

Digital Identity and Ethical Dilemmas: Exploring Muslim Youths' Engagement with Technology through Islamic Principles

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Abstract: - This paper examines the relationship between ethics-based decision-making, Islamic identity, and technology adoption among Malaysian Muslim youth. It investigates how Islamic ethics shape online ethical behavior and the mediating role of Islamic identity in digital decision-making. A quantitative approach was adopted, using a structured questionnaire completed by 244 technologically engaged Muslim youth. Partial Least Squares Structural Equation Modeling (PLS-SEM) was employed to analyze the relationships among Islamic ethics, online engagement, Islamic values, Islamic identity, and ethical decision-making. Results indicate that Islamic identity positively influences ethical decision-making online. Islamic trust and online interaction strongly predict Islamic identity, while Islamic values have a smaller but direct effect. The study emphasizes integrating Islamic ethics into digital literacy programs to foster safe online environments where youth can engage with technology without violating religious principles. Future research should identify specific Islamic values that affect ethical behavior and examine the long-term impact of technology use on Islamic identity and moral judgment.

Key-Words: - Islamic ethics technology, online engagement, Islamic values, Islamic identity, Ethical decision-making, Malaysia.

Received: September 13, 2025. Revised: February 15, 2026. Accepted: April 17, 2026. Published: July 8, 2026.

1 Introduction

The ethical dilemmas posed by digital technology within Islamic frameworks remain formidable and complex for Muslim young people. Scholarly debates of late demonstrate this in their exploration of the impact that Islamic ethics have on how young Muslims engage and make decisions online. The secularization process in digital learning platforms presents educational leaders in Islamic contexts with a dilemma: adopting technological tools while ensuring compliance with privacy laws and content

moderation, including maintaining harmony between technology and their systems while adhering to Islamic values, [1]. Furthermore, the use of artificial intelligence (AI) in finance for various purposes underscores the need for it to abide by Islamic principles to uphold justice and transparency practices, [2]. Moreover, the digital revolution in Islamic finance has heightened the need for privacy and fair trade regulations that are in line with technology that is halal tout court, [3]. The activation of Islamic Fintech is grounded in the

centrality of integrating financial services with Islamic ethical and moral values, which directs inclusive finance positively by incubating a conscientious system inspired by Muslim spiritual interests, [4], [5]. The ethical decision-making of Muslim youth is situated within their Islamic identity, which shapes not only their interaction with and use of technology but also orients them to access different dimensions of digital spheres without losing moral values.

The application of technology and Islamic ethics in recent years has been well-received; this is evident in the growing concern about the tendency among Muslim youths to adopt digital platforms. This rapid transition to digital platforms, which the Covid-19 pandemic has just accelerated, raises ethical issues for Islamic educational leaders, including student privacy and access to technology for all students, [1]. The problem is to protect Islamic teachings during the same technological flourish by sculpting educators into virtuous men of understanding, generating technology-driven actions based on student-friendly and non-discriminatory principles that provide social justice within digital educational lives, [6]. In addition, the ethical problems of new technologies, e.g., deepfakes and AI, raise serious questions about trust, identity, and misinformation that can challenge personal and social relationships. Muslim youth must become equipped with an ethical decision-making framework based on their Islamic identity, as the manipulation of information can play havoc in constraining the nature of its use, leading to significant consequences on societies globally. This is critically important to us: raising children who embrace technology while remaining deeply anchored in our ethical and spiritual values.

The current terrain has made it abundantly clear that there is an urgent need to resolve the ethical quandaries confronting Muslim youth in their pursuit of technology. Although digital platforms offer tremendous possibilities, these youth face moral dilemmas that conflict with their religious identity and values, [7]. Currently, in Islamic educational institutions, the lack of a comprehensive framework leaves students vulnerable to various parties, resulting in constant yearning for a unilateral solution to ethical consequences when they compromise their online behavior due to organized crime, [1]. This is also supported by the existing research stating that Muslim youth often find it challenging to navigate their identities amidst a multifaceted sociopolitical context exemplified by Islamophobia and cultural prejudices, entailing an impediment to civic engagement and self-theory of

citizenship, [8], [9]. Furthermore, the nexus between online engagement and religious identity had yet to be rigorously investigated in the existing literature, leading to an urge for further research examining how these factors interact in the ethics of choice faced by Muslim youth, [10]. Dealing with these problems effectively requires a few things: a multi-disciplinary perspective that integrates psychological, sociological, and Islamic ethical insights to provide practical measures of support for the digital lives of today's Muslim youth.

Notwithstanding the growing literature on Islamic ethics and Muslim youth's technology use, several important research gaps remain unaddressed. There is a glaring lack of research clarifying how Muslim youth civic engagement manifests itself within in-group and out-group interactions. Prior work has shown that highly religious individuals may be biased toward civic contributions to in-group members, which may lead to broader societal engagement, [7]. It is possible that future examinations, which track patterns of social and civic participation by religious identity, offer deeper engagement with the logic of these dynamics. Moreover, while the ethical challenges of digitally mediated relationships are relatively well-studied and well-covered in the literature, we know little about how these ethical frameworks play out in education. Digital technology integration in Islamic education, while practical when implemented in the teaching and learning process, still needs to explore the interests of young educated workers [1]. Also, the lack of research on how perceived discrimination affects mental health and civic participation among Muslim youth. Current literature approaches these themes but has mostly failed to offer well-rounded analyses of religious identity. The effect of perceived discrimination on mental health among Muslim students, but it does not sufficiently account for religiosity, [11]. Finally, although there is evidence that the role of online Islamic learning in shaping religious practice and social interaction among young Muslims cannot be ignored, very few studies have investigated it. A recent review also identified a range of significantly different impacts of internet-based Islamic learning on the well-rounded understanding and religious practices of the young, [12]. Filling these research gaps is crucial to guiding the creation of educational policies and practices that can positively impact Muslim youth's ethical decision-making in digital social environments.

This study critically analyses the smooth overlap of Islamic identity in the case of ethical decision-making and the use of technology among

Muslim youth to introduce new knowledge on how Islamic values can be internalized when interacting on digital platforms. The study explores the role of Islamic ethics application in online behavior and contends that the Islamic paradigm should be used as the central point of ethical decision-making in online dilemmas. In addition, the paper will discuss the Islamic identity as an agent of such ethical norms and decision-making procedures, providing insights into the education practice and policy in terms of curriculum and governance of Islamic education. The study also seeks to determine the major ethical dilemmas that Muslim youths should deal with. It suggests viable, actionable responses based on the Islamic virtues so that they can make qualified and moral decisions in their interactions with digital technologies. As such, the study aims to extend our understanding of Islamic ethics and peer engagement with technology, and to provide guidelines for improving the effectiveness of digital learning environments for Muslim communities.

The importance of this research lies in the potential for emerging concerns among Muslim youth regarding ethical issues arising from the digital age to be accommodated within an Islamic ethical framework. As technology becomes ever more pervasive in broader society, young Muslims are coming across scenarios where the digital world thrusts itself into spaces that can be at odds with their religious values and identity. Investigating the mediating role of Islamic identity in ethical decision-making is key to effective educational policies that support more ethical use of the internet. Our findings can further understanding of how technological engagement does/does not encourage adherence to Islamic principles in varied contexts, [13]. It also aims to fill a major gap in the literature that exists: the multifaceted nature of interaction between technology use, religious affiliation, and moral conduct, [14]. Teachers and authorities who strive to create a community where technology can be used responsibly and respectfully around the Muslim world require such insights.

2 Literature Review

2.1 Exploring Muslim Youths overview

Muslim youth are a complex group who juggle their identities in the context of multiple socio-cultural, religious, and political factors. Religiosity, racism, parental influence on youth identity and citizenship in youth life and work are a range of topics illustrated by the experiences of young Muslim Canadians. This review demonstrates how these

factors intersect to generate distinct processes for Muslim youth and focuses on the absence of community-specific responses to address their needs and policy frameworks, [15]. The experiences of Muslim refugee youth in educational environments point to a worsening sociopolitical landscape against which these youth encounter. The importance of school environments that foster positive identities and civic engagement for refugee youth, as previous research has indicated, [16]. Another layer is the struggle of civic engagement experiences by Muslim youth in Spain; representation from the State hinders their voice. This brings up the new forms of manifesting civil commitment that reform the nature of belonging and engagement in community, [17]. Alongside, other research articles are devoted to the Muslim youth empowerment programs and community engagement according to the Islamic principles, [18]. The urge of religious observance, which has a more localized view of the Islamic phenomena, can also be seen in the tendency of youth empowerment in the mosques by means of philanthropy and mosque-oriented activities, which actually belong to the larger social responsibility of both the communities and themselves, [19]. The literature is coherent and suggests the necessity of interdisciplinary studies that will not only determine the challenges, struggles, and identity development of Muslim youth but also consider the policies and practices based on the knowledge of the Muslim culture.

2.2 Islamic Ethics Technology

The integration of technology by the aforementioned system requires strict adherence to ethical principles consistent with Islamic religious teachings. The rapid rise in the unintended acceleration of digital learning platforms during COVID-19-related activities raised serious ethical questions among Islamic educational leaders, thereby posing a challenge to maintaining privacy while conducting content moderation and ensuring equity, [1]. Islamic work ethics are now seen as essential in the employability sector. The study indicated that Islamic elements help increase job satisfaction and performance among employees, which supports the significant relationships between religiosity or spirituality and employee motivation, [20]. In addition, another paper provides a high-level overview of using an artificial intelligence (AI) tool in Islamic economics, titled "Using Artificial Intelligence Tool in Islamic Economics Technology Advancement Versus Moral Code: A Testing Phase." Ishak and Mohamed emphasized that there should be a balance between technological

advancement and moral code based on Islam. This interaction is quite important because it directly implies in Islamic banking-connected company governance and moral management, suggesting that Islamic principles may be used to foster a fairer Banking sector, [21]. In addition, many others have highlighted the importance of spirituality alongside Islamic work ethics for improved employee performance. Mineral integration of ethics and spirituality can positively affect both the individual level and group level, [22]. Thus, the Islamic ethics of technology is essential, and such deliberations indicate the necessity of the synthesis of traditional principles and current technological innovations to raise the level of awareness and moral responsibility among the digital natives in order to develop a conscious and morally responsible Muslim population segment.

2.3 Online Engagement

Student participation in e-learning is a significant area of research since the rapid growth of digital learning. The relationship between student satisfaction with online courses and engagement is emotionally related to engagement, skill engagement, and participation performance; hence, it is supported. A comprehensive overview of this relationship provides greater insight for educational institutions to improve their learning strategies, [23], [24]. Analysis of psychosocial factors affecting online student experiences highlights the significance of community, support networks, and course design in maintaining excellent levels. The connectivist model, as a study highlights, emphasizes the dynamic nature of learner participation, including peer-to-peer interactions, multimedia materials, and networks, [22]. Moreover, this engagement becomes more complex, as [25] argues that suitable strategies are critical for keeping students focused in online lessons. External influences like the COVID-19 pandemic that heightened the need to use online platforms to learn made the issue of educators in delivering supportive and interactive online environments all the more significant, [24]. Examining the physics of web interaction, teachers can enhance the results of the educational process and provide students with a home in the virtual environments.

2.4 Islamic Values

The behaviours and the traits of people in Muslim societies are significantly affected by the Islamic values. The increasing amount of evidence demands the introduction of sustainability in, among others, the education curriculum and ethical traditions

concerned with work and the mode of social life. In this paper, the research question addressed was how far internalization of the Islamic values and the level of Quranic literacy can go in preventing bullying acts amongst school children. The value that incorporates respect and care, or *buon*, is aligned with the understanding of safety and welfare among the students, whereby they feel that they respect each other. According to their results, they can provide students with a supportive atmosphere to help their perceptions of safety and well-being in educational institutions, [26]. The Rencong Telang community is also founded on Islamic knowledge of self-regulation, as it is not only steeped in ensuring eternal dignity but also serves to support its members to survive modernity, [27]. This cultural strength is necessary to support this culture, since it provides a strong ground to Islamic values, which shield the Uyghur people against the power of modernisation. They are also encouraged to incorporate Islamic and cultural values in the education practices in order to enhance language teaching. By integrating Islamic values into the curriculum, this will not only be advantageous to the Muslim students but will also allow them to improve their learning, [28]. This portrays the transformational ability of Islamic values in the education system. The emphasis of Islamic ethics does not end with the individual, but with the larger structures of the society and thus even ethics in the work place of the environment. They are good moral practice values that guarantee a harmonious, ethically based society, as well as demonstrate the significance of the cultural-religious aspect in addressing certain global issues.

2.5 Islamic Identity

Religious beliefs do not solely determine Islamic identity but have a dynamic quality produced by a synthesis of belief, cultural context, and personal sense of agency. In this study, as [29] discovered, young Muslim women applied the Islamic discourse to construct personal and group resilience during the process of negotiating their identities with the family and society. It shows how Islamic beliefs can be transformed and influence centuries of notions of roles and expectations as per gender. Besides, the studies on dual identity development provide a more detailed account of the dilemma that Muslim youth experience in the West. The Muslim minority young people encounter when they have to deal with two identities, both cultural and religious, and the paper touches upon how this dual identity might be both an asset and the source of psychological tension, [30]. This indicates that the process of negotiating

two identities may work differently in specific sociocultural contexts, which could predict adjustment and mental health among mixed-race people. [31] also discuss the revival of Islamic identity in Central Asia and tie it to nationalist movements, as well as the process of rethinking national identification. This dynamic reflects how Islamic identity structures individual experiences, while resonating in larger cultural narratives and political terrains. Islamic identity as influenced by society, be it in situations pertaining to familial and communal demands or the dynamics of gender roles, especially makes it possible to understand differences in Muslim identities in the continuum. Such insights are priceless in shedding some light on the lives of Muslims worldwide and their implications on social assimilation and integration into the community.

2.6 Ethical Decision-Making

There are also factors at both the individual and organizational levels that can be responsible for ethical decision-making. The literature indicates that, across all kinds of decision-making, especially for health care professionals, the essence lies in moral courage and ethical sensitivity. The fact that a higher degree of moral courage is associated with better judgment in decision-making for nurse interns working very closely as actors within clinical settings, where they will need to challenge ethical dilemmas, [32]. Moreover, [8] established that the aspects associated with an ethical sensitivity are critical because they allow nurses to view patients not as separate entities but as individuals in the intensive care unit to make ethically right decision-making. The boundary of human ethical decision making is limited to health care, and however, organizational situations may come into play. Information overload can hinder the decision-making processes, and when humans cannot digest information, it leads to unsatisfactory results, [33]. Formal ethical codes within organizations also aid ethical decision-making, as demonstrated by employees in which formal ethics policies existed being more aware of the potential for moral issues to arise, [34]. An ethical decision-making model sits well with a strategy to well-organized conditions during a crisis, including health rationing that is caused by the COVID pandemic, which is concerned with how ethics comes into play within an actual-world decision-making situation, [35]. These works combined bring to mind the necessity of instilling an ethical sensitivity and courage culture that enables people to have the ability to

overcome the difficult ethical landscape in disciplines.

2.7 Hypothesis Development

2.7.1 Islamic Ethics, Technology and Islamic Identity

The proposal builds a theoretical framework to clarify the relationship between Islamic ethics, technology, and the identification of Islam among youth, and to explain how these factors combine to inform ethical decision-making among Muslim youth. The assumption is that stronger adherence to Islamic ethical principles leads to the more successful use of technology in educational and social situations, which, in turn, contributes to a greater Islamic moral identity. The present literature also discusses how digital technology-based learning platforms, grounded in Islamic values, impart these values in every subject delivered to students, both academically and morally, as religious tools and moral reasoning in developing strong faith, [1]. In addition, the importance of implementing technology ethically was also noted, as the ethical implementation of technology, including AI, is significant for creating an atmosphere that respects Islamic moral values and, at the same time, encourages innovation, [2]. This is a major challenge to educational leaders, who have to strike a balance between technological developments and the cultural and religious sensitivity of their respective communities, [1]. Moreover, the rise in the Islamic identity will make young people use technology in an ethical way based on their religious beliefs, as well as enhance their ethical decision-making, [36], [37]. The identified relationships reflect the direction of the next stage of empirical research that can further examine how Islamic values connected to both technology and education can help the Muslim youth to build a positive sense of their identity and solve the relevant ethical questions in the constantly changing digital world, [3], [21].

2.7.2 Online Engagement and Islamic Identity

Online engagement and Islamic identity are necessary to operationalize how digital interactions shape religious identity among Muslim youth. It assumes that online engagement on digital platforms with few restrictions leads to greater Islamic identity strength. Competitive contexts can serve as a platform for reinforcing identity within online Islamic communities, but the implications of these findings for online engagement remain unclear; their results do not appear to reinforce religious identity

directly, [38]. This reference is therefore cosseted and has been rubbed out of the record. The increasing presence of digital infrastructure may increase prominence and involvement in Islamic fintech projects, possibly enhancing community participation while simultaneously augmenting the formation of Islamic identity, [39]. The above elaborated works stress the inclusion of Islamic crowdfunding platforms into the fintech ecosystem and demonstrate how technological refreshments enhance participation efficiency.

Additionally, Islamic educational leaders need to keep up with the increasingly fast-paced technological progress in information and communication, especially in online education, while ensuring ethical standards during the transition period due to the impact of COVID-19, [1]. This is relevant in providing tools to elucidate how a given digital platform could influence the learning and formation of religious education and identity. Accordingly, interaction with an online Islamic community will serve as a reinforcing mechanism through which young Muslims maintain and develop their Islamic identity through both private and communal expressions of faith, meshing domains of social identity theory with engagement strategies.

2.7.3 Islamic Values and Islamic Identity

Islamic values & Islamic identity are fundamental to understanding how the application of these principles transforms the communal and personal identities of young Muslims, giving the discourse a practical turn. The internal value perception of Islam may not help improve the demonstration and assertion of Islamic identity. Nursing students in the non-state institutions of higher education are aware of their Islamic identity as a brand image and associate their professional ethos with the values propagated in the Islamic education, [40]. The values of Islam are passed on to students, thus forming a balance between religion and professional identity, which reveals the perceptions and experiences of nursing students with these values, [40]. The importance of self-regulation in Islamic society sheds some light on how the desire to stick to the main beliefs, which are based on the Islamic teaching, allows for maintaining the cultural tradition but eventually leads to social evolution, [27]. This way, through practicing and engaging in practicing the Islamic values, fully results in the person becoming more accurate in how he or she expresses his or her identity; able to traverse multicultural social environments without losing the integrity of himself or herself. It is imperative to

include Islamic values in educational curricula not only to elevate students' Islamic identity and foster an unbroken understanding across both academic and wider societal dimensions, [41]. The integrative model proposes a strong association between the internalization of Islamic values and the affirmation of Islamic identity among Muslim youth, warranting greater empirical attention.

2.7.4 Islamic Ethics, Technology and Ethical Decision-Making

Islamic ethics, technology, and ethical decision-making are necessary to understand how these elements might interact with context to influence behavior at the individual level. Islamic teachings on ethics can help improve ethical decision-making at the workplace. Ethical judgments do affect decision-making and, hence, moral discipline in Islamic banks, forcefully articulating that, in order to foster ethical behavior, Islamic societal values should be embedded in day-to-day affairs, [42]. Additionally, following rules without meaning or engagement in ethical reasoning may lead only to compliance rather than accurate ethical decision-making. This distancing can hinder a rich retrospective look at one's own interventions, [43]. Consequently, implementing Islamic ethical values in technology will strengthen people's moral judgment.

2.7.5 Online engagement and Ethical decision-making

Online engagement and ethical decision-making would be significant to investigate how digital interactions affect the ethical decision-making of students. Increased online engagement is likely to improve the ability to make Moral decisions; a social cognitive theory that suggests active participation in online learning communities helps shape and maintain Moral development. There exists a body of research that proves that students enrolled in collaborative online environments have a higher chance of being able to think critically and, therefore, make more ethical judgments, [24]. The interaction of students with the online environment makes the students think of the ethical dilemma involved in making a decision, which makes them think more about whether their action is moral or not. This results in a vicious cycle where the more people engage in online discussions and activities, the better their ethical reasoning and decision-making. Further, the online learning systems are designed in such a way that they involve ethical debates, and this will be capable of developing a situation where the students will be able to

contribute to the moral reasoning of their peers, [44]. Thus, it is necessary to conduct more empirical research to examine the connection between online participation and ethical decision-making amongst students. Not only would this advance empirical and theoretical understanding, but it may also provide a sensible framework for teaching improvement as academics plan more useful online learning experiences, [45].

2.7.6 Islamic Values and Ethical Decision-Making

An understanding of Islamic values and their contribution to ethical decision-making deepens understanding of how conformity with these values affects behavior at both the individual and organizational levels across different circumstances. This reveals the argument that a more in-depth internalization of Islamic Values will improve ethical decision-making among individuals, [23]. A high level of responsibility and a strong grip attitude are developed through the work ethic in Islam, which can subsequently lead to greater job satisfaction and long-term commitment at work. In addition, making choices that conform to the principles of Islamic ethics is likely to result in an increased ethical practice and social responsibility by individuals. In addition, Islamic values define perceptions of the world and social practices and stimulate people to be sustainable in their actions, [40]. This underpins the theory that more (good) Islamic character not only informs personal ethics but also drives wider social behaviors toward community benefits. In addition, research indicates that Islamic ethical practices are significantly beneficial in shaping customer loyalty and purchasing behavior within the banking sector, even serving as an example for organizational settings, [14]. Therefore, the internalization of Islamic values has positive effects on ethical decision-making and on practices that sustain moral integrity and collective interests at personal and professional levels.

2.7.7 Islamic Identity and Ethical Decision-Making

Islamic identity and ethical decision-making draw on a hypothesis that investigates how a salient affiliation with Islamic identity affects ethical behavior and adherence to the code of conduct among Muslim actors. We further presume that the extent to which Islamic values are perceived as internalized within individuals affects ethical decision-making based on religious principles, [13]. Moreover, religious commitment is necessary, but

insufficient, and grounding decision-making in deeper ethical reasoning and mindfulness is critical for ethics work conducted in organizational contexts. It promotes the right intention to be more mindful of the consequences of one's behavior and to strive to act in line with justice and compassion, virtues already embedded in Islamic teachings, [43]. In this regard, ethical decision-making is highly predicted by a strong Islamic identity since one can make the best decisions in the best interests of the self and the larger society. This theory, along with its implementation in different spheres with a high predisposition to ethical conflicts, including educational and organizational ones, requires more empirical research to be proven.

2.8 Theory

2.8.1 Maqasid Al-Shariah

Maqasid al-Shariah is a significant theoretical foundation for the conceptualization of decision-making ethics in the Islamic context. The Maqasid are the objectives or purposes of Islamic law, which are to serve the welfare and prevent harm in the local community. This framework has become increasingly important in scholarship, especially within Islamic finance and in the context of ethical business practices. The importance of this framework is that it merges Shariah principles with modern managerial practices, thereby making ethical decision-making easier for players in Islamic financial institutions, [46]. Maqasid al-Shariah is a systematic assessment of the moral implications of their decisions, taking into account the objectives of protecting religion, life, intellect, lineage, and wealth. This integration of ethical practices with Islamic goals, in turn, strengthens the custom by embedding it into the identity of the Islamic community and putting pressure on Muslim individuals and organizations to be responsible.

2.8.2 Theory of Planned Behavior (TPB)

Individual behavior as a function of intentions, attitudinal and injunctive norms, and perceived behavioral control is the Theory of Planned Behavior (TPB). As regards decision-making within Islamic Values and Ethics, the TPB offers an important alternative perspective. People who identify with a strong Islamic affiliation are expected to have positive perceptions of ethical behavior because the Islamic perspective affects their integrity, trust, and social responsibility. Subjective norms are also highly valued; the voices of an individual's religious congregation can strengthen or weaken one's motivation to behave

ethically, [47]. Religion can provide the behavioral patterns needed for self-identity alignment with its teachings; specifically, Islam may offer the behavior necessary to shape identity against which ethical conduct is carefully measured. The ethical decision-making process of the Muslim communities is influenced by Islamic identity, which occurs in the multicultural setting as the fusion of values can lead to the emergence of a clash of moral demands, uniting the TPB with Islamic values, [47], [48].

As a result, these theories provide a holistic approach to the study of the nexus of Islamic values, identity and ethical decision-making. While the Maqasid al-Shariah framework provides a normative foundation that situates ethical conduct in relation to Islamic goals, as well as an insight into the punitive elements of objective factors (shari), the Theory of Planned Behavior formulates a theoretical construct on how moral agency can be shaped by religious identity or community expectations. Together, they are used to remind us that theory is crucial in explaining and promoting sufficient ethical decision-making in the field of Islamic finance and business practice.

2.9 Conceptual Framework



Fig. 1: Conceptual Framework

Source: Developed by Author

3 Methodology

3.1 Sampling and Data Collection

The current research examines the positivist paradigm and employs a deductive method to develop an understanding of whether Islamic ethics can affect ethical decision-making in the context of Muslim youth in Malaysia. Figure 1, A structured questionnaire survey was conducted to gather quantitative data. In this research, the target population was Muslim youth in Malaysia involved in Technology activities. The survey was distributed

at online distribution points. The survey was performed on selected targeted gatherings of youth and Islamic organizations in several areas (Selangor, Putrajaya) in Malaysia, while the online version was conducted on social media platforms and youth groups. The questionnaire was distributed through social media groups and platforms, mainly on Facebook, LinkedIn, and networks of young people who are potential candidates for the study. It also identified tech-savvy Muslim youth (between the ages of 18 and 30) as key targets. It contained both closed and constructed answer-type questions to investigate the intricate network of technology with Islamic values that played a pivotal role in molding ethical judgments of participants on virtual platforms. For every questionnaire, we attached a cover letter elucidating to participants that their information would be kept confidential and participation was entirely voluntary. A total of 260 responses were valid over two months, closing in July 2025. The sample size of 244 is adequate for the specific aims and consistent with similar research in the topic field. The extracted data was then examined in relation to the relationship between independent variables (Islamic ethics, online engagement and Islamic values), mediating variable (Islamic identity) and dependent variable (ethical decision making) using SPSS 24 software as well as SmartPLS 4.

3.2 Common Method Bias

With this in mind, to rule out the influence of CMB, the present study followed strategies outlined by [49] and [50]. Procedure Participants were first told that all of their responses would be kept secret and used exclusively for research. A cover letter accompanying the survey, which explained the process, communicated this. The survey was also designed to minimize common method bias (CMB) by presenting measurements one after the other and providing clear instructions to consider each statement carefully to respond sincerely. It was emphasized that participants were not providing data for any other purpose than research. Next, to reduce item ambiguity even further, our items were worded so that ambiguous terms were defined and specific questions were asked, [51]. The presence of CMB was also assessed using Harman's single-factor test as a post-hoc analysis. This required completing a principal components factor analysis covering all primary constructs in the study.

4 Data Analysis and Results

In this case, data analysis was done on SPSS version 26.0. To begin with, we kept track of missing values and outliers and provided the mean, median and standard deviation of the distribution under the assumption that the data is normally distributed. The analysis has no missing values or outliers in the dataset. Skewness values ranged from -2.214 to 0.289 , and kurtosis values ranged from -1.284 to 7.433 . Based on the results published by Kline (2011), non-normality does not appear to significantly affect parameter estimation or the model's standard deviation, as all absolute skew values were lower than 8 and kurtosis values did not exceed 10. The summary of the demographic profile of the respondents is recorded in Table 1. Most of the respondents were females (51.2) and between the ages of 23-25 years (49.6). The majority of the participants were undergraduates (79.9) and very keen on religious practices (80.3). These attributes assist in giving a background to the interpretation of the findings of the study.

Table 1. Demographic profile of the respondents

Variable	Categories	Frequency	Percentage	Mean	Std. Deviation
Gender	Male	119	48.8	1.5	0.501
	Female	125	51.2	1	
Age	18 to 20 years	25	10.2	2.6	0.808
	19 to 22 years	73	29.9	0	
	23 to 25 years	121	49.6		
	26 to 30 years	25	10.2		
Education Level	High School	25	10.2	2.0	0.449
	Undergraduate	195	79.9	0	
	Graduate	24	9.8		
Level of Religious Observance	Very Observant	196	80.3	1.3	0.742
	Somewhat Observant	24	9.8	3	
	Not very Observant	16	6.6		
	Not Observant	8	3.3		
Online Communication	Social Media	96	39.3	0.7	0.987
	Email	23	9.4	42	
	Instant Messaging	118	48.4		
	Others	7	2.9		

Source: Outcome from SPSS for descriptive analysis

4.1 Structural Equation Modeling

Because the assumption of multivariate normality was violated, partial least squares structural equation modeling (PLS-SEM) was used to test the hypotheses. More specifically, bootstrapping with 5000 resamples and a 95% bias-corrected estimate were used to estimate the model (Byrne, 2016). The experiment was conducted in two stages. On the first step, we analyzed the model of measurement, checking its reliability and validity. We used this procedure to ensure that the constructs in our model were measured accurately. The second phase tested the hypotheses regarding the independent variables (Islamic ethics, online engagement, and Islamic values), the mediating variable (Islamic identity), and the dependent variable (ethical decision-making) by evaluating the structural model.

4.1.1 Measurement Model Analysis Results

Table 2. Construct reliability and validity

Constructs	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
EDM	0.828	0.834	0.883	0.653
II	0.723	0.725	0.827	0.545
IET	0.794	0.801	0.876	0.703
IV	0.712	0.714	0.821	0.535
OE	0.805	0.811	0.867	0.570

Source: Outcome from SmartPLS 4

In the measurement model analysis, we assessed the constructs for internal consistency reliability, convergent validity, and discriminant validity using standard evaluation criteria, [52], [53]. Results of the validation analysis for reliability and convergent validity are shown in Table 2. Convergent validity was established because all items in this study had loadings above 0.6, [54]. Moreover, Figure 2 shows that the CR values for each latent construct were higher than 0.7, indicating acceptable internal consistency reliability for the measurement model. In addition, the AVE of both factors was more than the suggested cut-off of 0.5, which means that the latent factors explained an important share of variance in their items, [55]. This finding justifies the acceptable convergent validity of our measurement model.

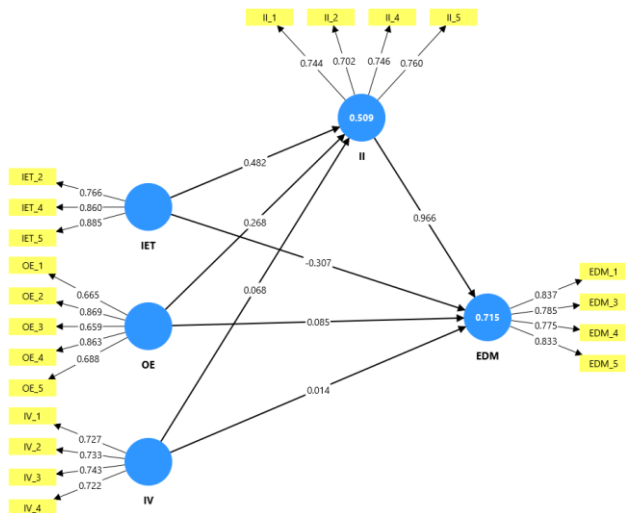


Fig. 2: Cronbach's alpha

Source: Outcome from SmartPLS 4

Table 3. Discriminant validity

Constructs	EDM	II	IET	IV	OE
EDM					
II	0.987				
IET	0.458	0.852			
IV	0.461	0.671	0.690		
OE	0.580	0.765	0.692	0.797	

Source: Outcome from SmartPLS 4

Discriminant validity measures were used to assess whether the constructs in the model are distinct and not overlapping. Discriminant validity was determined through a comparison of the square root of average variance extracted (AVE) of each construct with its correlation with the other constructs in the model. The square root of the AVE of the constructs is the diagonal values. Table 3 demonstrates that the diagonal values of the given constructs were larger than the off-diagonal ones, a fact that justifies proper discriminant validity, [56]. It revealed that the concepts are discriminant and do not have a perfect correlation with each other, which validates the reasonable discriminant validity of the measurement model.

Table 4. Fornell-Larcker criterion

Constructs	EDM	II	IET	IV	OE
EDM	0.808				
II	0.817	0.738			
IET	0.392	0.667	0.838		
IV	0.368	0.482	0.526	0.731	
OE	0.480	0.577	0.558	0.598	0.755

Source: Outcome from SmartPLS 4

The discriminant validity was also assessed by assessing the square roots of Average Variance

Extracted (AVE) as compared to correlations of the constructs using Fornell and Larcker's criterion [56]. As we can see, Table 4 reveals that the square root of the AVE of each construct is larger than the correlations of these constructs with those of other groups, thus Discriminant Validity presents satisfactory values, [56].

Table 5. R-square

Constructs	R-square	R-square adjusted
EDM	0.715	0.710
II	0.509	0.503

Source: Outcome from SmartPLS 4

R-squared values represent the variation in the dependent variables that the independent variables in the model can explain. The results of the multiple regression are presented in Table 5. The R-squared of Ethical Decision-Making (EDM) is 0.715, implying that Ethical Decision-Making is explained by 71.5 percent of the independent variables. The adjusted R-squared value of 0.710 represents the impact of predictors on the goodness-of-fit. R-squared for Islamic Identity (II) = 0.509, which means that each explanatory variables explain 50.9% of % variation of II. The model has high predictive power for this theoretical instrument, [52].

Table 6. f-square

Constructs	EDM	II	IET	IV	OE
EDM					
II	1.605				
IET	0.160	0.299			
IV	0.000	0.005			
OE	0.013	0.082			

Source: Outcome from SmartPLS 4

The f-square values are the measures of the effect size, of which 0.35 and above represents a significant effect, 0.15-0.35 a moderate effect and less than 0.15 a small effect [56]. Table 6 reveals that Islamic Identity (II) has the highest degree of effect in Ethical Decision-Making (EDM) with a F-squared= 1.605, which is significant considering the effect of the IET (F- squared= 0.160). Islamic ethics technology (IET) has a medium effect size on EDM, similar to the same results found in the political trust domain after controlling for demographic variables. The other constructs, Islamic Values-IV and Online Engagement-OE, have a negligible impact on the EDM, with f-squares of 0.000 and 0.013, respectively. Islamic identity has the strongest explanatory power of any other factor in these results.

Table 7. Total effects

Constructs	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
II -> EDM	0.966	0.967	0.042	23.006	0.000
IET -> EDM	0.159	0.157	0.068	2.324	0.020
IET -> II	0.482	0.478	0.055	8.838	0.000
IV -> EDM	0.079	0.084	0.091	0.868	0.386
IV -> II	0.068	0.073	0.072	0.933	0.351
OE -> EDM	0.344	0.345	0.080	4.304	0.000
OE -> II	0.268	0.270	0.065	4.138	0.000

Source: Outcome from SmartPLS 4

Table 7 and Figure 3 show that it then analyzes the overall effects of the independent variables on the dependent variables to determine direct and indirect relationships between constructs. II -> EDM: Path coefficient > 0.966; Very Strong, Positive path, the result is very significant (T = 23.006, p 0.05). There is a positive relationship between II and EDM. IET -> EDM: Path coefficient > 0.159; Very Strong, Positive path, the result is very significant (T = 2.324, p 0.020). There is a positive relationship between IET and EDM. IET -> II: Path coefficient > 0.482; Very Strong, Positive path, the result is very significant (T = 8.838, p 0.000). There is a positive relationship between IET and II. IV-> EDM: Path coefficient = 0.079; Extremely weak, negative path, the outcome is not significant (T = 0.868, p 0.386). IV has a negative correlation with EDM. IV->II: Path coefficient is more than 0.068; Path is very weak and negative; result is not significant (T = 0.933, p 0.351). IV and II are negatively correlated. OE to EDM: Path coefficient: 0.344; Very Strong, Positive path, this is very significant (T = 4.304, p < 0.001). OE and EDM have a positive correlation. OE to II: Path coefficient 0.268; Very Strong, Positive path, the value is very significant (T = 4.138, p < 0.001). OE and II have a positive treatment.

Table 8 shows that IET -> II -> EDM: The indirect influence of Islamic ethics technology (IET) on Ethical Decision-Making (EDM) through Islamic Identity is considered significant, with a path coefficient of 0.466 (T = 7.494, p =0.000). IV -> II -> EDM: The indirect influence of Islamic value (IV) on Ethical Decision-Making (EDM) through Islamic Identity is considered not statistically significant,

with a path coefficient of 0.065 (T = 0.939, p =0.348). OE -> II -> EDM: The indirect effect of Online Engagement (IE) exerting an influence on EDM through Islamic Identity is considered statistically significant, the path coefficient amounted to 0.259 (T = 4.185, p < 0.001).

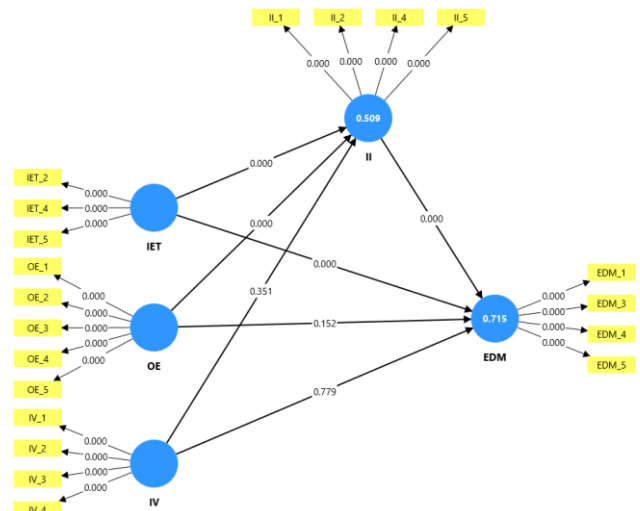


Fig. 3: P-Value

Source: Outcome form SmartPLS 4

Table 8. Specific indirect effects

Constructs	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
IET -> II -> EDM	0.466	0.463	0.062	7.494	0.000
IV -> II -> EDM	0.065	0.070	0.070	0.939	0.348
OE -> II -> EDM	0.259	0.261	0.062	4.185	0.000

Source: Outcome from SmartPLS 4

5 Discussion

This research explores the relationship between Islamic identity, ethical decision-making, and technology engagement among Muslim youth. Islamic identity is the most influential factor in the development of ethical decision-making and has a substantial direct impact on ethical behavior in digital spaces. Islam (IET) and OE positively affect Islamic identity, which itself serves as a mediator in ethical decision-making. This means that most Islamic lessons and morals are crucial in informing the digital activities of the youths in their attempt to achieve the goals of their religion. This finding is in line with the existing empirical evidence and theory,

as it highlights the significance of religion as a moral reasoning process, [43]. These findings also allow anticipating the fact that there exists a positive correlation between online interaction, which is concerned with online religious communities, and Islamic identity strength, which is converted into ethical choices. That is one of the lessons educators and policymakers can take when introducing Islamic values in digital learning and the application of technologies. Islamic identity is linked with Islamic values and ethical decision-making, which are constructively related notions, but direct effects of the former on the latter are not significant, which points to the fact that values determine human behaviors in society, but the realization of these values in technology brings varying consequences. It brings out the need to do more detailed research on the learning and application of Islamic values in the digital context, especially with education, which has increasingly been introduced to facilitate the learning process.

5.1 Main Findings

The most important results of this study highlight the relevance of Islamic identity to young Muslims' ethical decision-making, particularly regarding technology. Much to our surprise, the study finds that social adaptability in digital spaces is a direct consequence of well-crafted Islamic identity development, as it significantly mediates Islamic values and online actions, [43]. The current results also support many earlier findings, suggesting that religious identity can lead to more ethical decisions, especially when individuals face moral dilemmas in the digital age, [42]. The results suggest that Islamic ethics technology (IET) and online engagement (OE) are the two main predictors of Islamic identity. Higher online engagement was found to be associated with greater connectedness to Islamic identity, followed by the rationale for ethical decision-making among Muslim youth in the online environment. The path analysis demonstrated that online platforms have arisen not just as venues for interaction but also as affordances for constructing an Islamic identity and, hence, managing the ethical dilemmas faced by young Muslims, [39]. This finding further aligns with past research: participation in online communities that practiced a similar religion or were guided by common moral and ethical beliefs improved one's self-image, indicating an increased commitment to ethics, [24]. It indicates that digital platforms, especially religiously grounded ones, will have a significant part in generating the moral values of the family for the viewers, or in this case, young Muslims.

On the other hand, the mediating effect of Islamic values (IV) was mild, implying that whilst they form a tenet of moral heritage generally, their influence on ethical behavior, directly through digital Islamic identity, is relatively low. In the analysis, the effect of Islamic values on Islamic Identity as well as ethical decision-making is weak, indicating the possible influence at best. It means that in spite of its significance in general moral growth, the specific implication of internalizing Islamic values within the digital context is less definite or more indirect than Islamic identity or online interaction, [1]. Against this void, further exploration is required to enhance the use and presence of Islamic values in online platforms, particularly during education, where one can make ethical decisions. The findings, as well, indicate that educational programming that promotes ethical digital decision-making is necessary. From an Islamic perspective, there is a fine line to be reconciled between using technological tools for learning and adhering to Islamic ethical standards among educational leaders. This is especially important in Islamic education, where ethical decisions need to be aligned not only with religious teachings and digital engagement but also with current reality, [1]. The evidence calls for more mainstream 'Islamic-ized' education models, as well as Islamic moral extensions in digital learning to aid Muslim youth navigate these same ethical dilemmas better.

However, the study's findings may offer important opportunities to clarify how digital engagement and Islamic identity affect ethical judgments. The conservative nature of online engagement is not only a socializing environment; it reinforces the belief system that propagates Islamic values, suggesting that digital spaces can contribute to Muslim youth in acquiring positive moral development. It brings out the importance of digital platforms; hopefully, when practiced with the right ethics, they can be of more value to ethical diversion, as opposed to ethical corrosion, [4]. The study brings out important conclusions to policymakers and practitioners. Therefore, Islamic ethical frameworks of digital literacy strategies need to be developed. Policymakers should consider establishing guidelines that reflect desirable online behaviors aligned with the scope of Islamic values. In addition, there are capabilities and strategies that all educators should possess to promote sound decision-making in the digital era and to ensure that students use technology ethically while being compatible with their religious or cultural identity.

5.2 Theoretical Contributions

One of the significant contributions of this study is the exploration of Islamic identity as an intermediary in the relationships among Islamic ethics, online engagement, and ethical decision-making. This study adds to existing literature on how religious identity can shape moral judgments by showing that Islamic identity has a substantial impact on ethical conduct in digital spaces. The present findings are consistent with existing research that supports the salience of religious identity in shaping moral reasoning, [39]. Islamic ethics and techno-scientific action. This study also brings a new approach to Islamic technology engagement. Though prior work has explored broader ethical issues with technology, this use case shows that Islamic ethics inform ways of acting online. The study shows that Islamic teachings serve as a frame of reference for addressing ethical dilemmas in the use of technology, indicating that Islamic values should be considered in integrating technological tools and digital education, [1], [2]. This study extends theoretical work on ethical decision-making by focusing on Islamic values as a distinct perspective through which young people, in general and Muslim youth in particular, interpret the moral questions endemic to their constrained participation in internet environments. This study highlights the ethical aspects of Islam in moral reasoning and how such frameworks can be used to improve ethical decision-making among youth. This not only adds to the literature on religion-based ethics and moral decision-making with its demonstration of the criticality of Islamic identity for making ethical choices, [42].

5.3 Practical Contributions

The results imply that Islamic educational institutions should provide or design digital learning environments that align with the moral criteria of Islam. Since online activity plays such an important role in the formation of Islamic identity, educational leaders might consider providing students with outlets and courses that reinforce Islamic norms and practices to support youth in making morally adept choices while using internet resources, [1]. This needs a comprehensive approach that weaves together the Islamic values and a tightly integrated ethical outlook with tech savvy, with the touchpoints that can compensate moral fibre just as much (at least hopefully) as technical prowess. Globally, particularly in those nations that have a high concentration of Muslims, authorities must come up with models to apply ethical technology application, such as internet education, Islamic

banking and digital privacy. [4] believe that Islamic ethics may be applied as an instrument of alignment between the interests of the country and the verification of technology and incorporation of Shariah view into the policy-making process, to make sure it never leads to negative outcomes and is in accordance with its basic values. This could be in the form of enacting ethical standards, such as the application of artificial intelligence (AI) to comply with Islamic teachings on justice, fairness, and transparency.

This paper explains that the online activities of youth will bring about the revival of their Islamic identity, which subsequently defines their ethical choices. This emphasizes the need to have Islamic youth groups and community leaders to develop positive young Muslim online participation. Organizations can also play a positive role in anchoring Muslim identity by facilitating the youth to connect with Islamic communities online to solidify the idea that online platforms are a place of faith and value affirmation and not moral warfare, [39]. The shift helps Muslim youths as they have the freedom to discuss religion on the internet, get access to Islamic learning materials, and become members of Islamic fintech. This research provides an ethical decision-making lens for Islamic educators and community leaders. Through an experiential study of the experience of Islamic identity on robust calls, they will probably support youth more easily in navigating some digital steep climbs without compromising their religious and ethical qualities. This may involve the introduction of ethics-based courses or decision-making-based seminars that instill useful digital literacy practices and strengthen miscellaneous Islamic ethical teachings.

5.4 Limitations

The sample was a convenience sample of the youth among Malaysian Muslims, hence it is not always possible to generalize the sample to the rest of the Muslim communities in other geographical, cultural, or sociopolitical settings. Nonetheless, due to the special case of Malaysia, the culture and religion combination means that the way of comprehending how Islamic values are carried is quite diverse; therefore, the outcomes of this investigation may not be observed in other nations, where the number of Muslim people differs significantly. Future studies may include a broader sample of Muslim youth from other regions of the world, such as Middle Eastern countries around Egypt, Southeast Asian countries, and Western countries, to examine whether there are cross-cultural differences. It is a

cross-sectional design, thus making it impossible to determine causality between Islamic identity and ethical decision-making. This study needs to be longitudinal in the future, as opposed to the PLS-SEM, to further evaluate the relationship amongst the constructs, which might give a more comprehensive perspective of the Islamic identity and ethical decision making, as the constructs keep changing with the application of technology. Further research must be organized on the basis of longitudinal techniques with a view to observing the changes in ethical behavior and religious identity in the course of longer periods. The information applied in the study was based on surveys and thus it contained possible biases (e.g., social desirability bias or response bias). The respondents could have knowingly exaggerated how much they applied Islamic principles or ethical decision-making in pursuit of reasons in society. To delve deeper into the question of how young Muslims are struggling with the moral dilemmas of the digital world, it is proposed that the combination of survey and qualitative research method like in-depth interviews or focus groups, be used in future research on the topic. This paper investigated a loose concept of Islamic ethics; it did not study the actual values of Islamic teachings that are mirrored in other ethical paradigms, which include righteousness, justice, truthfulness, or kindness, which also may influence decision-making in Muslims. Theoretical contributions may include the analysis of the effect of particular Islamic values (e.g., belonging to various schools of thought or interpretations) on digital interaction and ethical decision-making. To better comprehend how these values are integrated and mobilized in the digital realm, a more fine-tuned research on the mechanisms of their introduction and application among Muslim youth would be beneficial.

5.5 Future Research Directions

Since there is a possibility of cultural differences in what Islam entails and the practices, it means that further studies should be conducted to explore the cross-cultural differences in moral judgment among Muslim youths. It is also possible that further research would examine the problem of Islamic identity and ethical behavior of youths in digital spaces in non-Muslim-dominant contexts, where such problems of religious identity and social inclusion may vary significantly. Longitudinal research is a possible future study that may be conducted to investigate the evolution of Islamic identity and ethical decision-making in the future. The cellularity of the given study will also not allow

the investigators to consider how the alterations in such online habits and technological affiliation influence the process of moral reasoning and the growth of religious identities in the long term, particularly in the face of a fast changing technology environment. In the same way, it would give a more in-depth insight into the ways digital interaction affects the youth's values and decision-making. The next study can investigate the effect of specific values possessed by Islam, i.e., justice, honesty, compassion, and accountability, on the ethical orientation of social media use among the Muslim youth. Reflecting on how these norms are integrated into daily online activities via social media, online shopping, or Islamic fintech can provide better ideas about how Arabic ethics will most effectively be integrated into digital literacy efforts within educators' and policymakers' programs. Since this research showed a substantial role of technology in the development of Islamic identity in the case of online interactions, the research can be developed further with respect to more modern digital technologies, such as Islamic fintech or online learning communities that teach Islam, including social media, to reinforce or weaken the ties of Islamic identity. Markers gained through learning how the digital space can be built to promote or prevent the formation of religious identity would be invaluable to teachers and creators of religious content online. The study needs to be extended in the future to determine the impact of discrimination and Islamophobia on the Islamic identity as well as the ethical decision-making in Muslim youth, particularly in the West, where the Muslim youth are at risk of marginalization. The outcome offers a valuable clue on the impacts of perceived discrimination on the religious identity and ethical conduct in online environments. This could be a big input to the interventions to help the Muslim youths to deal with identity issues.

6 Conclusion

We checked the complicated relationships between the Islamic identity and the moral choice and the use of technology among the Muslim adolescents. These findings have formed the lessons on the importance of Islamic identity in the development of moral and ethical practices, particularly under the digital environment where youths are faced with complicated scenarios regarding privacy, transparency, and fair play. This study contributes to the existing body of research on religious identity and moral reasoning in the digital era because it demonstrates that the effect of Islamic ethics, online

presence, and ethical conduct is mediated by Islamic identity. One of the research findings is that Islamic ethics technology (IET) and internet interaction are significant predictors of Islamic identity and, consequently, the manner in which seculars make decisions regarding ethics. This was found to happen in the online space, especially where the youth among Muslims were seen to negotiate with existential dilemmas as well as conflict behaviors, but at the same time observe their own ideals taught by their religion. Nevertheless, the impact of the Islamic values was less strong, which indicates that despite values being a larger ethical landscape, their direct influence in cyberspace is an open topic that needs to be explored further. In practical consideration, this has some consequences for the Islamic schools and policy makers who ought to incorporate Islamic morals in digital learning platforms that would allow young people to stay online as they stick to their ethical and religious principles. The paper also emphasizes that Islamic identity is a tool that directs youth with regard to making ethical choices and, therefore, requires educators and leaders of the community to increase their endeavors to encourage young Muslims to adopt a unified religious identity, which will enable them to negotiate complex spheres of digital existence. The researchers have also identified their cross-sectional nature, use of self-reported data, and focus on one cultural setting as weaknesses of the study.

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Contribution of Individual Authors to the Creation of a Scientific Article (Ghostwriting Policy)

H. M. Mahfuzur Rahman: Conceptualization and execution of the research; Methodology; Software; Data curation; Writing of original draft; Literature Review; Conclusion of the study; Discussion; Review and formatting.

Shereen Khan: Conceptualization; Writing; Supervision; Discussion; Review.

Nasreen Khan: Conceptualization; Supervision; Discussion; Review.

Olivia Tan Swee Leng: Conceptualization; Supervision; Discussion; Review.

Ethical approval

This study was approved by the Research Ethics Committee of Multimedia University, Malaysia. All participants were informed about the purpose of the study, their rights to confidentiality, and their ability to withdraw at any time without penalty. Informed consent was obtained from all individual participants included in the study. The study adhered to the ethical standards as prescribed in the 1964 Declaration of Helsinki and its later amendments.

Sources of Funding for Research Presented in a Scientific Article or Scientific Article Itself

Funding is sponsored by the Research Management Centre (RMC) of Multimedia University, Cyberjaya, Malaysia. [MMU/RMC/PC/2025]

Data availability statement

The data that support the findings of this study are available from the corresponding author upon reasonable request.

Conflict of Interest

No potential conflict of interest was reported by the author(s)

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