
The Western Wave and the Decline of Morality: A Study of Entertainment Ethics (Healing) from an Islamic Perspective

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Abstrak

Penetrasi budaya Barat melalui media hiburan bernuansa healing telah menjadi fenomena global yang meluas dan berpengaruh kuat terhadap perilaku, nilai moral, serta identitas kultural masyarakat Muslim. Gelombang budaya ini, yang didominasi oleh pemikiran sekuler Barat, sering kali membawa nilai-nilai seperti individualisme, materialisme, hedonisme, dan relativisme moral yang bertentangan dengan prinsip-prinsip etika dan spiritualitas Islam. Penelitian ini bertujuan untuk mengkaji secara kritis pengaruh budaya Barat terhadap fenomena dekadensi moral di kalangan umat Islam melalui media hiburan healing, sekaligus menelaah prinsip-prinsip etika Islam dalam konteks hiburan. Dengan menggunakan pendekatan kualitatif dan metode studi pustaka, penelitian ini bersumber dari literatur klasik Islam, karya ilmiah kontemporer, serta analisis sosial-budaya modern. Hasil penelitian menunjukkan bahwa konsumsi hiburan Barat tanpa penyaringan nilai-nilai Islam berkontribusi pada melemahnya kesadaran moral, normalisasi perilaku permisif, dan terkikisnya identitas keislaman. Dalam perspektif Islam, hiburan diperbolehkan selama tetap berada dalam koridor syariat, mendorong kesejahteraan spiritual, serta menjaga keharmonisan sosial. Oleh karena itu, penelitian ini menekankan pentingnya pengembangan kesadaran kritis terhadap budaya hiburan yang dikonsumsi, serta perlunya menghadirkan alternatif hiburan berbasis etika Islam yang berlandaskan pada nilai-nilai tawhid (ketauhidan), wasatiyyah (moderasi), dan akhlaq (moralitas) guna menjaga integritas moral dan ketahanan budaya masyarakat Muslim.

Keywords :

Western Culture; Moral
Decadence; Islamic Ethics

Abstract

The penetration of Western culture through healing entertainment media has become a widespread global phenomenon that deeply influences the behavior, moral values, and cultural identity of Muslim societies. This cultural wave, dominated by Western secular thought, often promotes values such as individualism, materialism, hedonism, and moral relativism, which stand in contrast to the ethical and spiritual foundations of Islam. This study aims to critically examine the impact of Western culture on the phenomenon of moral decline among Muslims through healing entertainment, as well as to explore Islamic ethical principles concerning entertainment. Using a qualitative approach and a literature study method, this research draws from classical Islamic sources, contemporary scholarly works, and modern socio-cultural analyses. The findings show that the uncritical consumption of Western entertainment contributes to the weakening of moral awareness, the normalization of permissive behavior, and the erosion of Islamic identity. From an Islamic perspective, entertainment is permissible as long as it remains within the limits of Sharia, encourages spiritual well-being, and promotes social harmony. Therefore, this study highlights the importance of developing critical media awareness and producing entertainment based on Islamic ethics grounded in tawhid (monotheism), wasatiyyah (moderation), and akhlaq (moral virtue) as a means to preserve the moral integrity and cultural resilience of Muslim societies.



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INTRODUCTION

The current wave of globalization has brought profound and wide-ranging consequences to the social, cultural, and religious dimensions of contemporary Muslim society. One of the most tangible manifestations of this influence is the infiltration of Western culture into domestic spheres through entertainment media, often referred to as “healing.” Media forms such as films, music, television series, and digital platforms like YouTube, Netflix, and Instagram have not only functioned as sources of entertainment (“healing”) but have also acted as channels for the transmission of Western culture and ideology. (Schiller, 1976) The Western culture conveyed through these media channels is far from neutral. It often carries values of secularism, liberalism, hedonism, and even moral relativism values that stand in stark contrast to the principles of Islam, which are grounded in monotheism (tawhīd), moral purity, and an orientation toward the hereafter. (Al, 2015, 53)

This phenomenon is not merely a matter of cultural preference but concerns issues of identity, morality, and the preservation of Islamic values within society. Western cultural products in the form of entertainment (“healing”) often embed narratives and visual representations of a liberal lifestyle, unrestricted social

interaction, the separation of religion from public life, and even the glorification of individuals who defy religious and social norms. Although these values are aesthetically packaged and appealing, in the long term they have the potential to shape the mindset and behavior of society particularly among the younger generation in directions that contradict Islamic moral principles. (Al, 2015)

In cultural studies, this phenomenon is referred to as *cultural imperialism* a process in which the culture of one nation or group dominates another through subtle means such as media and entertainment ("*healing*"), rather than through physical colonization. When Muslim societies become passive consumers of Western entertainment culture, they gradually distance themselves from their own religious values and ethics. This transformation often goes unnoticed, as it occurs within private spaces such as mobile screens, living rooms, or classrooms through the shows and songs that are consumed on a daily basis. (Al-Qaradawi, 2011)

Several Muslim thinkers, such as Sayyid Qutb and Abul A'la Maududi, describe this condition as a form of modern *jahiliyyah* a state in which society returns to values that deify human desires, disregard the divine law of Allah, and elevate materialism and absolute freedom as the ultimate purposes of life. In this context, modernization and technological advancement do not necessarily align with moral progress. On the contrary, technology particularly entertainment ("*healing*") media often becomes an instrument that accelerates the spread of moral decline when it is not accompanied by value control and spiritual awareness. (Al-Qaradawi, 2005)

The impact of Western cultural penetration through entertainment ("*healing*") is vividly observable in everyday life. We can witness the rise of consumerist lifestyles, unrestricted social interactions, pornography, the erosion of modesty, and the emergence of a generation more familiar with foreign celebrities than with Muslim scholars and figures. This condition is exacerbated by the weakness of Islamic-based media literacy and the lack of alternative entertainment ("*healing*") products that are healthy, high-quality, and in harmony with Islamic values. Some segments of society have even begun to question the boundaries between what is permissible (*halal*) and prohibited (*haram*) in entertainment ("*healing*"), as the dominance of foreign culture in this field has made Islamic values appear outdated or irrelevant (Antonio, (2014)

From an Islamic perspective, entertainment ("*healing*") is not inherently forbidden. Islam is a religion that aligns with human nature (*fitrah*), including the need for recreation, relaxation, and spiritual rejuvenation. It recognizes the natural human inclination toward rest and entertainment as an integral part of a balanced life. However, entertainment in Islam must meet certain conditions it must not involve sin, distract from religious obligations, corrupt moral character, or cause harm, but rather should bring benefit to both the individual and society. In this regard, Islamic ethics provides a clear moral framework for evaluating forms of entertainment ("*healing*"), not merely in terms of their medium or form, but also in their content, objectives, and psychological as well as social impacts. (Kamali, 2012)

Based on this background, this study aims to critically examine how Western culture particularly through modern entertainment (“*healing*”) media has significantly influenced the phenomenon of moral decadence within contemporary Muslim societies. In this context, entertainment is not merely understood as a form of recreation but as a cultural instrument capable of shaping values, mindsets, and collective behavior. Through a cultural and Islamic ethical analysis, this study explores the extent to which the infiltration of Western values often characterized by liberalism, permissivism, and moral relativism has undermined the Islamic moral principles in *tawhīd* (monotheism) and *tazkiyatun nafs* (spiritual purification) (Qutb, (2006)

Furthermore, this research seeks to elaborate on the ethical principles of entertainment (“*healing*”) from an Islamic perspective, which normatively provides a moral framework for engaging with entertainment wisely and proportionally. Among these principles are the clarity of intention, usefulness, avoidance of the unlawful (*haram*) or doubtful (*shubhat*), and the reinforcement of spiritual values that support the cultivation of Islamic character. Within this framework, it is expected that Muslim societies will not merely act as passive consumers of global entertainment products, but will also be able to filter and produce alternative forms of entertainment (“*healing*”) that align with Islamic values.

Thus, this paper aspires to offer a conceptual contribution to the discourse on cultural filtering and moral education, particularly in responding to the increasingly complex waves of globalization that penetrate the most private aspects of Muslim life.

METHODS

This study employs a library research approach with a descriptive-qualitative design, as its primary focus lies in conceptual analysis and the examination of ideas derived from various scholarly sources. The data sources consist of primary data such as tafsir works, as well as classical and contemporary academic writings that directly address the research topic and secondary data, including books, journal articles, and other relevant academic documents. (Muri Yususf, (2014). Data collection is conducted through documentary analysis, which involves systematically tracing, reading, noting, and classifying information from purposively selected sources based on their relevance and credibility.

The data were analyzed using a descriptive-analytical method, which entails describing, interpreting, and synthesizing the literature to identify patterns of thought and conceptual relationships that support the research objectives. The research stages include problem identification, literature collection, data classification, thematic analysis, and conclusion drawing. All processes were carried out systematically and objectively to ensure replicability by other researchers and to uphold the principles of scientific validity. Thus, this method not only describes the phenomena as they are but also interprets the meanings embedded within them through a solid theoretical framework. (Sudjana, (2013).

RESULT AND DISCUSSION

The Influence Of Western Culture In Entertainment (“Healing”)

Western culture has become a dominant force in defining global entertainment (“healing”) preferences. Through the power of media industries centered in developed countries such as the United States and Western Europe, Western values and lifestyles are massively disseminated across the world, including into Muslim-majority nations. Hollywood films, pop and rock music, television series, and digital content on platforms such as Netflix, YouTube, Spotify, and TikTok are not only widely consumed but have also begun shaping the cultural orientation of younger generations toward reality, pleasure, and life aspirations. (Tomlinson, (1991) Within this framework, entertainment (“healing”) is no longer understood merely as a means of recreation, but has evolved into an ideological vehicle and a medium for constructing cultural identity.

Modern entertainment, which is predominantly shaped by Western influence, indirectly promotes a worldview that tends to be secular, liberal, and permissive. Values such as unrestricted freedom, moral relativism, the rejection of religious authority, and the glorification of materialism often constitute the implicit content embedded within various forms of contemporary entertainment (“healing”). (Sardar, (1998) Even in seemingly “neutral” genres such as comedy, animation, and reality shows, there exists a normalization of lifestyles that are inconsistent with Islamic values such as casual relationships, alcohol consumption, LGBT promotion, implicit pornography, and violence often framed within narratives of freedom of expression. (Muhammad Iqbal, (2020).

Furthermore, Western culture has also established aesthetic standards and definitions of “entertainment” that differ significantly from Islamic values. Beauty is often associated with minimal clothing and bodily exposure; success is linked to wealth and fame; and happiness is measured by personal freedom and material possession. This poses a serious challenge for Muslim societies, particularly for the younger generation, who face an identity crisis between Islamic values rooted in modesty, purity, and obedience and the Western entertainment (“healing”) culture that promises instant and limitless worldly pleasure. (Haidar Bagir, (2017)

Even more problematically, Muslim societies often become passive consumers of Western entertainment (“healing”) products without critical awareness. The lack of Islamic media literacy, weak cultural control, and the absence of high quality Islamic entertainment alternatives make Western-style entertainment the primary choice. This phenomenon gives rise to what is called cultural imperialism, where foreign values dominate and replace local and religious values without physical colonization. Gradually, Islamic values are displaced from the public sphere, and society becomes accustomed to new norms that are, in fact, contrary to the principles of syariat. (Ahmad Mauluddin, (2019).

Western culture also tends to portray Islam negatively in its entertainment (“healing”) products. In many Western films, Muslims are often depicted as extremists, terrorists, or primitive figures. Meanwhile, heroic, rational, and progressive narratives are usually assigned to non-Muslim characters. This representation creates cultural bias and contributes to global Islamophobia. Symbolically, it reflects a cultural agenda aimed at suppressing the presence of Islamic civilization in the global order through entertainment media. (Nabil Echchaibi, (2010).

In this context, Muslims are required to be more selective and critical in consuming entertainment (“healing”). Entertainment should not only be judged from an aesthetic or recreational perspective but also from its ideological and ethical dimensions. The absence of critical awareness will lead to a deeper form of cultural subjugation than physical colonization, as it gradually and systematically invades the psychological dimension and the meaning of life within Muslim societies.

The Influence of Western Culture Through the “Healing” Trend and Its Moral Implications in Muslim Society In the Islamic perspective, every human behavior must be directed toward attaining the pleasure of Allah and preserving moral integrity. Imam Abu Hamid al-Ghazali, in his magnum opus *Ihya’ ‘Ulum al-Din*, asserts that true happiness (*as-sa’ādah al-ḥaqīqiyah*) can only be achieved through purity of the heart and closeness to Allah not merely by fulfilling bodily desires or temporary emotional needs. According to him, the human heart is like a mirror; when it is clouded by the impurities of lust, it becomes dark and loses the ability to receive the light of divine guidance. (Abu Hamid Al-Ghazali, (1997). Therefore, all forms of self restoration, including what modern culture refers to as *healing*, must be oriented toward inner purification (*tazkiyatun nafs*) through repentance (*tawbah*), remembrance of God (*dhikr*), self-reflection (*muhāsabah*), and righteous deeds (*‘amal ṣāliḥ*).

Al-Ghazali also emphasizes that a Muslim’s life orientation should not be trapped in hedonistic or consumerist patterns, as these strengthen the domination of carnal desire (*nafsu shahwah*) and weaken self-control (*mujāhadah an-nafs*). He strongly criticizes behavior that prioritizes sensory pleasure over spiritual well being, asserting that the diseases of the heart born from worldly attachment are far more dangerous than mere physical fatigue or psychological distress. In *Ihya’*, he writes that a person who pursues fleeting pleasures is like one who drinks seawater the more he drinks, the thirstier he becomes, until he perishes. (Ahmad Al-Sharbasi, 2004).

From the standpoint of Islamic ethics, any form of *healing* that neglects the spiritual dimension or violates Sharia norms such as through promiscuity, extravagance, or ostentation constitutes blameworthy conduct (*akhlaq madhmūmah*). (Khaled Abou El Fadhl, (2001). Conversely, genuine *healing*, according to al-Ghazali, is a process of returning to Allah, mending relationships with others, and cultivating the heart to remain mindful of life’s ultimate purpose: meeting Him. This principle aligns with the Qur’anic verse in Surah Ar-Ra’d (13:28): “*Verily, in the remembrance of Allah do hearts find rest.*” (Nurcholish Madjid, (1997). Thus, Islamic ethics, as articulated by al-Ghazali, teaches that true spiritual recovery is not an escape from problems through

worldly pleasure, but rather a strengthening of one's vertical relationship with the Creator producing tranquility, patience, and moral maturity. This is what fundamentally distinguishes the Islamic concept of *healing* from the Western trend that often centers on transient pleasure devoid of transcendental orientation. (Seyyed Hossein Nasr, (1968).

Al-Ghazali's ethical framework reveals a profound critique of modern materialist paradigms that dominate contemporary notions of well-being and healing. In the postmodern era, where "healing" has been redefined through therapeutic consumerism manifested in spa culture, mindfulness apps, and self-gratification aesthetics—the spiritual axis (*al-jihah al-rūḥiyyah*) of human recovery is often marginalized. This reductionist approach, as Ziauddin Sardar argues, reflects the secular dislocation of the self from the metaphysical order, where human satisfaction is measured by sensory comfort rather than moral refinement or divine proximity. The Western model of healing tends to commodify serenity, turning the quest for inner peace into a marketable lifestyle product, while Islam situates peace (*as-sakīnah*) as a divine gift attainable only through remembrance (*dhikr*) and moral discipline (*ta'dīb*). (Al-Attas, 1980, 24)

From a critical theological standpoint, this contrast is not merely cultural but epistemological. Western secular epistemology constructs healing through the lens of psychological balance, detached from metaphysical accountability. (Nasr, 1968, 11) In contrast, Islamic epistemology rooted in *tawḥīd* views the human soul as inherently connected to divine order; imbalance occurs when this harmony is disrupted by excessive indulgence in the material world. (Izutsu, 1964, 95) As Sayyid Muhammad Naquib al-Attas posits, true well-being (*sa'ādah*) emerges from the correct ordering of knowledge and the purification of the self from deceptive worldly attachments. (Al-Attas, 1993, 52) Thus, Islam offers a teleological orientation where the purpose of healing is not self-indulgence but self-transcendence liberating the soul from the bondage of desire and redirecting it toward divine awareness.

Moreover, the crisis of meaning in contemporary society underscores the urgency of revisiting Al-Ghazali's spiritual psychology. The rise of depression, anxiety, and moral disorientation in modern culture is not merely a medical or psychological issue but an ontological one reflecting what Seyyed Hossein Nasr calls *the desacralization of the self*. (Nasr, 1968, 33) When the human being loses contact with the sacred, life becomes fragmented, and the search for happiness degenerates into a restless pursuit of temporary relief. In this condition, the so-called "healing" rituals of modern life travel escapism, aesthetic self-care, or indulgent consumption are symptomatic treatments that soothe the ego but neglect the heart's spiritual ailment. (Fromm, 1976, 120) Al-Ghazali's diagnosis of the heart's disease (*amrāḍ al-qulūb*) thus remains timeless: the root cause of human suffering lies not in the body or environment but in the misalignment between the soul's purpose and its Creator.

In this light, the Qur'anic worldview situates healing (*shifā'*) as a divine process integrating the physical, psychological, and spiritual dimensions of existence. The

Qur'an declares, "We send down in the Qur'an that which is healing and mercy for the believers" (Q.S. al-Isrā': 82). The verse articulates that true healing must emanate from revelation (*wahy*) a source that restores harmony between intellect (*'aql*), desire (*nafs*), and spirit (*rūh*). This integrative paradigm stands in opposition to the fragmented modern psyche, which isolates physical and emotional wellness from the spiritual domain. In essence, the Islamic conception of healing is a process of reorientation: from self-centeredness to God-centeredness, from temporary relief to eternal peace, from consumption to contemplation.

The implications of Al-Ghazali's thought are deeply relevant in addressing the moral vacuum of modern "healing culture." By advocating *tazkiyah* (purification) and *mujāhadah* (spiritual struggle) as essential elements of healing, Islam reframes the discourse around mental and emotional restoration within a transcendental ethics. (Al-Ghazali, 1997, 88) The goal is not mere happiness but *sakīnah* a state of inner tranquility that arises when the heart submits to divine will. This theological anthropology positions human suffering not as an anomaly to be eradicated, but as a pedagogical tool through which the soul learns patience (*ṣabr*), gratitude (*shukr*), and awareness (*taqwā*). (Qutb, 1962, 1510) Hence, healing in Islam is not escape, but engagement a transformative journey that aligns human will with divine wisdom.

In contemporary discourse, integrating Al-Ghazali's insights with modern psychology could offer a corrective to the secular therapeutic narrative. Islamic psychology (*'ilm an-nafs al-Islāmī*) emphasizes the unity of the self (*tawhīd an-nafs*), where the emotional, cognitive, and spiritual dimensions operate within a divinely guided harmony. (Haque, 2004, 357) This holistic view challenges the dualistic separation between "mind" and "soul" prevalent in Western psychology. In doing so, it restores the moral telos of human existence a reminder that true healing is not achieved by satisfying the self but by purifying it. (Badri, 2013, 71) As Al-Ghazali writes, "The one who knows his soul knows his Lord." Thus, healing begins not from the outside world but from the inner reordering of the heart toward divine remembrance.

Table 1. Analytical Framework of the Study on Western Culture and the "Healing" Trend in Islamic Perspective

Aspect of Study	Description of Discussion	Main Analysis and Findings	Islamic Implications / Solutions
1. The Current of Globalization and Western Cultural Penetration	Globalization has opened broad access to Western entertainment media (films, music, Netflix, YouTube, etc.), which act as agents spreading the values of secularism, liberalism, and hedonism.	Western culture is not neutral; it carries ideological content that displaces Islamic values such as <i>tawhīd</i> , morality (<i>akhlaq</i>), and eschatological	Muslims must enhance their Islamic media literacy, cultural awareness, and ability to filter entertainment content they consume.

		orientation. A form of <i>cultural imperialism</i> occurs—subtle colonization without physical violence.	
2. Western Culture in Entertainment (Healing)	Western entertainment promotes a secular and permissive worldview that normalizes a liberal, materialistic lifestyle and moral relativism.	The younger generation faces an identity crisis and value displacement. Entertainment no longer serves merely as recreation but as an ideological tool shaping behavior.	It is essential to build an Islamic entertainment industry that integrates aesthetic creativity with spiritual and moral values.
3. Impact on Morality	The Western-style <i>healing</i> trend often leads to hedonistic, consumerist, and individualistic behavior. Spiritual values are detached from daily activities.	Moral degradation emerges loss of modesty, weak self-control, permissiveness toward immorality, and worldly-oriented life purpose.	Islam emphasizes <i>tazkiyatun nafs</i> (purification of the soul) as the true form of healing. Self-restoration must be oriented toward Allah, not worldly pleasure.
4. Islamic Ethical Perspective (Al-Ghazali's View)	Al-Ghazali asserts that true happiness can only be attained through purity of the heart and closeness to Allah, not through the pursuit of carnal desires.	Worldly <i>healing</i> without spiritual dimension is considered an escape (<i>escapeism</i>) that reinforces the diseases of the heart.	Islamic <i>healing</i> must be directed toward <i>taubah</i> (repentance), <i>dhikr</i> (remembrance of Allah), <i>muhasabah</i> (self-evaluation), and <i>'amal ṣāliḥ</i> (righteous deeds). The Qur'an (Ar-Ra'd: 28) affirms that hearts find peace through the remembrance of Allah.
5. Solutions and Reorientation of the	The meaning of <i>healing</i> needs to be redefined in accordance with Islamic values to avoid	Islamic <i>healing</i> balances the physical and spiritual	Reorient <i>healing</i> toward <i>tazkiyatun nafs</i> . Continuous moral and spiritual

Healing Concept	falling into Western lifestyle patterns.	dimensions while strengthening moral and character development.	education. Limiting consumption of Western cultural products. Strengthening Islamic communities and media literacy.
6. General Conclusion	Western culture, through the <i>healing</i> trend, has significantly contributed to moral decadence and identity crisis among Muslims.	Without proper filtering, Western entertainment can weaken faith and moral integrity.	Islam offers a comprehensive solution based on spirituality, moral education, and the reinforcement of Islamic social environments as a bulwark against globalization.

Based on the discussion table above, it can be concluded that the penetration of Western culture through modern entertainment media particularly the *healing* trend has had a significant impact on moral decadence and the transformation of values among Muslims. Western culture, which promotes secularism, hedonism, and unrestricted freedom, has shifted the meaning of entertainment from a means of recreation to an instrument of ideological formation and permissive behavior. Consequently, this has led to an identity crisis and the weakening of spiritual and moral values within society.

From the perspective of Islamic ethics, as emphasized by al-Ghazali, true happiness and inner peace cannot be attained through the gratification of desires, but rather through *tazkiyatun nafs* (purification of the soul) and closeness to Allah. Therefore, the concept of *healing* must be reoriented in harmony with Islamic values through the strengthening of spirituality, moral education, and Islamic cultural literacy, which serve as a bulwark against the negative influences of Western cultural globalization.

In this context, it becomes clear that the so-called “healing culture” propagated through modern entertainment and digital media is not merely a lifestyle phenomenon but a deeper civilizational symptom. It reflects the crisis of *tawhīd* in the modern human consciousness the fragmentation of the self that results from separating spirituality from material existence. When the human being’s sense of transcendence is eroded, pleasure replaces purpose, and healing becomes an act of self-worship rather than self-discipline. (Nasr, 1968, 42) The Qur’anic worldview, however, offers a radically different ontological basis: human fulfillment (*sa’ādah*) is inseparable from servitude to God (*‘ubūdiyyah*) and moral order (*adab*). (Al-Attas, 1993, 98)

Therefore, restoring the integrity of the Muslim self in the face of Western cultural penetration requires a re-Islamization of consciousness (*islāḥ al-wijdān*). This process begins by reviving *tazkiyatun nafs* as a holistic framework—spiritual, moral, intellectual, and social. It is not enough to reject Western entertainment at the surface level; rather, Muslims must develop critical literacy capable of discerning the ethical undercurrents of modern cultural products. Through education that integrates revelation (*wahy*) and reason (*'aql*), Islamic civilization can cultivate individuals who participate in modernity without surrendering to its moral relativism. (Al-Faruqi, 1982, 17)

Al-Ghazali's spiritual anthropology provides an indispensable foundation for this intellectual renewal. He situates human healing within a teleological process directed toward the perfection of the soul (*kamāl an-nafs*). This perspective transforms suffering from a pathological state into a pedagogical experience—an opportunity for self-knowledge and divine encounter. When individuals internalize this worldview, moral decadence can be countered not by external prohibition alone, but through the voluntary refinement of conscience (*damīr*) and the awakening of divine awareness (*murāqabah*). (Turkle, 2011)

In this regard, healing becomes an act of worship (*'ibādah*), not entertainment; a form of moral training (*riyāḍah nafsiyyah*) that aligns emotional restoration with ethical cultivation. This paradigm is urgently needed to address the moral disorientation caused by digital consumerism and algorithmic hedonism. By reconnecting the human heart to divine remembrance (*dhikr Allāh*), Islam restores meaning to pleasure and purpose to rest. The Qur'an affirms, "Indeed, the friends of Allah there is no fear upon them, nor shall they grieve" (Q.S. Yūnus: 62), reminding believers that true serenity arises not from escape but from divine proximity.

Ultimately, the challenge facing the Muslim ummah is not how to eliminate entertainment, but how to sanctify it to transform cultural consumption into an avenue of reflection, gratitude, and moral beauty (*jamāl akhlāqī*). Only through such a synthesis can Islamic ethics respond constructively to the West's cultural hegemony, reclaiming the spiritual depth that modern civilization has lost. This demands the reconstruction of an Islamic worldview that perceives healing not as a private therapy of the self, but as a communal act of restoring harmony between humanity, nature, and God. (Foltz, 2003, 157)

In responding to the influence of Western culture that promotes a *healing* trend rooted in hedonism, Muslims must return to the concept of spiritual restoration as taught in the Qur'an, the Sunnah, and the insights of classical scholars such as Imam al-Ghazali. The first solution is the reorientation of the meaning of healing within the framework of *tazkiyatun nafs* that is, transforming self-restoration into a means of strengthening faith, increasing remembrance of Allah (*dhikr*), and improving one's relationship with Him. This can be practiced through recommended acts of worship such as *qiyām al-layl* (night prayer), Qur'anic recitation (*tilāwah al-Qur'ān*), as well as frequent supplication and self-reflection (*muhāsabah*).

The second solution is the strengthening of moral and ethical education across all levels of life within the family, schools, and society. Education should cultivate an awareness that true happiness (*as-sa'ādah al-ḥaqīqiyyah*) can only be achieved when spiritual and moral dimensions are preserved. Al-Ghazali emphasizes that purifying the heart from spiritual diseases such as hypocrisy (*riyā'*), arrogance (*takabbur*), and excessive love for the world (*ḥubb ad-dunyā*) is a prerequisite for true psychological well-being. (Al-Ghazali, (1997). The third solution involves restricting the consumption of Western cultural products that conflict with Islamic values. This can be achieved by filtering media content, choosing positive social environments, and prioritizing spiritually beneficial *healing* activities such as contemplating Allah's signs in nature, attending Islamic study circles, or engaging in socially beneficial acts of service.

The fourth solution is the strengthening of Islamic communities and environments. A righteous environment helps individuals remind one another to uphold truth and patience, as emphasized in Surah al-'Asr. Such communities can also provide young Muslims with spaces to practice *healing* that remain within the bounds of Sharia, thereby preventing moral degradation. In responding to the pervasive influence of Western culture that glorifies the *healing* trend rooted in hedonism, Muslims must not merely react defensively, but rather reconstruct a critical, Qur'anic-based paradigm of well-being. The modern notion of *healing* framed as a pursuit of personal pleasure, emotional comfort, and self-gratification has subtly replaced the metaphysical pursuit of transcendence with the therapeutic language of the self. In this context, the Islamic response cannot be a mere prohibition, but a reformulation of the concept of restoration in accordance with *tazkiyatun nafs* the purification and elevation of the soul. (Han, 2015, 20)

The first crucial solution, therefore, lies in reorienting the meaning of healing within the framework of *tazkiyatun nafs*. In Islamic spirituality, self-restoration is not a goal in itself but a path toward divine proximity (*taqarrub ilā Allāh*). Healing must thus be understood as *ibādah*, a sacred process that strengthens faith, refines the heart, and revives the remembrance of Allah (*dhikr*). (Al-Ghazālī, 1997, 22) Imam al-Ghazālī emphasizes that the heart (*qalb*) is the center of human consciousness; its purification through acts of worship such as *qiyām al-layl*, *tilāwah al-Qur'ān*, and *muhāsabah* serves as a psychological and spiritual therapy that harmonizes intellect, emotion, and faith. This approach contrasts sharply with Western secular models of therapy, which isolate the human psyche from its divine dimension. (Daud, 1998, 150)

The second solution involves reconstructing moral and ethical education (*tarbiyyah akhlāqiyyah*) as the foundation of human development. Education must no longer be confined to cognitive instruction but should cultivate the holistic consciousness that true happiness (*as-sa'ādah al-ḥaqīqiyyah*) emerges only when moral and spiritual equilibrium is achieved. Al-Ghazālī's ethical psychology demonstrates that purifying the heart from spiritual diseases such as *riyā'* (hypocrisy), *takabbur* (arrogance), and *ḥubb ad-dunyā* (worldly obsession) is a prerequisite for authentic inner peace.⁷ Thus, Islamic pedagogy should integrate psychological well-being (*siḥḥah*

nafsiyyah) with ethical formation (*ta'dīb*), fostering an individual who not only feels healed but becomes morally responsible and socially constructive. (Nasr, 1968, 150)

The third strategy calls for cultural discernment and selective consumption of Western media and entertainment. Cultural products are not ideologically neutral they transmit values, worldviews, and moral assumptions. Therefore, Muslims are urged to develop *al-naqd al-hadārī* (civilizational critique), filtering media content and reconstructing leisure as a spiritual act rather than an escapist indulgence. Positive alternatives include contemplating the divine signs in nature (*āyāt kauniyyah*), engaging in volunteerism (*khidmah ijtimā'iyah*), and participating in circles of knowledge (*ḥalaqah 'ilmiyyah*), all of which restore the moral rhythm between the individual and society.

Finally, the revitalization of Islamic communal environments (*bi'ah ṣāliḥah*) becomes imperative. In a world dominated by individualism, community functions as a moral ecosystem that sustains faith, discipline, and mutual care. The Qur'an encapsulates this principle in Surah al-'Aṣr: "By time, indeed mankind is in loss, except those who believe, do righteous deeds, and enjoin one another to truth and patience." Such communities provide young Muslims with moral companionship and safe spaces for healing practices that align with Sharī'ah ethics spaces where *relaxation* coexists with *remembrance*, and where *pleasure* does not eclipse *purpose*. The social reinforcement of virtue within these environments prevents moral degradation and reconstructs the collective moral conscience (*al-ḍamīr al-jamā'ī*) eroded by secular consumerism. (Chittick, 1983, 118)

In essence, the Islamic paradigm of healing demands not an escape from pain but a transcendence through meaning. Healing, in its deepest sense, is an act of *tawḥīd* the unification of fragmented human existence under divine harmony. To reclaim this meaning is to resist the commodification of the soul and to restore the human being to its original ontological axis: "to live, feel, and heal in the remembrance of God." (Hanafi, 1989, 44)

CONCLUSION

Western culture particularly the *healing* trend oriented toward worldly pleasure can accelerate moral decadence if it is not filtered through Islamic values. Islam views spiritual recovery not as an escape from life's problems but as a journey of returning to Allah through purification of the heart, control of desire, and moral refinement. The perspective of Imam al-Ghazali in *Ihya' 'Ulum al-Din* remains highly relevant in guiding Muslims to distinguish between *healing* that leads to spiritual benefit and that which corrupts moral integrity. Therefore, a comprehensive solution integrating spiritual cultivation, moral education, the limitation of negative Western cultural influence, and the strengthening of Islamic environments constitutes a strategic step in protecting the Muslim community from the forces of globalization that threaten moral purity. Through these efforts, Muslims can continue to engage with the modern world without losing their moral and spiritual identity.

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