

Mahabbah and Muraqabah in Sufism: Strategies for Building the Character of Gen-Z in Indonesia



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ABSTRACT

The rapid advancement of information technology has significantly impacted the behavior and character of Generation Z. Amid the rapid digitalization, establishing a strong character based on spiritual values is essential to avoid the negative influences of technology. In this context, two key Islamic concepts mahabbah (love for Allah) and muraqabah (awareness of Allah's supervision) can serve as effective strategies in shaping the character of Generation Z. This study employs a qualitative literature-based approach to analyze the implementation of these concepts in the daily lives of Generation Z. Data is collected from secondary sources, including books, academic journals, and relevant articles. The findings reveal that applying mahabah and muraqabah can form an integrated character, enhance self-control, and strengthen morality in the face of technological challenges. Mahabah, as a spiritual foundation, motivates Generation Z to engage in positive behavior, while muraqabah encourages awareness of one's actions and consequences. Therefore, these concepts hold high relevance in character education in the digital age, positioning them as integral and practical strategies for character formation.

Article History

Retrieved 2025-06-14

Revised 2025-06-23

Accepted 2025-06-27

Keywords

Moral
Mahabbah,
Muraqabah,
Character
Generation Z

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INTRODUCTION

Generation Z (Gen-Z), born between 1997 and 2012 (Fisu et al., 2024) Growing up in the digital age with widespread access to technology and information. Generation Z, known as the digital native generation, has the expertise and skills to utilize technology (Huda et al., 2024). Their growth is accompanied by the presence of smartphones, the internet, and social media which are an integral part of daily activities (Putri Waluyojati & Irma Swari, 2024). Generation Z is a group of individuals with great potential to become leaders and make significant contributions in their environment, provided they get an adequate education (Amrona et al., 2024). They are believed to be able to create new generations that are more competitive. As the youngest generation today, they have extensive knowledge, but they also tend to rely on the internet and social media in various activities (Bakar & Usmar, 2022).

The intense use of technology among Generation Z has two main impacts, namely positive and negative. On the positive side, technology facilitates access in various aspects of life, such as communication, transportation, and other needs (Muslihudin et al., 2023). However, on the negative side, this generation is often referred to as the recession and depression generation. This is due to exposure to economic uncertainty, parental job loss, and other social pressures (Qodim, 2022). In addition, moral deterioration is also a significant impact, such as the increase in cases of pornography, violence, fraud, carding, and gambling (Rofadhilah et al., 2018). In addition, as a result of their high dependence on technology, Generation Z faces weaknesses in terms of interpersonal skills, direct communication, and family and humanitarian values. Noble values such as speaking politely



to parents, greeting or shaking hands when they meet, and maintaining politeness in behavior are becoming less and less common for them (Salleh et al., 2022).

In this context, there is a need to build a solid Gen-Z character, not only in the intellectual aspect, but also spiritually and morally. The world of education is the main podium in fortifying these deviations. The goal of education is to help humans adapt to their environment and improve their quality of life optimally (Anthony et al., 2020). However, in reality, there are still many cases of juvenile delinquency as evidence of a lack of spiritual education in the world of education such as brawls, truancy, stealing, and even cases of assault on teachers by their students (Sinta et al., 2024). In the end, by providing Sufism education, the function of making the Muslim generation have a pious personality and show good and noble behavior, accompanied by a high quality of worship, will produce individuals who are honest, firm in the truth, and humble (Nur'Aini et al., 2023). Sufism is a field of study that explores human processes to improve the quality of morals and cleanse the soul in order to achieve happiness in this world and the hereafter. Morality is the standard for judging human morals and behavior whether he is good or bad. If man ignores moral values, even a great country can be shaken by the behavior of its own inhabitants (Habibi & Suklani, 2023).

In Sufism, spiritual practices are organized in a formal structure through circles of the tariqat spread across various regions, with teachings and rituals that are passed down from generation to generation. However, spirituality remains flexible and can be deepened according to the level of perseverance of each individual (Waliyuddin, 2022). Overall, Sufism serves as a spiritual guide in modern life by providing clear direction, building mental resilience, and offering inner peace. In the midst of the hustle and bustle of life that tends to be materialistic, Sufism invites people to return to God, deepen faith, and create a more meaningful life (Ni'am et al., 2023). Thus, Sufism is not only a means to get closer to Allah SWT, but also a relevant solution to face complex challenges in this modern era (Achmad Junaedi Sitika, Babay Balya, Paradise Alandes, 2024).

From the description above, the author has a deep desire to explore the reality of psychiatric practice, with the main focus through mahabbah and muraqabah, in shaping the morality and attitudes of generation Z in Indonesia. This research is directed to provide a deep understanding of psychiatric practices, especially through mahabbah and muraqabah, as well as how they contribute to creating morality and positive character in Generation Z. Emphasis on these two concepts is the main key in responding to and overcoming the complex challenges in psychiatry faced by this generation. This article also has a very relevant purpose, which is to provide useful views as an effort to overcome the problems faced by generation Z. Sufism approach, which is rich in the teachings of mahabbah and muraqabah, is a deep and holistic foundation to answer the challenges of the times.

METHOD

The method used in this study is a qualitative approach. According to Sugiyono (2019), qualitative research is conducted on natural conditions and emphasizes more on process than results. Data collection techniques are the most important step in research. This is because the main purpose of the research is to obtain data (Scott, 2019). The data collection technique in this study is a literature study (*Library Research*). According to Sugiyono (2019), literature studies are a technique of collecting data from research reports, scientific books, articles, and journals related to research. The source of the data is secondary data related to mahabbah and muraqabah and their relevance to generation Z (Syukri et al., 2023).

RESULTS AND DISCUSSION

The Concept of Mahabbah

Mahabbah in Arabic is derived from the word *Ahabba-Yuhibbu-Mahabbatan* which contains the meaning of deep love, love, or deep love (Putri & Nurhuda, 2023). Love is an emotion (Mendatu, 2010). This term describes a relationship or feeling that is not only just ordinary love, but a strong and meaningful love. Mahabbah can be said to be a state of the soul that loves God with all its heart so that the qualities that are loved (God) enter into the loving self (Suharyanto & Akbar, 2022). This includes love, devotion, obedience, and awareness of His majesty. Mahabbah is also interpreted as proof of love and inwardness to the Creator through obedience to all His commandments and staying away from anything that He is not pleased with (Damis, 2011). According to the opinion of Al-Ghazali, Mahabbah or love for Allah SWT is the last maqom and the highest degree of all maqom after it, which is the fruit of all previous maqom (Rufaida & Hasyim, 2020).

The figure in Sufism who presented the concept of mahabbah was Rabi'ah al-'Adawiyah with the full name Um al-Khair Rabi'ah bint Ismail al-Adawiyah alQissiyah. He was born in Basrah in 95 AH/713-714 AD, (another opinion says 99 AH/717 AD) and died in Basrah in 185 AH/801 AD (Abbas & Nisa, 2022). According to Rabi'ah al-Adawiyah, love is divided into two types. First, *hubbul-eve*, love that arises from witnessing God's mercy, in the form of the sufficiency of the necessities of life, sensual pleasure, and self-respect. Second, the love that arises from the heart's testimony to God's perfection. When the hijab that covers the heart of a servant is opened, then the beauty and perfection of Allah will be seen so as to give birth to a deep love for Him (Faza & Harahap, 2020). The love that Rabi'ah al-'Adawiyah has for Allah SWT is a pure, pure, and perfect love that has filled his entire soul as expressed in one of his verses, namely (Masturin, 2015):

I love you with two loves

Love for me and love for you

Love for me is the state of my always remembering You

Love for Yourself is Your state of revealing the veil

Until I see You

Both for this and for that

Praise is not for me.

Praise be to Thee for all that

The love that Rabi'ah has for Allah SWT shows that the concept of mahabbah is to love Him wholeheartedly and devote oneself, as well as feel deep affection for the Most Merciful Creator. This is also in line with the concept of mahabbah conveyed by al-Tustari, which is about the harmony of the heart with Allah SWT, being consistent in all situations, always dhikr and feeling pleasure in praying to Allah SWT (Mulyana, 2017). The deep meaning of a love (mahabbah) for Allah SWT is to love all that He loves and to reject everything that He hates. Jalaluddin Rumi also put forward the concept of mahabbah which means the way to achieve perfection and purification or purification so that it can bring humans closer to the Creator, namely Allah SWT (Octafany, 2020). According to Rumi, love, happiness, and beauty are the core foundations of a religion.

Love is a feeling that arises from the inner heart of a person whose beauty cannot be thought of rationally. Love means the effort to obtain the willingness (pleasure) of the loved one (Loka & Yulianti, 2019). Love is something that cannot be expressed and described in words because it is born from a beautiful experience and transcends the limits of words in feeling His extraordinary presence. If mahabbah is used as a foothold in undergoing breathing, it will have a big impact on his life (Aisah, 2022). So, the concept of mahabbah or loving Allah SWT is a form of love and affection for the Creator that involves obedience, awareness,

admiration, and amazement for the greatness of Allah SWT which is reflected through consistent actions, dhikr, prayer, and bonds with Him.

The Concept of Muraqabah

In terms of linguistics, the term "*Muraqabah*" Derived from the word "*Rough*", which has the meaning of observing or seeing (Al Hafiz et al., 2023). Muraqabah can be described as an act of maintaining or evaluating oneself. The act of muraqabah reflects the presence of Allah's supervision and monitoring of the individual concerned (Razak et al., 2021). In the realm of Sufism, Muraqabah is recognized as one of the maqam or levels in the Sufi tradition. The maqam muraqabah is in the third of the four levels in the degree of maqamat, known as *al-Haqiqah* (Rahmadani et al., 2024). Muraqabah is valued as a praiseworthy position, the most noble rank, and the highest degree in the Sufi spiritual journey.

From the perspective of terminology, muraqabah refers to an individual's belief that Allah swt is always watching, monitoring, hearing, and knowing all his actions at all times, at every opportunity, every breath, or even every blink of an eye (Arrasyid, 2020). Sheikh Ibrahim bin Khawas stated that muraqabah is purity in every deed, whether done secretly or openly, solely for Allah (Thohari & Sulaikho, 2021). In the perspective of Tasawwuf, according to al-Qusyairi, muraqabah can be understood as a wholehearted belief that Allah is always monitoring and watching our every action (Igisani & Ade, 2023). God knows all our movements, even understands the hidden intentions in our hearts. Al Sarraj stated that muraqabah has a great position. Muraqabah includes the knowledge and belief of a servant in the Creator, namely Allah swt., who always monitors his heart and inner state (Huda et al., 2023). Allah SWT also pays attention to bad whispers that can shift the focus of the heart from remembering Him. Therefore, al-Sarraj stated that muraqabah is a person's spiritual consciousness as a servant, realizing that Allah SWT is always attentive to him (Mashar, 2020).

Allah SWT conveys the concept of muraqabah as a form of His perfect supervision of human deviations since ancient times. In all aspects of human behavior, Islam oversees the rules and systems of life. Muraqabah, as an Islamic concept, encourages vigilance and awareness of the presence of Allah and His knowledge of thoughts and intentions. A person who is always aware of the presence of Allah in his life tends to stay away from sinful deeds, because that awareness leads them to obedience to Allah SWT (Janah et al., 2023). On the other hand, hypocrites have different behaviors; They only avoid sin when others are watching, but when there is no supervision, they are more inclined to sin (Siti Rohman, 2021). Muraqabah is an important character for every Muslim, by applying muraqabah, individuals can practice obedience to Allah SWT in every place, with the aspiration to reach the level of perfection as a true believer. Muraqabah is an important character for every Muslim, by applying muraqabah, individuals can practice obedience to Allah SWT in every place, with the aspiration to reach the level of perfection as a true believer (Badrudin, 2015).

Muraqabah, as an integral element of Sufism or the dimension of Islamic spirituality, refers to the inner state in which an individual feels that he or she is constantly being watched over by Allah SWT. Muraqabah plays a very important role in purifying morals, maintaining morality, and creating spiritual changes in a person (Nurhuda & Azizah, 2022). With this characteristic, a person's worship becomes optimal and he stays away from immoral deeds, because he realizes that Allah is always monitoring and supervising him (Aziz & Saputra, 2022). Muraqabah also produces a feeling of closeness to Allah SWT., making one's view of the world only as a stopover to the final result in the hereafter, namely the meeting with the Beloved, Allah SWT. Muraqabah attitude also has a positive impact on the development of noble morals.

Muraqabah elevates the spiritual and psychic dimensions of man to a higher level. Awareness of the supervision of Allah SWT encourages a person to examine his actions in daily life, whether in accordance with the will of Allah SWT. or even deviating from His guidance. Thus, a person can carry out obedience to Allah SWT (Azami et al., 2023). Wherever he was, he led him to the degree of a true believer. Muraqabah aims to encourage people to live in

obedience and seek God's pleasure, distancing themselves from all forms of His disobedience and wrath. The higher the level of muraqabah, the more aware of the shortcomings in charitable deeds, encouraging positive actions to overcome underdevelopment by increasing good deeds. Muraqabah is not only to achieve tranquility, but also as a form of devotion to Allah SWT (Putri et al., 2023). In some situations, muraqabah is carried out to achieve the highest spiritual state, which is *ihsan*. In addition to providing an extraordinary spiritual experience, muraqabah trains the mind to always be aware and consider various problems in daily life, helping the mind to become more focused and balanced and reducing the risk of anxiety and stress (Rusmiati, 2024).

DISCUSSION

The Teachings of Sufism in the Mahabbah

Sufism is a personal experience in worship as if seeing Allah SWT and being sure that everything is under His supervision (courteous to Allah SWT). Sufism is one of the anonymous worships that produces knowledge that aims to perfect human morals so that they are more obedient to Allah SWT (Wati & Hasanah, 2021). Rabi'ah al-Adawiyah is known as one of the main figures in Sufism who was recorded in the development of Islamic mysticism based on love for Allah SWT (Khoironi, 2008). He was a special figure who played an important role in the elaboration of the doctrine of love for the Creator. Love is the basis of worship of Him (Erina, 2023). His love for Allah SWT is a great love, showing beauty at the highest level, so beautiful and noble. It is like a fire that burns in a chaff that grows and burns and shines throughout life and gives it a deep meaning. The teachings of Sufism from Rabi'ah al-Adawiyah, among others (Mudaimin, 2020):

- a. Love must close the door of his heart to something other than what he loves. In the Sufi context, this shows that Sufis need to distract themselves from the world and all its attractions.
- b. Love that goes directly to Allah SWT, must be completely focused on Him and ignore other things sincerely and selflessly, without expecting rewards or exemptions. In essence, fulfilling the wishes of Allah SWT and perfecting it so that it becomes a collateral servant.

How to Achieve Mahabbah

Mahabbah in the view of Sufism experts is God's grace to His servants who have undergone stages in self-purification, healing of liver diseases, and the development of the nature of *lahut*. Mahabbah to Allah SWT is a miracle that must be instilled in every individual because without mahabbah, a person is still at the most basic level, namely the level of converts (Wasalmi, 2014). Therefore, the teachings of Sufism include various *maqam* or stages of self-purification that a person must undergo before reaching the true level of mahabbah, including (Damis, 2011) :

- a. Repentance (return), which means returning to the truth after committing an act that is contrary to religious teachings. Repentance also means obedience and submission and abandoning deeds that are forbidden by Him (Sadik, 2010).
- b. Wara (be careful) is the act of refraining to avoid mistakes and firmly hold religious principles, so that it is protected from all forms of evil. Wara' can also be interpreted as selective behavior that involves a person's consciousness to control himself, especially the eyes, ears, mouth, and heart (Ash'ari, 2021).
- c. Zuhud (abstinence), which means not caring about the world which prioritizes the interests of the last days over the priorities of the world. Zuhud is one of the ideal attitudes to realize a safe and peaceful life because it will avoid the desire to get worldly luxuries for the sake of individuals (Wahid, 2016).

- d. Al-Faqr (selflessness), according to the Sufis, fakir is defined as a state of a person who does not depend on what he has or has no desire to acquire something personally. In essence, Al-Faqr is a group that wants every thought in the hope of receiving what has been destined by Allah SWT (Dewi, 2021).
- e. Patience (endurance), which means the ability to refrain from everything that is forbidden by Allah SWT, being able to go through suffering with fortitude and perseverance. This is an integral form of worshipping Allah SWT (Amellia et al., 2024).
- f. Tawakkal (surrender), means a wholehearted attitude in surrendering to Allah SWT where a person makes maximum effort and then entrusts everything to Him. Humans are obliged to make an effort and Allah SWT will determine the results (Ayu et al., 2022). This is a balance between earnest effort and full trust in Allah SWT.
- g. Ridha (willing), which means believing that whatever happens or befalls life in a condition of joy or sorrow is the best thing according to Allah SWT and it will also have a good impact on His servants. This willingness or attitude must be possessed by every servant to Allah SWT (Abdurrohman et al., 2020).

Application and Relevance of Mahabbah

- a. The use of technology as a medium of da'wah

Nowadays, many Generation Z have taken advantage of digital technology such as social media in the form of Facebook, Instagram, Twitter, TikTok, and YouTube to spread knowledge and da'wah messages. The use of social media can encourage Generation Z to be actively involved in social media-based religious movements (Kusumawati & Sitika, 2024). This social media has a crucial role in shaping the religious understanding of Generation Z (Rizkiyah et al., n.d.). They share excerpts from the Qur'an, hadith, lectures, and prayers to motivate others to love and get closer to Allah SWT. Various da'wah media can be a channel that connects ideas with Muslims, a very important element. In addition, social media also provides a space for the Muslim community to share experiences, provide moral support, and strengthen social ties in implementing Islamic teachings (Ummah, 2022).

- b. Diligent and obedient worship

Religiosity becomes the center of life to gain peace (Sabillah, 2023). Love for Allah SWT can encourage generation Z to perform religious duties such as prayer, fasting, zakat, and other worship. In addition, always remember Allah SWT through dhikr and prayer as a form of love and awareness of His existence. Zikir is the remembrance of Allah SWT which should be done at all times, both verbally and in the heart (Hamdani, 2020). As the Prophet did, who spent part of his night prayers, rarely left the implementation of the worship routine, and always filled every time with dhikr and istighfar. Religiosity can increase an introspection in the soul of generation Z as a milestone for the nation's successors who can carry out with the nature of spirituality (Sabillah, 2023). Therefore, generation Z must build a personal relationship with Allah SWT through self-introspection and muraqabah (spiritual awareness).

- c. Love and affection for fellow human beings

Love and compassion are central concepts in Sufism that have an important role in the spiritual and psychological development of individuals (Prathama & Mahadwistha, 2024). Love and affection for others are also needed by generation Z in the application of mahabbah. Strong love for fellow human beings can create harmonious relationships, help and love each other (Damis, 2011). Every believer is a brother with an equal position, except in piety. Allah SWT also commands His people to help each other, advise, and empathize so that they can realize love among fellow human beings (Mughtar et al., 2023).

- d. Staying away from acts that are forbidden in Islam

Love for God can be a source of strength and serenity in the midst of modern challenges. Generation Z must increase patience and trust in Allah SWT when facing trials in life. Patience is one of the main foundations of morality in upright Islam and is the basis that affects all aspects of human life (Sukino, 2018). The perfection of religion and the world

depends heavily on one's ability to implement patience in the face of trials in life (Sukino, 2018). In addition, tawakal life also has a great influence on generation Z, namely to seek calmness, stability, balance, and trust in themselves (Fazillah, 2021). Therefore, generation Z can find strength in love for Allah SWT to face pressures and temptations and actions that are forbidden by Allah SWT.

e. Cultivating a social spirit

Love for Allah encourages generation Z to make a positive contribution to society. By loving Allah SWT, it will give a sense of justice and love for each other. People who are treated fairly will feel happy and valued so that they will create a safe and peaceful society (Khamid, 2019). This shows that generation Z must be aware of the grace that Allah SWT has given and use it responsibly, namely for themselves and practiced to others.

The Teachings of Sufism in Muraqabah

Muraqabah teaches a high level of self-awareness, where we realize that Allah SWT is always watching over us (Nurhuda, 2023b). In this state, a developed mental attitude includes ongoing vigilance and alertness. Muraqabah allows the individual to always look at Allah with his or her conscience or inner vision (Fauzan et al., 2023). On the other hand, people who practice muraqabah also realize that Allah always watches over them with great attention. Individuals who adopt this mental attitude will diligently strive to maintain their purity and develop their deeds (Chaeriansyah, 2024), realizing that they are always under God's watch and presence (Munir et al., 2022). Muraqabah in (Samad, 2022) It is divided into three levels, namely:

- a. Muraqabah al-Qalbi is a form of vigilance and warning of the heart, with the intention that the heart is always in the presence of Allah and not separated from Him.
- b. Muraqabah al-Ruhi refers to the awareness and warning of the soul, with the intention that the soul always feels watched over and cared for by Allah.
- c. Muraqabah Sirri (Secrets) has the goal of continuously improving deeds of worship and improving one's morals.

How to Achieve Muraqabah

a. Feeling always watched by Allah SWT

A Muslim must have the awareness that Allah SWT always monitors and pays attention to every step of His servants. Such supervision is not only limited to the physical aspects, but also includes the inner dimensions, even involving the understanding of the thoughts that pass through the heart (Kurniati & Apriani, 2023).

b. Paying attention to Allah Swt

Realizing that Allah SWT continues to monitor His servants, one will commit to always focus and focus by worshipping Allah SWT (Putra et al., 2023)(Mudahar & Sabeni, 2024).

c. Inner Condition

As a servant who has paid attention to the supervision of al-Haqq, the individual seeks to maintain his inner stability (Mursal, 2024), even when facing trials and challenges.

d. Cultivating faith in Allah SWT

Cultivating faith in Allah earnestly is the key step to forming this kind of attitude. Faith is a very important basis in developing muraqabah (Courtesy of Mudin & Mudin, 2020). Without firm faith, muraqabah cannot develop optimally.

e. Train yourself

Practice to obey the commandments and stay away from the prohibitions of Allah SWT (Mudahar & Sabeni, 2024), in every place and time, is an effective step to develop one's mind to achieve the nature of muraqabah.

f. Increase the number of practices

Performing sunnah worship, such as dhikr to Allah SWT, performing sunnah prayers, reading the Quran, and similar activities, can be an effective step to cultivate a feeling of calm in the heart (Ainur Rofiq & Sutopo, 2023). This calmness is the main foundation in developing the character of muraqabah.

g. Associating with friends

Relating to individuals who have high morals and obedience to Allah SWT can have a positive influence on the human person. By establishing such friendships, it is hoped that a person will be encouraged to increase his piety to Allah SWT (Rosidi, 2024).

h. Multiply crying

Increasing the intensity of crying for the sake of Allah and reducing laughter, especially those that are light, can be a way to support reflection and contemplation of Allah's verses. This is because souls who often laugh tend to find it difficult to reflect and appreciate the meaning of His verses. On the other hand, a soul filled with a burning faith tends to show an attitude of calm and simplicity (Annisa Umairroh, 2021).

Application and Relevance of Muraqabah

a. Protecting yourself from digital challenges

Nowadays, Generation Z can use digital technology for positive things. For example, the use of digital dhikr and prayer applications, worship reminder applications, and creating online discussion communities to share experiences and remind each other so that they support each other in the path of Allah SWT. The development of digital technology is only a tool to facilitate generation Z, so awareness and good intentions are needed to improve the quality of worship and spiritual relationship with Allah SWT. This is because, With the application of muraqabah in life, the millennial Muslim generation will always feel supervised and close to Allah SWT and make them always be careful in behaving and interacting in the digital world (Wahid & Maskhuroh, 2024).

b. Emotional control and alertness

When Generation Z applies muqarabah, he will manage his emotions appropriately and correctly (Ilmi & Nst, 2024). When you feel away from Allah, you will feel sad and on the contrary, if you are close to Allah, you will feel happy and when you fall into lust and temptation of Satan, you will blame yourself. In addition, generation Z must realize that Allah SWT always sees and supervises every action taken, both open and hidden.

c. Education and character building

Self-awareness (muraqabah) helps Generation Z to keep an eye on their behavior, understand the consequences of their choices, and take responsibility for their choices (Halil et al., 2023). This can produce moral and responsible traits so that it can build the spiritual consciousness of generation Z.

d. Introspection and self-reflection

Generation Z can carry out worship with a higher quality if they are self-aware in doing so. Muraqabah in worship helps to focus attention and improve the quality of spirituality (Septa & Rivauzi, 2023). In addition, Generation Z also learns to be grateful for the blessings that Allah SWT has and realize that each of these gifts is a gift from Allah SWT.

e. Contribute positively and responsibly

Self-awareness helps Generation Z to understand their responsibility to society and create a positive impact. Muraqabah guides them so that the actions and decisions taken are in line with Islamic values (Nugraheni & Najicha, 2023).

Through the application of mahabbah and muraqabah, generation Z can shape themselves into individuals with Islamic morals, care for others, and obey religious teachings. Both concepts provide the foundation for the development of a balanced and relevant spirituality in the context of daily life. By combining mahabbah and muraqabah, generation Z can form a strong and relevant spiritual identity in the face of the dynamics of the modern world. The two concepts complement each other to guide individuals towards holistic and resilient self-development in achieving their religious goals.

CONCLUSION

Mahabbah or loving Allah SWT is a form of love and affection for the Creator that involves obedience, awareness, admiration, and amazement for the greatness of Allah SWT which is reflected through consistent actions, dhikr, prayer, and bonds with Him. Mahabbah teaches Generation Z to be obedient in worship, use technology as a medium of da'wah, and contribute positively to the surrounding environment. Meanwhile, Muraqabah refers to an inner state in which a person feels that he is always being watched over by Allah Swt. Muraqabah plays a very important role in purifying morals, maintaining morality, and creating spiritual changes in a person. Muraqabah also teaches Generation Z to protect themselves from digital challenges, control emotions, introspect themselves, always worship, and be able to face modern challenges. Therefore, the formation of morality and character can be instilled, especially through mahabbah and muraqabah towards Allah SWT.

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