Zainuri, Abdul Kadir, A. Nurhayati, 2025). However, much Islamic parenting research still focuses on traditional contexts and has not fully integrated the reality of digital space as an arena for identity formation (Achfandhy & Nurul Mubin, 2026; Franceschelli & O'Brien, 2014; Rahayu, 2026; Septya Suarja, Husnani Aliah, Muhammad Irham Zainuri, Abdul Kadir, A. Nurhayati, 2025). This is where the contribution of this research becomes significant: a framework of Islamic humanism inspired by the thought of Nurcholish Madjid that emphasizes the integration of faith, rationality, and universal humanity applied contextually in the practice of family digital literacy (Zaprul Khan et al., 2025). Thus, families do not simply maintain values, but actively build an ethical digital culture.

In the context of Islamic humanism literature and moderate education, the results of this study also show a correspondence with the idea of *Digital-Islamic Humanism* that integrates spiritual values, critical reflection, and social ethics in education. The study conducted by (Wahyudi, 2025) confirmed that the integration of Islamic humanism in the modern curriculum is able to form an inclusive and tolerant character. This research expands this scope into the family ecosystem, making the household the first humanistic educational space. The difference lies in the focus of praxis: if previous studies were oriented towards formal educational institutions, this study places the family at the center of the reconstruction of digital values. Thus, his contribution is both contextual and applicative.

The theoretical implication of this study is the strengthening of the

integrative paradigm between Islamic studies, family sociology, and digital literacy. The framework of Islamic humanism offers a three-dimensional conceptual model; spiritual-theological, relational-humanistic, and digital-ethical that complement the previously fragmented shortcomings of literature. This model enriches the discourse of contemporary Islamic studies by placing the family as a strategic locus in dealing with digital modernity. Meanwhile, the practical implications include the development of Islamic digital literacy-based parenting programs, the strengthening of reflective dialogue between generations, and the use of social media as a means of family da'wah. Research on the resilience of Muslim families in Southeast Asia also shows that the integration of religious values in parenting practices significantly increases resilience (Dwinandita, 2024).

Overall, this discussion confirms that the reconstruction of the integrity of Muslim families in the digital era is not enough through a regulatory approach or technological restrictions. The findings of this study show that the internalization of Islamic humanism that combines monotheism, human dignity, moderation, and social responsibility is able to transform technology into a medium of spiritual learning and strengthening family cohesion. By comparing and synthesizing the various existing literature, this study shows a paradigm shift from a defensive approach to digitalization to a value-based transformative approach. This framework places Indonesian Muslim families as active actors in building an ethical, inclusive, and common good-oriented digital ecosystem.

CONCLUSION

This study highlights a shift from a defensive stance toward technology to a transformative approach rooted in Islamic humanism. Instead of relying on external controls over digital media, family integrity is strengthened by internalizing monotheism, moderation (*wasatiyyah*), empathy, and social

responsibility. Islamic humanism, aligned with Nurcholish Madjid's vision, guides technology use to reinforce relationships and resilience while preserving Islamic values.

The main strength of this research is its integration of Islamic studies, family sociology, and digital literacy into a three-dimensional model spiritual, relational, and digital. It places the family as a central point for value reconstruction during digital transformation and applies Islamic humanism beyond formal education into real family practices.

The study's limitation is its reliance on literature rather than empirical research. Future studies should empirically test the effectiveness of Islamic humanism in digital parenting, considering socio-economic, educational, and cultural factors.

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