**Digital Muslim Review**

# Exploring Imam Al-Ghazali's Teachings

The Application of *Mashlahah-Mursalah* in Balancing Islamic Values and Digital Conduct at the Intersection.

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## Abstract

This study overviews the teaching of *manhaj* of *mashlahah-mursalah* as the framework for encompassing Muslims to act within digital interaction. The paper aimed to provide insights into digital behaviour by examining the relevance of the Al Ghazali's *qiyas*. It employs a qualitative approach by acquiring the literature review of Al Gazali's work, i.e., Ihya Ulummuddin, as the main framework to be the foundation of exposure to Indonesian digital behaviours, managing a social media image with massive information, and digesting reaction with hoaxes. The paper presented the finding of analysis, which indicated the teaching offered valuable insight and holistic for three core lessons, i.e., The cores are as follow: (1) the principles of the *manhaj* on social media manners, (2) the navigation frameworks of *manhaj*, and (3) the *manhaj* objectives for the digital world. Therefore, by synthesizing these three cores, the writer concluded that the legal standing, *manhaj*, should concern Husnul Hulq, authenticity, sincerity, and Rahmatan lil-Alamin as the framework to foster social media etiquette that aligns with Islamic values.

**Keywords**: *Manhaj*, Al-Ghazali, *mashlahah-mursalah*, Islamic values, digital behaviour, intersectionality

# Introduction

The rise of social media has created new challenges for Muslims in navigating the intersection of Islamic values and digital behaviour. In this context, the *manhaj* offers valuable insights for promoting social media manners consistent with Islamic values. The principles emphasise the importance of public interest, adaptation to changing circumstances, and independent reasoning (Darwis, 2019; Maimun, 2022). How people interact in virtual and physical settings is crucial, and proper manners are always necessary (Shamsul et al., 2021; Syamsuddin et al., 2021). Islamic teachings highlight the significance of interaction with others, regardless of the setting, particularly relevant in social media, where interactions are predominantly conducted in a virtual space (Aldreka & Rachmat Effendi, 2022; Muchlis et al., 2022). In this context, Islamic values provide a valuable framework for promoting social media manners that align with the principles of moderate communication (Tabi'in et al., 2022). Muslims must uphold the value of moderate communication in their online interactions, as it reflects their character as Muslims. By practicing it in the virtual world, Muslims can promote positive and respectful online interactions, ultimately building a more harmonious and peaceful society that aligns with the public interest.

The *manhaj* of *mashlahah-mursalah* approach provides a valuable moderate and modest perspective not only for Muslim society but also as a universal insight that grapples with the dynamic of the digital age. It delivers people's maturity to behave and handle the digital world in consensual and responsibility (Berl et al., 2022; Esau, 2021; HRP et al., 2022). The *manhaj*, which is a standing point, emphasises the importance of promoting public interest and adapting Islamic teachings to contemporary circumstances and delivers an approach that offers a way to reconcile Islamic values with the rapidly changing technological landscape (Darwis, 2019; Maimun, 2022; Shamsul et al., 2021). The *manhaj* provides a framework for Muslims to navigate the intersection of Islamic values and digital behaviour while maintaining the integrity of their faith. The approach recognises the importance of applying Islamic values and principles to the modern context without compromising the essence of Islamic teachings. Al-Ghazali emphasised the need to use *mashlahah-mursalah* in situations where traditional legal rulings may not be directly applicable or conflict with contemporary values and interests (Abdullah, 2017; Kodirov, 2021; Maimun, 2022). He argued that in such cases, independent reasoning and interpretation based on the objectives of Islamic law, rather than rigid adherence to legal precedents, should be employed.

Indonesian netizens have exhibited various behaviours on social media platforms, some of which can be classified as harmful. Online bullying or cyberbullying is a typical negative behaviour, particularly among young Indonesians who use social media to express their opinions and engage in discussions. Cyberb.ullying can range from name-calling to threatening behaviour and can cause severe harm to the victim's mental health, as a prevalent negative behaviour among Indonesian netizens is the dissemination of fake news or misinformation (D dová & Baník, 2018; Mucherah et al., 2018). The widespread use of social media in Indonesia makes it easy for false information to go viral and spread quick-

ly, which can have profound implications, especially during times of crisis (Frensh et al., 2021; Sudarmanto et al., 2020; Yulieta et al., 2021).

Accordingly, the study emphasises the importance of greater awareness and action to combat the problem of hoax news on social media in Indonesia. It provides valuable insights for policymakers, scholars, and social media users concerned about the impact of misinformation on society. In addition, Siti Aisyah, et. al conducted research on hoax news and future threats, highlighting the dissemination of false information that creates an atmosphere of mistrust among the Indonesian public (Aisyah et al., 2022). The study covered the importance of information literacy and critical thinking in the face of the proliferation of fake news in the digital age (Aisyah et al., 2022). The authors argued that libraries and librarians have a key role in fostering information literacy and helping users navigate the complex information landscape, which overviews the literature on fake news and information literacy and offers recommendations for librarians on promoting critical thinking and responsible use of social media.

The intersection of Islamic values and digital behaviour has become a growing concern today. With the increasing number of Muslims connected to the internet and social media platforms, it is crucial to examine how their digital behaviour aligns with Islamic values (Darwis, 2019; Maimun, 2022). Concerning the standpoint of the *manhaj*, one of the core principles of Islam is the concept of adab, which emphasises good manners and respectful language (Maimun, 2022). However, online platforms are often characterised by a lack of decorum and civility, contrary to Islamic values (Maimun, 2022; Ulum, 2016). In addition, Islam emphasises privacy and modesty, whereas social media encourages sharing personal information and images (Ahmad Busroli, 2019; Suharsono, 2022). The concept of haq or rights is another significant aspect of Islamic values, including the right to freedom of speech and expression, yet exercising this right must be within the boundaries of Islamic teachings (Faizah et al., 2022; Kodirov, 2021; Mun'im, 2021).

In addition, this can be challenging for the digital sphere, as it involves balancing freedom of expression and offending others. Islam places great emphasis on the pursuit of knowledge, and the internet has made access to information more accessible. However, the quality and accuracy of the information consumed raise concerns, and Muslims must be mindful of the sources they rely on for information (Chaudhary, 2020; Zaheril, 2019). Moreover, Islam emphasises social responsibility and promoting the common good. While social media can be a powerful tool for social justice, it can also spread hate speech and divisive ideologies. Within the Al-Ghazali approach to *mashlahah-mursalah*, the Muslims achieve this by promoting respectful communication, being mindful of privacy and modesty, exercising freedom of expression within Islamic teachings, verifying sources of information, and promoting the common good on social media platforms (Ahmad Busroli, 2019; Ulum, 2016). Thus, aligning digital behaviour with Islamic values, including adab, haq, the pursuit of knowledge, and social responsibility, is essential.

In conclusion, the approach is particularly significant in navigating the intersection of Islamic values and digital behaviour. Despite the abundance of guidelines and recommendations

on social media manners, there is a need for a comprehensive framework that considers Islamic values and promotes the common good. This gap in the existing literature presents an opportunity for further research to explore the applicability of the approach, an Iman Ghazali teaching consistent with Islamic values, in the context of social media.

This qualitative study explores the teachings of Imam Al-Ghazali on the *manhaj* of *mashlahah-mursalah* and its relevance for synthesizing to navigate the intersection of Islamic values and digital behaviour, which provide insights for scholars and practitioners working in digital Islamic behaviour by examining the implications of Al-Ghazali's teachings for the contemporary context. The study also synthesised the *qiyas* employed to scrutinise the law standing.

The research design for this study will be qualitative, adopting a literature review approach. This method will allow for a detailed analysis of Imam Al-Ghazali's teachings on the *manhaj* of *mashlahah-mursalah* and their relevance to the contemporary context of digital Islamic behaviour within three stages; identification, screening, and selection. A qualitative approach is appropriate for this study since it enables an in-depth analysis of Al-Ghazali's works and the identification of themes and patterns related to the study objective (Creswell & Creswell, 2018; Hiebl, 2023; Richards & Hemphill, 2018). Correspondingly, qualitative research designs are often used when exploring complex phenomena, which require an in-depth understanding of the subject matter (Hiebl, 2023; Lundgren et al., 2022). Therefore, the design projects the study objective within the intersection of Islamic values and digital behaviour formulation.

The instrument used in this study is a literature review of several journals identifying relevant studies on Al-Ghazali's *mashlahah-mursalah*, Islamic values, digital behaviour, and intersectionality. The study projects involved a well-defined search strategy and inclusion-exclusion criteria to provide a thorough understanding of how they relate to each other by synthesizing the findings of existing studies. The review identifies best practices and areas for further research (Hiebl, 2023; Lundgren et al., 2022).

The procedure for this study will involve a systematic review of the literature on Al-Ghazali's teachings on the *manhaj* of *mashlahah-mursalah*, Islamic values, digital behaviour, and intersectionality. In the identification stage, the search criteria are established and applied to the selected journal articles and books (Creswell & Creswell, 2018; Richards & Hemphill, 2018; Wahyu Widodo et al., 2021). In the screening stage, the identified articles screened for relevance based on the study's research questions and keywords. Therefore, thematic analysis involves identifying, analyzing, and patterns, a process of interpreting qualitative data that allows researchers to identify meaningful patterns and insights.

The data analysis for this study will involve a thematic analysis of the selected literature, which will enable the identification of themes related to Al-Ghazali's teachings on the *manhaj* of *mashlahah-mursalah* and their implications for digital Islamic behaviour. The themes will be identified through a systematic reading of the selected articles, and the relevant data will be coded to identify patterns and themes related to the study classifications (Creswell & Creswell, 2018; Efron & David, 2019; Richards & Hemphill, 2018).

# The Literature Review of the *Manhaj* **of** *Mashlahah-Mursalah*

The study explores Imam Al Gahzali's teaching, the Ihya Ullumuddin, and the chapter of Husnul Hulq, a study in behaviour for conduct. By the *qiyas*, an approach implemented within the *manhaj* of *mashlahah-mursalah* in promoting social media manners consistent with Islamic values, which classified in SLR into three classifications, the writer formulated three cores as the moral compass to navigate Muslims in the digital world. The cores are as follows: (1). The principles of the *manhaj* on social media manners consistent with Islamic values, (2). The navigation framework of *manhaj*, provides a comprehensive framework for Muslims to navigate the intersection of Islamic values and digital behaviour in the context of social media, and (3). The *manhaj* objectives are for the digital world to promote social media manners consistent with Islamic values. The *manhaj* can advance public interest and maintain Islamic teachings' integrity in the digital age.

*The principles of the manhaj on social media manners*
The principles of the *manhaj* can be applied to promote social media manners consistent with Islamic values. The principles of the marsalah-wa-mursalah, as taught by Al-Ghazali, are used to encourage social media manners consistent with Islamic values. Philosophically, in his work, Majid elaborates the concept of husn al-khulq, or good manners, which Islam emphasises. This principle can be applied to social media behaviour by promoting positive and respectful communication online, avoiding negative and hurtful language, and engaging in constructive dialogue (Majid, 2022). The concept husn al-khulq, he says, extends the principle for *mashlahah-mursalah*, which also emphasises the importance of utilizing reason and critical thinking in decision-making processes and formulating behaviour for the act of conduct (Majid, 2022).

Furthermore, it encourages individuals to verify the authenticity of information before sharing it and to critically evaluate the content they consume (Esau, 2021; YUN et al., 2020; Zafar et al., 2021). Additionally, the *manhaj* highlights the significance of balance and moderation in all aspects of life, including the use of technology, by promoting a healthy relationship with technology and advocating for responsible use that aligns with Islamic values (Djalal, 2016; Paranrangi, 2014; Syukri, 2019). Overall, the *manhaj* of *mashlahah-mursalah* principles provide valuable guidance for navigating the intersection of Islamic values and digital behaviour, and promoting positive and responsible use of social media.

According to Al-Ghazali's teaching, the *manhaj* involves seeking the greater good and avoiding harm, and this principle can be applied to online behaviour (Kahwash, 2020; Paranrangi, 2014). The principle underlines the importance of using reason and knowledge to distinguish right from wrong, as well as the necessity of following the principles of Islamic jurisprudence in all matters, which prioritise the ethical principles of truthfulness, honesty, and respect for others, as well as avoid engaging in behaviours that are deemed harmful or divisive (Ahmad Busroli, 2019). The principle overviews the importance of

seeking knowledge, particularly relevant to the digital age, where information is abundant but unreliable. By promoting critical thinking and media literacy, individuals can ensure they access accurate and trustworthy information. Additionally, Al-Ghazali's teachings on sincerity and accountability inspire individuals to be responsible digital citizens, taking ownership of their actions and being mindful of their online behavior's impact on others (Ulum, 2016). By applying the principles of the *manhaj* in their digital behaviour, individuals can uphold Islamic values while navigating the complex and evolving digital landscape.

Conversely, the landscape of conduct is based on the *rahmatan lil'alamin* as the moderate behaviour traits, which is digital Islamic ethics, including trust, accountability, and respect for privacy (Chaudhary, 2020; Saputra et al., 2022; Zaheril, 2019). It examines how they are applied to digital contexts, such as justice, compassion, and honesty (Chaudhary, 2020; Saputra et al., 2022; Zaheril, 2019). The behaviour conduct refers to the principles and guidelines that govern the use of digital technology by Muslims (Dewi et al., 2022; Esau, 2021). These behaviours are based on Islamic values and ethics. They emphasise the importance of promoting positive online behaviour, including privacy, cyberbullying, online etiquette, social media use, and more. These behaviours aim to ensure that Muslims use digital technology responsibly and ethically and that their online behaviour reflects the teachings of Islam. These behaviours are intended to guide Muslims to behave online, just as they are taught to act in the physical world.

Corresponding to the above paragraph, the writer projects the principles of the *manhaj* on social media manners, which is an essential foundation in Al-Gazali's approach. It establishes a valuable perspective on the intersection of Islamic values and digital behaviour, and navigates the digital world responsibly and ethically while upholding the integrity of their faith. According to Islamic teachings, the principle that upholds how people communicate with each other is crucial, emphasizing gentle communication in all settings. Nevertheless, communication should be free from coercion or hostility, particularly relevant to social media, where virtual interactions are everyday.

*The navigation frameworks of manhaj*

The framework of *manhaj* for husn al-khulq emphasises the importance of being good by promoting positive and respectful communication online (Ahmad Busroli, 2019; Kahwash, 2020).
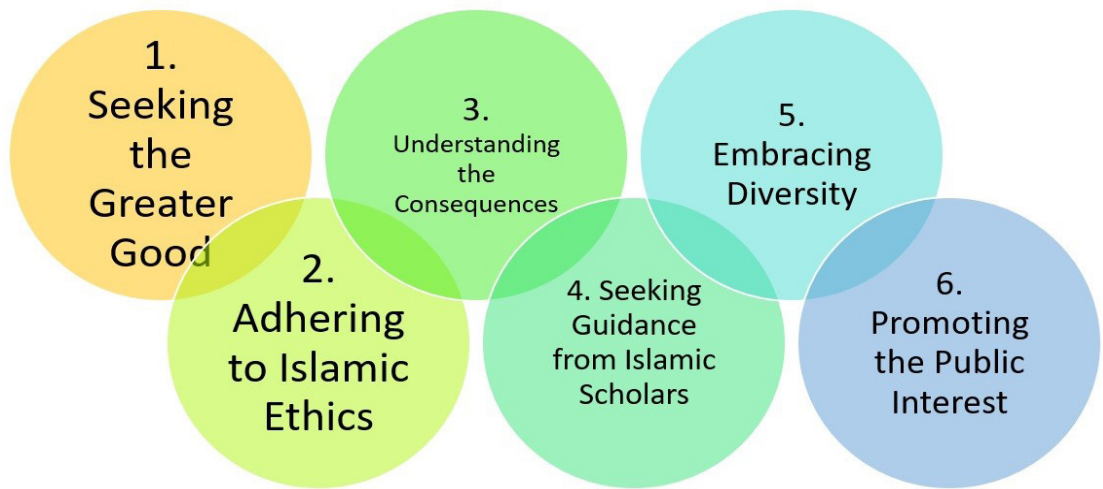
**Figure 1. The** *Manhaj* **Frameworks**

In Al-Ghazali's teaching, the *manhaj* covers the frameworks that usefully guide Muslim society in digital interaction and navigate communication technology as a powerful tool in interactions. The frameworks are as follows: (1) Seeking the Greater Good: this principle can be applied to social media behaviour by promoting positive and respectful communication online, avoiding negative and hurtful language, and engaging in constructive dialogue (Kahwash, 2020; Ulum, 2016). (2) adhering to Islamic ethics. The *manhaj* emphasises the importance of adhering to Islamic ethics and values, such as honesty, integrity, and compassion (Arifinsyah et al., 2020; Wulandari & Budimansyah, 2018). (3) Understanding the Consequences. This principle can be applied to social media behaviour by thinking critically before posting, considering the potential impact of one's words or actions, and avoiding behaviours that may have negative consequences (Amaly, 2022; Rahman et al., 2020). (4) Seeking Guidance from Islamic Scholars: The *manhaj* encourages seeking guidance from Islamic scholars when faced with difficult decisions or moral dilemmas (Ahmad Busroli, 2019; Mukhetdinov, 2019). (5) Embracing Diversity: This principle can be applied to social media behaviour by engaging in respectful dialogue with people from different backgrounds and viewpoints and avoiding behaviour that promotes division or hatred (Arifinsyah et al., 2020; Brix et al., 2022; Rahman et al., 2020; Ulum, 2016). (6). Promoting the Public Interest: The *manhaj* encourages Muslims to prioritise the public interest over their interests. Muslims can navigate digital behaviour by promoting content and actions that contribute to the public good and avoiding behaviour that may harm the community or society (Amaly, 2022; Rahman et al., 2020).

Al-Ghazali emphasises the importance of balance and moderation in all aspects of life, and this principle can also be applied to social media and digital technology. Muslims should be mindful of their time on social media and ensure that it does not interfere with

their religious obligations or other essential aspects of their lives. The principle of social responsibility is the *manhaj* framework that can be applied to digital behaviour. Al-Ghazali taught Muslims to be responsible for community members and work towards the greater good. In social media, Muslims should use their online presence to promote positive change and well-being by sharing educational and informative contents, promoting charitable causes, and engaging in constructive dialogue with others.

## The *Manhaj* Objectives for the Digital World

The *manhaj* of *mashlahah-mursalah* provides a comprehensive framework for Muslims to navigate the intersection of Islamic values and digital behaviour, especially in social media. By promoting social media manners consistent with Islamic values, Muslims can advance public interest and maintain Islamic teachings' integrity in the digital age. Muslims need to uphold the values of respect, honesty, and responsibility in their online interactions, reflecting their character as a Muslim. The *manhaj* objectives for the digital world objectives suggest that Muslims ensure that their online behaviour aligns with their religious beliefs and values, and they can use social media to promote positive and constructive dialogue (Esau, 2021; Rahman et al., 2020). Ultimately, the promotion of public interest and the maintenance of the integrity of Islamic teachings in the digital age can contribute to the establishment of a harmonious and peaceful society (Amri & Ansor, 2022; Busemeyer & Bruza, 2012; Chandra & Lianto, 2021). Furthermore, the *manhaj* also covers digital behaviour as an important aspect of modern life, particularly for younger generations such as millennials and Gen Z.

The principles of husn al-khulq and *rahmatan lil'alamin* guide Muslims in navigating the digital world that is consistent with Islamic values. By applying the principles of the *manhaj* to digital behaviour, Muslims promote positive and respectful interactions online, maintain the integrity of Islamic teachings, and contribute to the promotion of public interest and a more harmonious society (Agus Yosep Abduloh et al., 2022; Solikhun, 2021; Suharsono, 2022). Digital behaviour is becoming increasingly important for younger generations, such as millennials and Gen Z, who have grown up in a world where digital technology is ubiquitous. With the rise of social media and other digital platforms, individuals must navigate the digital world consistent with their values and beliefs. In Islam, one of the core principles is husn al-khulq, which emphasises the importance of respectful and positive behaviour in all interactions. For Muslims, this principle applies not only to face-to-face interactions but also to online interactions. Individuals need to be mindful of their digital behaviour and how it reflects their Muslim character. In this context, the *manhaj* provides a helpful framework for promoting positive and respectful digital behaviour consistent with Islamic values.

Moreover, the principle of rahmatan lil alamin is also relevant to digital behaviour. This principle emphasises the importance of showing compassion and kindness to all individuals, regardless of their background or beliefs. In digital behaviour, this principle is applied

by promoting positive and respectful communication online, avoiding negative and hurtful language, and engaging in constructive dialogue (Amaly, 2022; Rahman et al., 2020). Furthermore, the *manhaj* also guides the responsible use of digital technology. With the increasing amount of time spent on digital devices, individuals need to be mindful of the potential adverse effects of digital technology on their mental and physical health, which correspond to a balance and moderation in all aspects of life, including the use of digital technology (Darwis, 2019; Wa et al., 2019). Thus, with digital technology in a balanced and responsible way, individuals can ensure that it is a tool for seeking the greater good rather than a source of harm.

Al-Ghazali's teachings on authenticity, sincerity, and mercy can provide valuable guidance for Muslims navigating the intersection of Islamic values and digital behaviour in the context of social media (Djalal, 2016; Kahwash, 2020). As younger generations increasingly rely on digital technology, Muslims must uphold these principles in online interactions, promoting responsible and respectful digital behaviour consistent with Islam's teachings (de Waal & Maritz, 2022). By doing so, Muslims can contribute to promoting public interest and maintaining the integrity of Islamic teachings in the digital age. Al-Ghazali's teachings emphasise the importance of authenticity and sincerity in all aspects of life, including interactions in the digital world. As digital technology becomes increasingly ubiquitous, younger generations, such as millennials and Gen Z, rely more on social media and other digital platforms for communication and social interaction.

Nevertheless, with this increasing reliance on digital technology comes the need for responsible digital behaviour consistent with Islamic values. To address these concerns, the objective covers the principles of authenticity and sincerity in the digital world. This can involve being truthful in one's online communications, as well as ensuring that any information shared on social media is accurate and verifiable. By doing so, Muslims contribute to the promotion of public interest and the maintenance of the integrity of Islamic teachings in the digital age. Moreover, the principle of "rahmatan lil Alamin" or mercy to all creations of Allah, which is emphasised in Islamic teachings, can also be applied to digital behaviour. This involves treating others with kindness and respect, both online and offline. In the context of social media, this can involve avoiding hurtful and negative language, engaging in constructive dialogue, and promoting positive and respectful communication. Therefore, Muslims society also help create a more harmonious and peaceful digital environment, one that is consistent with the principles of Islam.

## The *Qiyas* of *Manhaj* in Al Ghazali's Teaching

In Al-Ghazali teaching, the *qiyas* – to synthesise, is employed to scrutinise the law standing, which establishes the *manhaj*, and formulate the Digital Muslim Codes of Conduct (Djalal, 2016; Maimun, 2022; Paranrangi, 2014). Moreover, the *manhaj* emphasises the importance of verifying information before sharing it with others and promoting ethical behaviour and accountability in the online space. Similarly, Islamic scholars stress the

importance of individuals taking responsibility for the information they share and media organizations upholding journalistic ethics and ensuring the accuracy of their reporting.

Al-Ghazali was a renowned Islamic scholar who lived in the 11th century. His teachings have influenced Islamic thought and practice for centuries. One of his key teachings is the *qiyas*, a reasoning method employed to synthesise Islamic law. The *qiyas* is an essential tool that can be used to establish the *manhaj*, the Islamic framework for ethical behaviour, and can be applied to formulate the Digital Muslim Codes of Conduct (Kodirov, 2021; Mun'im, 2021; Yakub, 1963). The *qiyas* is a method of reasoning that involves drawing analogies between different legal cases to determine a ruling (Gazali, 2020; Hamzah & Muna, 2018; Maimun, 2022). In Al-Ghazali's tradition, *qiyas* was used to synthesise Islamic law by examining existing legal rulings and comparing them to new cases as the goal was to establish a consistent set of legal principles that could be applied to all instances (Gazali, 2020; Lenisar & Fahri, 2022). This approach was based on Maslahah wal Mursalat, which emphasises the importance of the public interest and the common good. In today's digital age, the principles of the *qiyas* can be applied to the digital Muslim society. The rapid advancement of technology has brought new challenges for Muslims, especially regarding ethical behaviour online. The digital Muslim codes of conduct can be formulated using the *Qiyas* method to establish the principles of the *manhaj* in the context of the digital world.

The fundamental principle of the *manhaj* is husnul hulq, which means good manners. Al-Ghazali emphasised the importance of good manners and sincerity in all aspects of life. This principle can be applied to digital behaviour by promoting honest and transparent communication online. In the context of social media, this means avoiding false information and promoting truthfulness in all online interactions. Another vital principle of rahamatan lil'alamin (mercy to all of creation) is the importance of compassion and empathy in all aspects of life (Julianti, 2022; Sholihuddin, 2019). In digital behaviour, this means promoting positive and respectful communication online, avoiding negative and hurtful language, and engaging in constructive dialogue. Netizen behaviour and conduct have become a major concern in Indonesia in recent years. The proliferation of hoaxes and false information online has led to widespread confusion and mistrust in society.

By applying the principles of the *manhaj*, Indonesian Muslims can contribute to promoting public interest and maintaining the integrity of Islamic teachings in the digital age. The *qiyas* method can be used to examine existing cases and establish consistent principles for ethical behaviour online. Furthermore, Al-Ghazali's *qiyas* for the Maslahah wal Mursalat, Husnul Hulq, and Rahamatan lil Alamin provide a valuable framework for Muslims to navigate the intersection of Islamic values and digital behaviour. The *manhaj* can be established and applied to the digital world by employing the *qiyas* method to synthesise Islamic law. The Digital Muslim Codes of Conduct can be formulated by using the principles of the *manhaj*, promoting honesty, transparency, and good manners online. In this way, Muslims can contribute to promoting public interest and building a more harmonious and peaceful society.

The *manhaj* encourages Muslims to avoid spreading false information or engaging in

cyberbullying. In the context of a rapidly growing digital Muslim society, developing Digital Muslim Codes of Conduct can provide a valuable framework for promoting positive online behavior and upholding Islamic values. In a world where digital behaviour is becoming increasingly important, it is essential to develop frameworks that enable Muslims to navigate the intersection of Islamic values and digital technology. This is particularly relevant for younger generations, such as millennials and Gen Z, who have grown up in a world where digital technology is ubiquitous (Chandra & Lianto, 2021; Fauzy & Erwin Budi Setiawan, 2023; Mun'im, 2021; Zaheril, 2019). By emphasizing the principles, it promotes respectful and positive online interactions, contributing to building a more harmonious and peaceful digital society. It is true that, in Indonesia, there has been a growing concern about netizen behaviour and conduct, particularly concerning the spread of hoaxes and false information. The *manhaj* help address this issue by promoting responsible behaviour online and discouraging the spread of false information. By emphasizing the principles of authenticity and sincerity, the codes can promote honesty and transparency in online interactions, ensuring that Muslims are not contributing to spreading harmful or false information. Therefore, Al-Ghazali's teachings on *qiyas*, particularly the principle of *manhaj* of *mashlahah-mursalah*, synthesises to develop digital Muslim codes of conduct that promote positive behaviour online and uphold Islamic values by emphasizing the importance of authenticity and sincerity, promoting positive and respectful communication, and avoiding harmful practices, these codes can contribute to the building of a more harmonious and peaceful digital Muslim society.

## Conclusion

In conclusion, Al-Ghazali's teachings offer valuable insights for Muslims navigating the intersection of Islamic values and digital behaviour in the context of social media. The *manhaj* of *mashlahah-mursalah* provides a comprehensive framework for Muslims to navigate the challenges of the digital age while upholding Islamic principles. The *qiyas* approach can be used to scrutinise the law standing, establish the *manhaj*, and formulate Digital Muslim Codes of Conduct. The principles of husnul hulq, authenticity, sincerity, and *rahmatan lil'alamin* can be applied to promote social media manners consistent with Islamic values. By upholding these principles, Muslims can promote positive and respectful online interactions, contribute to the promotion of public interest, and ultimately build a more harmonious and peaceful society in the digital world. It is essential for scholars and practitioners working in digital Islamic behaviour to continue exploring the relevance of Al-Ghazali's teachings to the contemporary context and to develop practical guidelines for Muslims navigating the digital landscape.

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