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Civilizational Akhlaq of Córdoba as a Model for Moral Revitalization among Indonesian Muslims

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Abstract

Objective: This study analyzes the concept and implementation of akhlaq within the Islamic civilization of Córdoba as a model for revitalizing religious and moral values among contemporary Indonesian Muslims, aiming to identify Córdoba's ethical foundations, examine the factors driving moral degradation, and formulate an integrative revitalization strategy. **Theoretical framework:** This study is grounded in the concept of Civilizational Akhlaq, which extends the classical Islamic understanding of akhlaq beyond individual virtue to encompass its role as a foundational mechanism for civilizational development, integrating three interdependent dimensions: spiritual consciousness, intellectual excellence, and social responsibility. **Literature review:** Existing scholarship on akhlaq has predominantly focused on individual character formation, while research on Córdoba has concentrated on political history and scientific achievements. Studies on moral degradation in Indonesia have generally employed sociological approaches without integrating lessons from classical Islamic civilizations, revealing a gap that this study seeks to address. **Method:** This study employed a qualitative historical-comparative library research design. Data were collected through a systematic literature review using keyword searches across Scopus, Google Scholar, and other academic databases, selected through purposive sampling based on relevance and scholarly credibility. Data were analyzed using descriptive-analytical and thematic analysis techniques. **Results:** The findings reveal that Córdoba's civilizational success was built upon three interconnected pillars: spiritual, intellectual, and social dimensions forming an inclusive ethical system. Contemporary Indonesian Muslims face five major drivers of moral degradation, namely digital religious fragmentation, selective tolerance, religious literalism, moral privatization, and information overload. A revitalization framework consisting of epistemological reconstruction, institutional revitalization, technological integration, and cultural contextualization is proposed to address these challenges. **Implications:** The Civilizational Akhlaq framework has significant implications

for educational institutions, religious organizations, and policymakers in Indonesia, providing a foundation for strengthening ethical leadership, social cohesion, and religious moderation within Indonesia's pluralistic society while enhancing global competitiveness through integration of spiritual values with technological innovation. **Novelty:** This study introduces Civilizational Akhlaq as a theoretical bridge between Islamic ethical thought and civilizational studies, demonstrating akhlaq's role as a civilizational force shaping institutions, governance systems, and intercultural relations, offering an integrative model connecting Córdoba's historical experience with contemporary moral challenges in Indonesia.

Keywords: civilizational akhlaq, córdoba civilization, moral degradation, akhlaq revitalization, contemporary indonesian muslims.

INTRODUCTION

The rapid advancement of digital technology has significantly transformed contemporary society, influencing not only economic and social structures but also the religious and moral dimensions of human life. Digitalization has expanded access to knowledge, facilitated communication, and accelerated the dissemination of religious information across national and cultural boundaries. However, alongside these benefits, technological development has also generated new ethical challenges, including the spread of misinformation, online intolerance, moral relativism, identity fragmentation, and declining social responsibility [1]. In Indonesia, these challenges are particularly visible among younger generations who are increasingly exposed to diverse ideological influences through digital platforms. Consequently, concerns regarding the erosion of religious values and moral degradation have become increasingly prominent within both academic and public discourse.

As the world's largest Muslim-majority country, Indonesia possesses a unique social and religious landscape characterized by cultural diversity, religious plurality, and democratic openness [2]. While these characteristics have historically contributed to social harmony and religious moderation, contemporary developments indicate growing concerns regarding polarization, intolerance, radicalization, and the weakening of ethical norms in public life [3]. The increasing influence of digital media has further complicated these dynamics by creating new spaces for ideological contestation and moral negotiation. Research on online morality in Indonesia demonstrates that digital environments have become significant arenas where religious values, ethical behavior, and social norms are continuously contested and reconstructed [4]. This situation suggests that moral degradation should not be viewed merely as an individual problem but as a broader societal and civilizational challenge requiring comprehensive solutions.

The complexity of contemporary moral challenges has encouraged scholars to reexamine the role of religion in shaping ethical behavior and social cohesion. Recent studies indicate that religious moderation, moral education, and character formation remain critical instruments for strengthening social resilience in plural societies. Digital Islamic movements promoting moderation have demonstrated the potential of religious values to counter extremism and foster constructive civic engagement among young Muslims [5]. Similarly, studies on contemporary Islamic thought emphasize the continuing relevance of *wasathiyah* (moderation) as a framework for balancing religious commitment with social harmony in diverse societies [6]. Nevertheless, despite these efforts, moral challenges continue to evolve, indicating the need for a more comprehensive framework that transcends individual moral development and addresses broader social and civilizational dimensions [7].

Within the Islamic intellectual tradition, akhlaq occupies a central position as the foundation of both personal virtue and collective well-being [8]–[10]. Unlike ethical systems that primarily emphasize rules and obligations, Islamic akhlaq focuses on the cultivation of virtuous character capable of guiding human behavior toward justice, compassion, responsibility, and social harmony [11]. Moral excellence is therefore understood not merely

as an individual achievement but as a prerequisite for the development of healthy communities and sustainable civilizations. Contemporary scholarship on Islamic moral education continues to affirm that the formation of ethical character remains essential for addressing social fragmentation and value crises in modern societies [12].

The importance of akhlaq becomes even more evident when viewed from a civilizational perspective. Throughout Islamic history, moral values have played a crucial role in shaping social institutions, educational systems, political governance, and intellectual development. Islamic civilization reached its highest achievements not solely because of scientific and technological progress, but because such progress was grounded in ethical principles that promoted justice, knowledge, tolerance, and social responsibility [13], [14]. Among the most remarkable examples of this phenomenon is the civilization of Córdoba during the Andalusian period.

Between the eighth and fifteenth centuries, Córdoba emerged as one of the most advanced intellectual and cultural centers in the world [15]. The city became renowned for its achievements in science, medicine, philosophy, architecture, and education [16]. More importantly, Córdoba demonstrated the possibility of maintaining social cohesion and cultural flourishing within a highly diverse society composed of Muslims, Christians, and Jews [17]. The success of Córdoba was not simply the result of political stability or economic prosperity; rather, it was deeply rooted in ethical values that fostered mutual respect, intellectual openness, justice, and civic responsibility. These values enabled the development of a dynamic and productive society in which religious and cultural diversity became a source of strength rather than conflict.

The historical experience of Córdoba offers valuable lessons for contemporary Indonesia. Similar to Andalusia, Indonesia is characterized by religious diversity, cultural plurality, and continuous interaction with global influences. Both societies face the challenge of maintaining social harmony while accommodating diverse identities and worldviews. Although historical contexts differ substantially, the Córdoba experience illustrates how moral values can function as a civilizational foundation capable of sustaining intellectual advancement, social integration, and cultural development. Consequently, examining the ethical foundations of Córdoba may provide important insights into contemporary efforts aimed at revitalizing moral values among Indonesian Muslims [18].

Despite the growing literature on Islamic ethics, character education, and Muslim societies, several important gaps remain. First, most studies on akhlaq focus primarily on educational, theological, or psychological dimensions of moral development. These studies emphasize individual character formation but rarely examine how akhlaq operates as a civilizational force shaping social institutions, governance systems, and intercultural relations. Second, research on Córdoba and Andalusian civilization predominantly concentrates on political history, scientific achievements, and intellectual contributions, while the moral foundations underlying its civilizational success receive relatively limited attention [19], [20]. Third, contemporary studies addressing moral degradation in Indonesia generally employ sociological, educational, or political approaches without systematically integrating lessons derived from classical Islamic civilizations.

These limitations reveal significant theoretical, methodological, and practical gaps in existing scholarship. Theoretically, there remains a lack of studies connecting Islamic virtue ethics with civilizational development [21]. Methodologically, historical-comparative approaches linking classical Islamic experiences with contemporary Muslim societies remain underutilized. Practically, existing discussions on moral revitalization often remain normative and fragmented, offering limited guidance regarding the implementation of ethical values within complex modern societies shaped by globalization, digitalization, and pluralism.

To address these gaps, this study introduces the concept of Civilizational Akhlaq as an analytical framework for understanding the relationship between moral values and civilizational development. Rather than treating akhlaq solely as a personal virtue, the concept emphasizes its role in shaping social institutions, collective identities, educational systems, and public ethics. Through an examination of Córdoba's historical experience, this study seeks to identify ethical principles that contributed to the flourishing of Islamic civilization and explore their relevance to contemporary Indonesian society.

Accordingly, this study seeks to answer four principal research questions. First, how was akhlaq conceptualized and implemented within the civilization of Córdoba? Second, what factors contribute to the current crisis of religious values and moral degradation among contemporary Indonesian Muslims? Third, how can the ethical foundations of Córdoba be adapted as a model for moral revitalization in Indonesia? Fourth, how can Islamic spiritual values, local wisdom, and contemporary technological developments be integrated to strengthen moral resilience in the twenty-first century?

The primary objective of this study is to analyze the concept and implementation of akhlaq within the civilization of Córdoba as a model for revitalizing religious and moral values among contemporary Indonesian Muslims. Specifically, the study aims to identify the causes of moral degradation, examine the relevance of Córdoba's ethical foundations to contemporary Indonesian society, and formulate an integrative strategy for moral revitalization that combines Islamic spirituality, local wisdom, and technological adaptation.

The novelty of this research lies in three major contributions. First, it reinterprets the civilization of Córdoba through the lens of Civilizational Akhlaq rather than limiting analysis to political or intellectual history. Second, it develops a historical-comparative framework connecting classical Islamic civilizational experiences with contemporary moral challenges in Indonesia. Third, it proposes an integrative model of moral revitalization that combines Islamic ethical values, cultural diversity, and technological engagement within a unified analytical framework. By doing so, the study contributes to the advancement of Islamic ethics, civilizational studies, and contemporary discussions concerning moral resilience, religious moderation, and social harmony in pluralistic Muslim societies.

LITERATURE REVIEW

The crisis of religious values and moral degradation among contemporary Indonesian Muslims has been widely discussed in recent scholarship. Studies on Islamic moral education affirm that the formation of ethical character remains essential for addressing social fragmentation and value crises in modern societies. Research on religious moderation emphasizes the continuing relevance of *wasathiyah* as a framework for balancing religious commitment with social harmony in diverse societies. Digital Islamic movements promoting moderation have also demonstrated the potential of religious values to counter extremism and foster constructive civic engagement among young Muslims. Meanwhile, studies on online morality in Indonesia demonstrate that digital environments have become significant arenas where religious values, ethical behavior, and social norms are continuously contested and reconstructed.

Within the Islamic intellectual tradition, akhlaq occupies a central position as the foundation of both personal virtue and collective well-being. Unlike ethical systems that primarily emphasize rules and obligations, Islamic akhlaq focuses on the cultivation of virtuous character capable of guiding human behavior toward justice, compassion, responsibility, and social harmony. Moral excellence is therefore understood not merely as an individual achievement but as a prerequisite for the development of healthy communities and sustainable civilizations.

Research on Córdoba and Andalusian civilization has predominantly concentrated on political history, scientific achievements, and intellectual contributions. However, the moral foundations underlying its civilizational success receive relatively limited scholarly attention. Historical studies of Al-Andalus describe Córdoba as a civilization characterized by intellectual openness, cultural exchange, and relatively harmonious coexistence among Muslims, Christians, and Jews [22]. The success of Córdoba was not simply the result of political stability or economic prosperity; rather, it was deeply rooted in ethical values that fostered mutual respect, intellectual openness, justice, and civic responsibility.

Contemporary studies addressing moral degradation in Indonesia generally employ sociological, educational, or political approaches without systematically integrating lessons derived from classical Islamic civilizations. This gap reveals the need for a theoretical bridge connecting Islamic virtue ethics with civilizational development. The present study addresses this gap by introducing the concept of Civilizational Akhlaq as an analytical framework integrating spiritual values, intellectual development, and social responsibility as foundations for moral revitalization in contemporary Indonesia.

METHODOLOGY

This study employed a qualitative research approach using a historical-comparative library research design. The qualitative approach was selected because the study aims to explore, interpret, and contextualize the concept of akhlaq within the Islamic civilization of Córdoba and examine its relevance to the contemporary moral challenges faced by Indonesian Muslims. A historical-comparative method was adopted to analyze similarities and differences between the socio-moral conditions of Córdoba during its civilizational peak and the current socio-religious realities of Indonesian Muslim society. The study also utilized a descriptive-analytical approach to examine historical documents, scholarly literature, and contemporary studies related to Islamic ethics, moral degradation, digital transformation, religious moderation, and Islamic civilization [22].

As a library-based qualitative study, this research did not involve human participants. The unit of analysis consisted of academic literature and historical sources related to the civilization of Córdoba, Islamic ethical thought, moral education, and contemporary Muslim society in Indonesia. The data corpus included peer-reviewed journal articles indexed in Scopus and other reputable databases, scholarly books on Islamic civilization and Andalusian history, conference proceedings, and contemporary studies addressing moral degradation, religious moderation, and digital religious practices among Indonesian Muslims. Sources were selected using purposive sampling based on three criteria: relevance to the concepts of akhlaq, Islamic civilization, and moral revitalization; scholarly credibility and academic rigor; and contribution to understanding contemporary moral challenges in Indonesia.

Data collection was conducted through a systematic literature review process. Relevant literature was identified through keyword searches using terms such as Islamic ethics, akhlaq, Córdoba civilization, Al-Andalus, moral degradation, religious moderation, digital Islam, and Indonesian Muslims. Retrieved sources were screened based on relevance, publication quality, and contribution to the research objectives. Selected documents were then organized and categorized according to thematic areas, including civilizational ethics, moral education, historical Islamic civilization, contemporary moral challenges, and strategies of ethical revitalization.

The collected data were analyzed using descriptive-analytical and thematic analysis techniques. The first stage involved data reduction through identifying and selecting information directly related to the study objectives. The second stage consisted of

thematic categorization, whereby key concepts and recurring patterns were grouped into major themes, including civilizational akhlaq, moral degradation, religious values, digital transformation, and ethical revitalization. The third stage involved historical-comparative analysis comparing the ethical foundations and social structures of Córdoba civilization with the contemporary socio-religious conditions of Indonesian Muslims. Finally, the findings were synthesized into the conceptual framework of Civilizational Akhlaq, which integrates spiritual values, intellectual development, social responsibility, local wisdom, and technological adaptation as a holistic model for addressing contemporary moral challenges [22].

RESULTS AND DISCUSSION

This study identified four major findings concerning the relevance of the Córdoba civilization as a model for revitalizing religious values among contemporary Indonesian Muslims. First, the success of Córdoba was supported by a comprehensive system of Civilizational Akhlaq integrating spiritual, intellectual, and social dimensions. Second, contemporary Indonesian Muslims face a multidimensional moral crisis characterized by digital religious fragmentation, selective tolerance, religious literalism, moral privatization, and information overload. Third, the revitalization of akhlaq requires an integrative framework consisting of epistemological reconstruction, institutional revitalization, technological integration, and cultural contextualization. Fourth, the implementation of this framework has significant implications for nation-building, social cohesion, and the development of a morally grounded modern Islamic civilization in Indonesia.

Table 1. Summary of Major Findings

Research Question	Major Findings
How was akhlaq implemented within the Córdoba civilization?	Akhlaq functioned as a civilizational framework integrating spiritual, intellectual, and social values.
What factors contribute to moral degradation among contemporary Indonesian Muslims?	Digital fragmentation, selective tolerance, religious literalism, moral privatization, and information overload.
How can Córdoba's ethical foundations be adapted to Indonesia?	Through epistemological reconstruction, institutional revitalization, technological integration, and cultural contextualization.
What contribution can Civilizational Akhlaq provide to contemporary Indonesia?	Strengthening nation-building, social cohesion, religious moderation, and global competitiveness.

Civilizational Akhlaq in Córdoba: Spiritual, Intellectual, and Social Foundations

The first finding demonstrates that the civilization of Córdoba was built upon a comprehensive ethical framework that extended beyond individual morality and became an integral component of social, political, educational, and intellectual life. The analysis indicates that the success of Córdoba was supported by three interconnected pillars: spiritual, intellectual, and social foundations.

The spiritual dimension emphasized the internalization of tawhid as the basis of personal responsibility and public ethics [23], [24]. Religious commitment was not limited to ritual observance but served as the moral foundation for social interaction and governance. The intellectual dimension promoted knowledge acquisition as both a

religious obligation and a civilizational responsibility. Educational institutions, libraries, and scholarly networks facilitated intellectual development while maintaining strong ethical commitments. The social dimension was characterized by justice, tolerance, coexistence, and mutual respect among diverse religious and cultural communities, enabling Muslims, Christians, and Jews to contribute collectively to civilizational advancement.

Table 2. Foundations of Civilizational Akhlaq in Córdoba

Dimension	Core Values	Civilizational Functions
Spiritual	Tawhid, piety, accountability	Moral foundation of society
Intellectual	Knowledge, scholarship, critical inquiry	Scientific and intellectual advancement
Social	Justice, tolerance, coexistence	Social harmony and multicultural integration

Moral Crisis among Contemporary Indonesian Muslims

The second finding reveals that contemporary Indonesian Muslims face increasingly complex moral challenges resulting from globalization, digitalization, and sociocultural transformation. The analysis identified five major factors contributing to moral degradation.

First, digital transformation has created religious fragmentation through the proliferation of diverse and competing religious authorities online [25], [26]. Second, selective tolerance persists despite increasing exposure to multicultural environments. Third, religious literalism has encouraged rigid and context-insensitive interpretations of Islamic teachings. Fourth, moral privatization has reduced the role of religious values within public and social life. Finally, information overload has generated confusion regarding religious authority and ethical decision-making.

These challenges indicate that moral degradation is not merely an individual issue but a broader civilizational problem requiring comprehensive and multidimensional responses.

Table 3. Major Factors Contributing to Moral Degradation

Factor	Manifestation
Digital Religious Fragmentation	Competing religious authorities and narratives
Selective Tolerance	Inconsistent acceptance of social diversity
Religious Literalism	Rigid and textual interpretation of religion
Moral Privatization	Separation of religious values from public life
Information Overload	Confusion regarding ethical guidance and authority

Civilizational Akhlaq Revitalization Framework

The third finding concerns the development of a strategic framework for revitalizing akhlaq among contemporary Indonesian Muslims. Drawing from the Córdoba experience, four interconnected dimensions were identified.

The first dimension is epistemological reconstruction, which emphasizes the reinterpretation of akhlaq as a dynamic and wisdom-based ethical system rather than a collection of rigid moral prescriptions. The second dimension is institutional revitalization through strengthening educational institutions, pesantren, mosques, and community-based learning environments as centers of ethical formation. The third dimension involves technological integration, whereby digital technologies are utilized as tools for moral education and character development. The fourth dimension is cultural contextualization, which integrates Islamic ethical principles with Indonesia's diverse local wisdom traditions.

Table 4. Civilizational Akhlaq Revitalization Framework

Dimension	Strategic Focus	Expected Outcomes
Epistemological Reconstruction	Dynamic and contextual understanding of akhlaq	Holistic moral awareness
Institutional Revitalization	Strengthening ethical educational institutions	Sustainable character development
Technological Integration	Digital platforms for moral education	Ethical digital citizenship
Cultural Contextualization	Integration with local wisdom	Social acceptance and cultural relevance

Implications for Indonesian Civilization

The final finding highlights the broader implications of Civilizational Akhlaq for Indonesia's future development. The proposed framework contributes to nation-building by promoting ethical leadership, responsible citizenship, and moral resilience. It also strengthens social cohesion through the promotion of religious moderation, tolerance, and intercultural understanding within Indonesia's pluralistic society.

Furthermore, the framework enhances global competitiveness by encouraging the integration of technological innovation with ethical and spiritual values. The findings suggest that Indonesia possesses the potential to develop a model of modern Islamic civilization that successfully balances spiritual commitment, cultural diversity, technological advancement, and social harmony.

Overall, the study indicates that the revitalization of akhlaq cannot be achieved solely through individual moral instruction. Instead, it requires a comprehensive civilizational approach that integrates spiritual values, intellectual development, institutional support, technological adaptation, and cultural contextualization. Such an approach provides a sustainable foundation for addressing contemporary moral challenges and strengthening the moral resilience of Indonesian Muslims in the twenty-first century.

The findings demonstrate that the success of the Córdoba civilization was not merely the product of political stability, economic prosperity, or scientific advancement. Rather, its sustainability was supported by a comprehensive ethical system integrating spiritual commitment, intellectual excellence, and social responsibility. This finding supports the argument that Islamic civilization historically developed through the integration of knowledge ('ilm), ethics (akhlaq), and social institutions rather than through material development alone.

The analysis identified three interconnected pillars underlying the Córdoba model: spiritual, intellectual, and social dimensions. The spiritual dimension was grounded in tawhid, which shaped both personal conduct and public responsibility. The intellectual

dimension emphasized the pursuit of knowledge as a religious obligation and a civilizational duty, while the social dimension promoted justice, coexistence, and mutual respect among diverse communities. These findings are consistent with historical studies of Al-Andalus, which describe Córdoba as a civilization characterized by intellectual openness, cultural exchange, and relatively harmonious coexistence among Muslims [27].

The findings further indicate that contemporary Indonesian Muslims face a multidimensional moral crisis associated with globalization and digital transformation. Digital religious fragmentation, selective tolerance, religious literalism, moral privatization, and information overload have weakened the internalization of ethical values and contributed to uncertainty regarding religious authority. Similar concerns have been identified in studies examining digital Islam in Indonesia, which demonstrate that online platforms simultaneously democratize religious knowledge while creating challenges related to authority, authenticity, and ethical behavior. Furthermore, recent bibliometric research on Islam and digital technology suggests that digital environments increasingly influence religious identity formation and moral decision-making among contemporary Muslim communities [28].

These findings suggest that moral degradation should not be interpreted solely as an individual moral failure. Rather, it reflects broader structural transformations affecting religious institutions, educational systems, and social interactions. Previous studies have similarly highlighted that young Indonesian Muslims face increasing challenges in balancing religious commitment, civic responsibility, and ethical conduct in rapidly changing social environments [29].

The findings of this study are consistent with previous research emphasizing the importance of Islamic ethics in moral development and social cohesion. that Islamic values provide a distinctive framework for moral education by integrating spirituality, ethical reasoning, and communal responsibility [30]. Likewise, studies on Islamic character education demonstrate that the cultivation of akhlaq contributes significantly to responsible citizenship and social harmony [31].

However, the present study extends previous scholarship in several important ways. Most existing studies conceptualize akhlaq primarily as an individual virtue or educational objective. In contrast, this study demonstrates that akhlaq can also function as a civilizational framework shaping institutions, governance systems, intellectual traditions, and intercultural relations. This broader interpretation aligns with the conception of adab as the foundation of a well-ordered civilization [32] and with virtue-based understandings of Islamic ethics [33].

The findings also complement existing scholarship on Córdoba. Previous studies have primarily focused on the political history, scientific achievements, and cultural contributions of Al-Andalus [34], [35]. While such studies successfully explain the historical significance of Córdoba, they often provide limited discussion regarding the ethical foundations underlying its success. This study argues that justice, knowledge-seeking, tolerance, and social responsibility constituted the moral infrastructure that enabled Córdoba's intellectual and cultural flourishing. This interpretation is consistent with the argument that coexistence and cultural interaction were central features of Andalusian civilization [36].

Moreover, contemporary studies on Indonesian Islam frequently discuss religious moderation, digital Islam, and identity transformation as separate phenomena. Research on cyber-Islamic moderation highlights the potential of digital activism in promoting tolerant religious narratives among Indonesian Muslim youth. Similarly, studies on religious moderation emphasize the importance of contextual and culturally embedded

interpretations of Islam in maintaining social harmony within plural societies [37], [38]. The present study integrates these discussions through the concept of Civilizational Akhlaq, thereby providing a more holistic framework for understanding moral revitalization.

One of the primary contributions of this study is the development of the concept of Civilizational Akhlaq. Existing literature generally treats akhlaq as a personal ethical framework concerned with character formation and individual virtue. This study expands that perspective by demonstrating how ethical values can function as a foundational mechanism for civilizational development.

The proposed framework suggests that sustainable civilizations emerge from the integration of three interdependent dimensions: spiritual consciousness, intellectual excellence, and social responsibility. These dimensions collectively shape public ethics, educational systems, institutional structures, and patterns of social interaction. Such an approach bridges the gap between Islamic ethical theory and civilizational studies, offering a framework that connects historical Islamic experiences with contemporary social challenges.

This contribution is particularly relevant in the Indonesian context. The future of Indonesian Islam depends on the ability to balance religious commitment with democratic values, pluralism, and civic engagement. The concept of Civilizational Akhlaq contributes to this discussion by proposing an ethical foundation capable of supporting both religious authenticity and social inclusivity [39].

The findings have several practical implications for policymakers, educators, religious institutions, and Muslim communities in Indonesia.

First, educational institutions should strengthen character formation through integrated approaches combining spiritual development, critical thinking, and civic responsibility. Such an approach is consistent with contemporary research emphasizing the need for holistic Islamic education capable of responding to moral challenges in modern society [40].

Second, pesantren, mosques, and Islamic educational institutions should be revitalized as centers for ethical formation rather than merely providers of religious knowledge [41]. The Córdoba experience demonstrates that strong institutions play a critical role in translating ethical values into collective social practices.

Third, digital technology should be utilized strategically to promote ethical literacy, religious moderation, and responsible citizenship. Recent studies indicate that digital platforms can serve as effective tools for disseminating moderate religious narratives and strengthening ethical awareness among younger generations [42].

Finally, moral revitalization initiatives should incorporate local wisdom and cultural diversity. Similar to Córdoba's successful integration of Islamic values with Andalusian social realities [43], contemporary Indonesian approaches should promote culturally grounded expressions of Islamic ethics capable of strengthening social cohesion while preserving religious authenticity.

Several limitations should be acknowledged. First, this study relies exclusively on historical and secondary literature, limiting opportunities for direct empirical validation. Second, comparisons between medieval Córdoba and contemporary Indonesia must be interpreted cautiously due to substantial differences in historical, political, and technological contexts.

Future research should empirically examine the implementation of the Civilizational Akhlaq framework within Islamic educational institutions, pesantren, community organizations, and digital religious platforms. Comparative studies involving other

major Islamic civilizations, such as Baghdad, Cairo, or Istanbul, may further enrich understanding of the relationship between ethics and civilizational development. Longitudinal and mixed-method studies are also recommended to evaluate the practical effectiveness of moral revitalization programs grounded in Civilizational Akhlaq principles.

CONCLUSION

This study examined the concept of Civilizational Akhlaq in the Córdoba civilization and its relevance as a model for revitalizing religious values among contemporary Indonesian Muslims. The findings demonstrate that the success of Córdoba was not solely determined by political stability, economic prosperity, or intellectual achievement, but was fundamentally supported by an integrated ethical system that combined spiritual commitment, intellectual excellence, and social responsibility. These three dimensions collectively formed a civilizational framework that enabled social cohesion, multicultural coexistence, and sustainable intellectual development. Consequently, akhlaq should be understood not merely as an individual moral virtue but as a foundational element in the construction and maintenance of a flourishing civilization. The study further reveals that contemporary Indonesian Muslims face increasingly complex moral challenges resulting from globalization, digital transformation, and sociocultural change. Digital religious fragmentation, selective tolerance, religious literalism, moral privatization, and information overload have contributed to weakening the internalization of ethical values and have created new challenges for religious authority and moral formation. These findings suggest that moral degradation should not be viewed solely as an individual problem but as a broader social and civilizational issue requiring comprehensive and multidimensional responses. Drawing lessons from the Córdoba experience, this study proposes a Civilizational Akhlaq framework consisting of four strategic dimensions: epistemological reconstruction, institutional revitalization, technological integration, and cultural contextualization. This framework provides an alternative approach to moral revitalization by integrating Islamic ethical principles with contemporary social realities. Rather than promoting a nostalgic return to the past, the framework seeks to reinterpret historical Islamic values in ways that are relevant to the challenges of the digital era, cultural diversity, and global interconnectedness. The primary contribution of this study lies in the development of the concept of Civilizational Akhlaq as a theoretical bridge between Islamic ethical thought and civilizational studies. While previous studies have generally examined akhlaq at the level of individual character formation, this research expands the discussion by demonstrating its role in shaping institutions, governance systems, educational practices, and social relations. In this regard, the study contributes to the growing scholarship on Islamic ethics, religious moderation, and contemporary Muslim societies by offering a more holistic framework for understanding moral revitalization. Nevertheless, this study has several limitations. As a qualitative historical-comparative library study, the analysis relies primarily on secondary sources and historical literature. Therefore, the proposed framework has not yet been empirically tested within contemporary educational, religious, or community settings. Future research should investigate the practical implementation of Civilizational Akhlaq in Islamic educational institutions, pesantren, digital religious platforms, and community development programs. Comparative studies involving other historical Islamic civilizations may also provide broader insights into the relationship between ethics and civilizational development. Such efforts would further strengthen the applicability of Civilizational Akhlaq as a framework for addressing contemporary moral challenges in Muslim societies.

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Author Contribution

The author was solely responsible for the conception and design of the study, literature review, data collection, data analysis, interpretation of findings, manuscript drafting, revision, and final approval of the manuscript for publication.

Conflicts of Interest

The author declares that there are no conflicts of interest regarding the publication of this article. The author has no financial, professional, or personal relationships that could have appeared to influence the work reported in this study.

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