

DIGITAL PHILAUTIA CRISIS AMONG GENERATION Z FROM THE PERSPECTIVE OF ISLAMIC SOCIOLOGY

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Abstract

This study aims to analyze the characteristics, causal factors, and social implications of the digital philautia crisis among Generation Z from the perspective of Islamic Sociology. The study is motivated by the rapid development of digital technology, which has transformed patterns of social interaction, identity construction, and communication, creating a paradox in which Generation Z is increasingly connected through digital platforms while simultaneously experiencing loneliness, social alienation, and dependence on online validation. Although numerous studies have examined the psychological effects of digital media, research integrating the concept of digital philautia crisis with the perspective of Islamic Sociology remains limited. This research employed a qualitative approach using a literature review method. Data were collected through documentation techniques by examining scholarly journal articles, academic books, and other relevant scientific publications related to digital transformation, social media, social comparison, loneliness, and Islamic sociological perspectives. The collected data were analyzed using descriptive-analytical and content analysis techniques to synthesize and interpret previous research findings. The results indicate that the digital philautia crisis is characterized by excessive dependence on digital validation, intensive social comparison, weakened authentic interpersonal relationships, and increasing digital loneliness. Furthermore, the phenomenon reflects a decline in social solidarity and a shift toward individualistic values that are inconsistent with the Islamic principles of *ukhuwah*, *ta'awun*, and balanced relationships between human beings, Allah, themselves, and society. Therefore, strengthening digital literacy, self-regulation, and Islamic social values is essential to promote healthier digital engagement and reinforce social cohesion among Generation Z in the contemporary digital era.

Keywords: Digital Philautia Crisis; Generation Z; Islamic Sociology; Social Comparison.

INTRODUCTION

The development of digital technology has fundamentally changed people's social interaction patterns, especially in Generation Z who grew up as digital natives. The presence of the internet, social media, and various digital communication platforms not only expands access to information, but also shapes the way individuals build identities, establish

relationships, and gain social recognition.¹ Data from various global reports show that Generation Z is the age group with the highest intensity of social media use compared to other generations. Ironically, the increase in digital connectivity is not always directly proportional to the increase in the quality of social relationships.² Various studies actually show a tendency to increase loneliness, social anxiety, decreased quality of face-to-face interaction, and dependence on digital validation through the number of followers, likes, comments, and various other forms of virtual appreciation. This paradox reinforces the notion that the most digitally connected generation is precisely the one that is increasingly vulnerable to experiencing social alienation.³

The phenomenon gained more attention after various discourses appeared about the digital philautia crisis, a condition when an individual's relationship with himself is distorted due to the dominance of digital space. The concept of philautia comes from Greek philosophy, which refers to self-love. Aristotle distinguishes philautia into two forms, namely virtuous philautia, which encourages the development of morals and virtues, and selfish philautia, which is oriented towards excessive self-interest.⁴ In the context of digital society, the concept gained a new dimension when social media made public recognition the main measure of self-worth. As a result, self-esteem is no longer built through character development and virtue, but relies on the response of a digital audience. This condition gave birth to what in this article is understood as the digital philautia crisis, which is the weakening of the individual's ability to build healthy relationships with himself because identity and self-esteem are increasingly determined by digital validation mechanisms.⁵

In the perspective of Islamic sociology, man is seen as a social being who has the responsibility to establish a balance of relationships with God, fellow human beings, and himself. Social life is not only measured from the intensity of communication, but also from the quality of *ukhuwah*, solidarity, caring, and moral responsibility to the community.

¹ Fuzi Febriani and Dwi Astuti, "Dampak Media Sosial Terhadap Pola Komunikasi Pada Generasi Z," *Journal of Media and Communication* | E-ISSN : 3063-9581 1, no. 4 (June 2025): 132–35.

² Natalia Onam et al., "Dampak Media Sosial Terhadap Pergeseran Etika Komunikasi Pada Generasi Muda," *Wathan: Jurnal Ilmu Sosial Dan Humaniora* 3, no. 2 (June 2026): 221–32, <https://doi.org/10.71153/wathan.v3i2.542>.

³ Bayu Albar Pangestu, "Peran Media Sosial Terhadap Perilaku Komunikasi Generasi Z: A Systematic Literature Review," *Al-Zayn : Jurnal Ilmu Sosial & Hukum* 4, no. 2 (April 2026): 7522–37, <https://doi.org/10.61104/alz.v4i2.5675>.

⁴ Rifky Sandi Haikal et al., "Pemikiran Filsafat Jürgen Habermas Dalam Mengkaji Kolonisasi Dunia Kehidupan Di Era Digital," *Akhlak : Jurnal Pendidikan Agama Islam Dan Filsafat* 3, no. 1 (January 2026): 257–71, <https://doi.org/10.61132/akhlak.v3i1.1822>.

⁵ Dr Sadam Fajar Shodiq M.Pd.I S. Pd I., *Media Sosial dan Etika Remaja: Pendekatan Integratif Terhadap Moralitas & Kecakapan Sosial* (Penerbit K-Media, 2025).

Therefore, the increase in loneliness, individualism, culture of imagery, and the search for recognition through digital space indicates a change in the structure of social relations that cannot be understood solely as an individual psychological problem.⁶ The phenomenon is also a sociological problem because it is related to changes in values, norms, interaction patterns, and identity construction in digital society. From the Islamic point of view, such changes have the potential to shift the orientation of social life from collective values to an individualistic orientation that is contrary to the principles of ukhuwah, Ta'awun, and social responsibility.⁷

The research problem proceeds from the fact that the high intensity of digital interaction does not always result in quality social relationships. On the contrary, digital spaces often give birth to a culture of social comparison, the need for external validation, and the tendency to build identities based on virtual representations. If this condition continues to develop without a comprehensive understanding, then Generation Z has the potential to experience a decrease in the quality of social cohesion, weakening empathy, increasing individualism, and reduced ability to build authentic interpersonal relationships. In the long run, these conditions can affect the social resilience of the community and reduce the role of Islamic values as the foundation for the formation of social character.

Studies on the impact of digital transformation on the social life of Generation Z have grown rapidly in recent years. Research *Twenge et al.* showed that the intensity of digital media use correlates with increased loneliness, depression, and decreased psychological well-being of adolescents.⁸ Similar findings were presented by *Hunt et al.* which proves that limiting the use of social media can reduce loneliness and depression in students.⁹ Meanwhile, *Verduyn et al.* explained that social comparison mechanisms in social media trigger self-dissatisfaction through a culture of digital validation.¹⁰ While *Turkle* asserts the Alone together Paradox, which is a condition when individuals are increasingly connected virtually but increasingly

⁶ Masripah Masripah, Akbar Al Firdaus, and Herdi Firmansyah, "Membangun Solidaritas Sosial Dalam Perspektif Al-Qur'an Prinsip Ukhuwah Islamiyah," *Action Research Journal Indonesia (ARJI)* 7, no. 1 (February 2025): 349–64, <https://doi.org/10.61227/arji.v7i1.283>.

⁷ Moh Mutamakkin Fakhri Zain Zain, "Tinjauan Sosiologis Tentang Perubahan Sosial Pada Masyarakat Digital," *Dimensia: Jurnal Kajian Sosiologi* 15, no. 1 (March 2026): 84–94, <https://doi.org/10.21831/dimensia.v15i1.92746>.

⁸ Jean M. Twenge and W. Keith Campbell, "Associations between Screen Time and Lower Psychological Well-Being among Children and Adolescents: Evidence from a Population-Based Study," *Preventive Medicine Reports* 12 (December 2018): 271–83, <https://doi.org/10.1016/j.pmedr.2018.10.003>.

⁹ Melissa G. Hunt et al., "No More FOMO: Limiting Social Media Decreases Loneliness and Depression," *Journal of Social and Clinical Psychology* 37, no. 10 (December 2018): 751–68, <https://doi.org/10.1521/jscp.2018.37.10.751>.

¹⁰ Philippe Verduyn et al., "Social Comparison on Social Networking Sites," *Current Opinion in Psychology, Cyberpsychology*, vol. 36 (December 2020): 32–37, <https://doi.org/10.1016/j.copsyc.2020.04.002>.

isolated in real social relationships.¹¹ In the context of Indonesia, *Nasrullah and Gustini* revealed that social media has become the main space for the formation of the identity of the younger generation,¹² while *Rohmawati et al.* show that digital transformation affects the mental health, communication patterns, and social interactions of Muslim communities.¹³ However, most of these studies are still oriented to psychological aspects, digital communication, or digital literacy, so they have not integrated the concept of philautia with the perspective of Islamic sociology in explaining the changes in social relations of Generation Z.

Based on the study, there are gaps in the conceptual aspects of research and analytical perspective. Until now, studies that specifically link the concept of digital philautia crisis with the perspective of Islamic sociology to explain the crisis of self-relation, the weakening of social solidarity, and changes in the value orientation of Generation Z are still very limited. Therefore, this study offers a novelty in the form of a conceptual synthesis between the concept of digital philautia crisis, the theory of changes in social relations in a digital society, and the values of Islamic sociology such as *ukhuwah*, *Ta'awun*, social solidarity, and the balance of human relationships with oneself, fellow human beings, and God. Through the literature study approach, this research is expected to expand the treasury of Islamic sociology studies as well as provide a new perspective in understanding the impact of digital transformation on the social life of Generation Z.

RESEARCH METHOD

This research uses literature study method (library research) with descriptive qualitative approach to examine the phenomenon of digital philautia crisis in Generation Z from the perspective of Islamic sociology.¹⁴ The research was carried out through a systematic search and review of various relevant literature sources during the research process in 2026. Data sources consist of primary data, namely scientific articles published in SINTA accredited

¹¹ Bradley Campbell, "Turkle, Sherry. Alone Together: Why We Expect More From Technology and Less From Each Other," *Journal of Interdisciplinary Studies* 33, no. 1/2 (November 2021): 196–98, <https://doi.org/10.5840/jis2021331/222>.

¹² Rulli Nasrullah and Dewi Rahmawati Gustini, "Digital Speech Acts on Social Media: The Content Ethnographic of Audiences Response to the Publication of Illegal Online Loans on @Ojkindonesia's Instagram Account," *Jurnal Komunikasi Ikatan Sarjana Komunikasi Indonesia* 7, no. 2 (December 2022): 450–59, <https://doi.org/10.25008/jkiski.v7i2.755>.

¹³ Hanung Sito Rohmawati, Zulkifli, and Nashrul Hakiem, "Mediatization and Hypermediation in Digital Religion and the Transformation of Indonesian Muslim Religious Practices through Social Media Usage," *Jurnal Sosiologi Agama* 18, no. 2 (2024): 133–50, <https://doi.org/10.14421/jsa.2024.182-01>.

¹⁴ John W. Creswell et al., "Qualitative Research Designs: Selection and Implementation," *The Counseling Psychologist* 35, no. 2 (March 2007): 236–64, <https://doi.org/10.1177/0011000006287390>.

national journals and reputable international journals that discuss digital philautia, Generation Z, social media, digital loneliness, social comparison, digital identity, and Islamic sociology. The secondary data were obtained from scientific books, proceedings, reports of international institutions, official documents, and other scientific publications that support the analysis. Data collection is carried out through documentation techniques, namely identifying, selecting, classifying, and organizing literature based on the relevance of the theme, credibility of the source, Year of publication, and its relevance to the research focus.

The collected Data were analyzed using content analysis combined with thematic analysis. Stages of analysis include data reduction through the selection process of literature, coding of key concepts, grouping themes that have similar meanings, synthesis of previous research results, and interpretation based on the perspective of Islamic sociology. To maintain the validity of the findings, the study applied source triangulation by comparing various references from the disciplines of sociology, digital media Studies, Social Psychology, and Islamic studies to obtain a comprehensive conceptual synthesis of the philautia digital crisis in Generation Z. The results of the analysis are then used to identify patterns of change in social relations, explain the relationship between digital validation culture and self-relationship crisis, and formulate a conceptual framework on the relevance of Islamic sociology values in responding to the dynamics of contemporary digital society.

FINDINGS AND DISCUSSION

Findings

A. Characteristics of the philautia digital crisis

The results of the study show that the philautia digital crisis in Generation Z is a multidimensional phenomenon characterized by changes in the way individuals perceive themselves, build social relationships, and gain recognition in the digital space. The synthesis of various studies shows that the development of social media has shifted the orientation of social relationships from communal interactions to relationships that are increasingly centered on self-representation and the search for social validation.¹⁵ This shift has led to the paradox of digital life, in which individuals find it easier to establish connections through technology, but at the same time are increasingly vulnerable to loneliness, social alienation and

¹⁵ Ignacio Alarcón and Francisco Novoa-Rojas, "Philautía, amor propio y autoayuda en la contemporaneidad: El amor propio no es amor," *Littera Scripta*, no. 8 (December 2024): 76–100, <https://doi.org/10.53382/issn.2735-6140.107>.

identity crisis. This condition shows that digital connectivity does not always produce authentic social closeness, but often creates superficial and symbolic relationships.¹⁶

Other findings suggest that the increasing use of social media is not only influenced by the need to obtain information, but also by the psychosocial need to gain recognition, acceptance, and existence in the digital community.¹⁷ Research on the behavior of Generation Z shows that the activity of uploading photos, sharing experiences, and building self-image through social media is often directed to obtaining appreciation in the form of likes, comments, and the number of followers. When the recognition does not meet expectations, the individual tends to experience a decrease in self-esteem, social anxiety, as well as the appearance of a feeling of meaninglessness.¹⁸ Thus, social media is no longer just a means of communication, but has evolved into a social identity production space as well as an arena for symbolic competition between users.

B. Causes of the philautia Digital crisis

The synthesis of the literature also shows that one of the main factors reinforcing the philautia digital crisis is the social comparison mechanism. Exposure to the ideal life displayed by other users encourages individuals to make continuous social comparisons.¹⁹ Various studies have found that the higher the intensity of upward social comparison, the higher the tendency of envy, dissatisfaction with oneself, and increased loneliness. In contrast, active use of social media, such as building meaningful communication and sharing authentic experiences, tends to reduce loneliness levels compared to passive scrolling of content without meaningful interaction.²⁰ These findings suggest that the quality of digital interactions is much more decisive than the quantity of social media use.

The results also show that digital loneliness is the most dominant consequence of the philautia digital crisis. A number of recent studies have shown a positive association between

¹⁶ Seunga Venus Jin and Ehri Ryu, "The Paradox of Narcissus and Echo in the Instagram Pond' in Light of the Selfie Culture from Freudian Evolutionary Psychology: Self-Loving and Confident but Lonely," *Journal of Broadcasting & Electronic Media* 62, no. 4 (October 2018): 554–77, <https://doi.org/10.1080/08838151.2018.1474881>.

¹⁷ Benedicta Vania Rahardja, Benediktus Rolando, and Alberta Ingriana, "Digital Expectations Vs Life Reality Identity Crisis in the Age of Social," *JISS (Journal of Interconnected Social Science)* 1, no. 2 (November 2022): 10–17.

¹⁸ Michael Stephen Lopato, "Social Media, Love, and Sartre's Look of the Other: Why Online Communication Is Not Fulfilling," *Philosophy & Technology* 29, no. 3 (September 2016): 195–210, <https://doi.org/10.1007/s13347-015-0207-x>.

¹⁹ Yusak Kurniawan, Andik Matulesy, and Nindia Pratitis, "Keseharian Digital Pada Mahasiswa: Peran Problematic Internet Use Dan Dukungan Sosial Digital," *INSAN Jurnal Psikologi Dan Kesehatan Mental* 10, no. 2 (December 2025): 238–52, <https://doi.org/10.20473/jpkm.v10i22025.238-252>.

²⁰ Jesse Fox and Megan A. Vendemia, "Selective Self-Presentation and Social Comparison Through Photographs on Social Networking Sites," *Cyberpsychology, Behavior, and Social Networking* 19, no. 10 (October 2016): 593–600, <https://doi.org/10.1089/cyber.2016.0248>.

addictive use of social media and increased loneliness.²¹ However, the relationship is mediated by the presence of social support in the real world (offline social support). Individuals who maintain strong interpersonal relationships with family, friends, and communities tend to be better able to control the negative effects of social media use than those who rely on their social relationships almost entirely on the digital space.²² This shows that real social relationships are still a very important protective factor in maintaining the psychosocial well-being of Generation Z.

C. Dampak Krisis digital philautia

In addition to affecting psychological conditions, digital transformation also has an impact on changing the structure of social interaction. Various literatures explain that digital media has shifted communication patterns from relationships that take place directly to communication that is increasingly mediated by algorithms and digital platforms.²³ Consequently, social relationships are built more quickly, but they are also easier to break. Intensive digital interactions do not necessarily produce emotional closeness, in many cases reinforcing feelings of alienation because communication is dominated by imagery rather than authenticity. This phenomenon shows that digital modernization has changed the meaning of social closeness from physical existence to virtual existence that does not necessarily provide a sense of belonging to the community.²⁴

In the perspective of Muslim communities, a number of contemporary studies show that digital transformation also affects religious practices and the formation of social character of Generation Z. The use of digital media opens up a wider space for the spread of Da'wah, religious learning, and the formation of virtual religious communities.²⁵ However, on the other hand, the digital space also gives rise to a culture of Fear of Missing out (FOMO), the search for social validation and the diminution of spiritual balance in everyday life. Research on Islamic Digital Wellbeing shows that strengthening values such as wasathiyyah (balance),

²¹ Jingyi Wang et al., "Associations between Loneliness and Perceived Social Support and Outcomes of Mental Health Problems: A Systematic Review," *BMC Psychiatry* 18, no. 1 (May 2018): 156, <https://doi.org/10.1186/s12888-018-1736-5>.

²² Hatice Odacı and Melek Kalkan, "Problematic Internet Use, Loneliness and Dating Anxiety among Young Adult University Students," *Computers & Education* 55, no. 3 (November 2010): 1091–97, <https://doi.org/10.1016/j.compedu.2010.05.006>.

²³ Campbell, "Turkle, Sherry. Alone Together."

²⁴ Philippe Verduyn et al., "Do Social Network Sites Enhance or Undermine Subjective Well-Being? A Critical Review," *Social Issues and Policy Review* 11, no. 1 (2017): 274–302, <https://doi.org/10.1111/sipr.12033>.

²⁵ Rika Lusri Virga et al., "Yuk Ngaji: Digitalization Of Generation Z's Religious Activities On Instagram Account," *Al-Balagh: Jurnal Dakwah Dan Komunikasi* 10, no. 1 (April 2025): 149–84, <https://doi.org/10.22515/albalagh.v10i1.11024>.

tazkiyah an-nafs, adab digital, and ihsan can be an important foundation in building healthier relationships between people, technology, and social life.²⁶ Thus, the philautia digital crisis is not only related to psychological issues, but also touches on the moral and spiritual dimensions that are an integral part of the life of Muslim communities.

Discussion

The results show that the philautia digital crisis in Generation Z cannot be understood solely as an individual psychological problem, but is a social phenomenon that is born from the transformation of the interaction structure of digital society. Dependence on digital validation, a culture of social comparison, and increased loneliness despite higher connectivity indicate a change in the orientation of human relationships from authentic relationships to relationships that are performative. This condition is in line with various studies that state that social media has a paradoxical nature, which is able to expand communication networks, but also has the potential to weaken the quality of social relationships if the interaction is dominated by imagery, algorithms, and superficial relationships.

The phenomenon can be explained through the concept of philautia introduced by Aristotle. In Aristotle's view, philautia is a form of self-love that is essentially positive when directed at Virtue (virtuous philautia). In contrast, philautia turns negative when the individual makes self-interest, social recognition and self-satisfaction the main goals of life. In the context of digital media, the culture of likes, followers, and comments forms a new mechanism for measuring self-worth. Self-esteem is no longer built through the development of character, competence, nor moral virtues, but through public acceptance in the virtual space. As a result, individuals become increasingly dependent on external validation and thus lose the ability to build intrinsic self-esteem. Thus, the digital philautia crisis can be understood as a shift in the meaning of philautia from a constructive form to a form that is narcissistic and oriented towards social recognition.

The findings about the dominance of digital validation culture also strengthen the Social Comparison Theory proposed by *Leon Festinger*. This theory explains that individuals will naturally compare themselves with others to evaluate their abilities and values.²⁷ In the age of social media, the process takes place much more intensively because individuals are

²⁶ Jean M. Twenge and W. Keith Campbell, "Associations between Screen Time and Lower Psychological Well-Being among Children and Adolescents: Evidence from a Population-Based Study," *Preventive Medicine Reports* 12 (December 2018): 271–83, <https://doi.org/10.1016/j.pmedr.2018.10.003>.

²⁷ Leon Festinger, "A Theory of Social Comparison Processes," *Human Relations* 7, no. 2 (May 1954): 117–40, <https://doi.org/10.1177/001872675400700202>.

constantly exposed to representations of the ideal life of other users. The results showed that the higher the intensity of upward social comparison, the higher the risk of envy, low self-esteem, and loneliness. In other words, social media is not only a communication space, but also a symbolic competition arena that encourages individuals to build an ideal self-image in order to obtain social legitimacy. This condition is what accelerates the formation of the philautia digital crisis in Generation Z.

The findings of this study also reinforce the idea of *Sherry Turkle* through the concept of *Alone Together*. Turkle explains that digital technology creates the illusion of social closeness, whereas the relationships formed often lose emotional depth.²⁸ The results of the literature synthesis show that Generation Z is able to communicate with hundreds or even thousands of social media users, but still experience loneliness because the interactions that are built are more symbolic than relational. Virtual relationships do increase the frequency of communication, but not necessarily improve the quality of interpersonal relationships. Thus, the paradox of "getting more connected but getting lonelier" becomes the main character of Generation Z's social life in the digital age.

Zygmunt Bauman's Liquid Modernity perspective also provides an explanation for the phenomenon. *Bauman* argued that modern society is characterized by increasingly fluid, flexible and changeable social relations.²⁹ In a digital society, human relationships are becoming increasingly easy to build through social media, but also increasingly easy to break without meaningful social consequences. Relationships previously built through physical closeness and emotional bonding are shifting into relationships based on algorithms, digital preferences, and momentary interests. As a result, the sense of belonging to the community weakens, while individualism strengthens. This phenomenon shows that digital loneliness is not only caused by technology, but also by changes in the increasingly fluid and fragile social structure of modern society.

Furthermore, *Anthony Giddens*'s Reflexive Modernity theory explains that modern society continues to reflect on its identity based on information received from the social environment.³⁰ In Generation Z, the reflection process takes place almost entirely through digital media. Self-identity is built through uploads, comments, number of followers, and

²⁸ Campbell, "Turkle, Sherry. *Alone Together*."

²⁹ Zygmunt Bauman, *Liquid Modernity*, with Internet Archive (Cambridge, UK: Polity Press; Malden, MA: Blackwell, 2000), <http://archive.org/details/liquidmodernity0000baum>.

³⁰ Anthony Giddens, *Modernity and Self-Identity: Self and Society in the Late Modern Age* (John Wiley & Sons, 2013).

audience responses. As a result, identity becomes very dynamic and easily changes following digital Trends. Individuals tend to adjust their behavior, lifestyle and even values in order to gain social acceptance in the virtual space. This shows that digital technology has shifted the process of identity formation from direct social experience to digital media-based identity construction.

From the perspective of Islamic Sociology, the phenomenon shows a shift in the orientation of human relationships that are no longer balanced. Islam views Man as a social being who has three dimensions of relationships, namely relationships with God (*hablum minallah*), relationships with fellow humans (*hablum minannas*), and relationships with himself (*hablum binafsih*).³¹ When digital media makes public validation a key measure of life success, the balance of these three relationships begins to be disturbed. Individuals spend more energy on building a digital image than on strengthening the quality of social and spiritual relationships. As a result, values such as *ukhuwah*, *Ta'awun*, empathy, and social care have decreased due to Life Orientation shifting towards individual imagery and recognition.

Within the framework of Islamic sociology, the *philautia* digital crisis can also be understood as the weakening of the human function as a caliph on Earth. As a caliph, man is not only responsible for himself, but also for social life and the benefit of society.³² Therefore, digital media should be used as a means of strengthening friendship, spreading knowledge, building solidarity, and expanding social benefits. When digital media actually become a space for social status competition, popularity search, and pseudo-identity formation, technology loses its ethical function as an instrument of benefit. Thus, the resolution of the *philautia* digital crisis is not enough done through increasing digital literacy, but also requires the internalization of Islamic values that emphasize balance (*wasathiyyah*), purification of the soul (*tazkiyah an-nafs*), social responsibility, and strengthening of character.

Based on the overall discussion, this study confirms that the *philautia* digital crisis is a consequence of the meeting between the transformation of digital technology, changes in the structure of modern society, and the weakening of value orientations in social life. Therefore, strengthening digital literacy needs to be combined with strengthening social and spiritual literacy so that Generation Z not only has the competence to use technology, but also is able

³¹ 'Alī Shari'atī, *On the Sociology of Islam: Lectures*, with Internet Archive (Berkeley: Mizan Press, 1979), <http://archive.org/details/onsociologyofisl0000shar>.

³² Bina Prima Panggayuh et al., "Konsep Khalifah Dalam Membentuk Pribadi Yang Mulia," *Advances In Education Journal* 2, no. 3 (December 2025): 2008–15.

to build healthy relationships with themselves, fellow humans, and God. This synthesis is a conceptual contribution to the research by placing the digital philautia crisis not just as a mental health problem, but as a sociological and moral problem that requires an interdisciplinary approach between modern sociology and Islamic sociology.

CONCLUSION

This study shows that the digital philautia crisis is a social phenomenon that arises as a consequence of the transformation of digital life in Generation Z. The results of a literature study revealed that the high intensity of social media use has driven a change in the orientation of social relations from authentic relationships to relationships oriented to digital validation, self-imaging, and social comparison. This condition has an impact on increasing loneliness, identity crisis, decreased quality of interpersonal interaction, and weakening of social solidarity. From the perspective of Islamic sociology, this phenomenon is not only understood as a psychological problem, but also as a symptom of changes in social structure and shifts in values that affect the balance of human relationships with God (*hablum minallah*), fellow humans (*hablum minannas*), and himself (*hablum binafsih*). Therefore, the concept of digital philautia crisis can be a new conceptual framework in explaining the dynamics of social life of Generation Z in the digital era while enriching the treasury of Islamic sociology studies on contemporary societal changes.

Further research is suggested to empirically test the concept of digital philautia crisis through quantitative, qualitative, and mixed methods approaches to obtain a more comprehensive conceptual model of the relationship between the use of digital media, social validation, loneliness, and the quality of social relations Generation Z. In addition, future studies need to explore the role of families, educational institutions, religious communities, and digital literacy policies in building a healthier digital ecosystem. From the practical side, the integration of Islamic sociological values such as *ukhuwah*, *Ta'awun*, *wasathiyyah*, and *tazkiyah an-nafs* into the digital literacy program is a strategic step to strengthen the character, social care, and spiritual balance of Generation Z so that digital technology is not only a means of communication, but also a medium to realize the benefits of individuals and society.

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