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Islamic Values in Navigating Identity Crisis: A Psycho-Spiritual Reading of Dazai Osamu's No Longer Human

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Abstract:

This study aims to examine how Islamic values function as psycho-spiritual resources for addressing adolescent identity crises as represented in the novel Rejected as Human. Contemporary adolescents increasingly experience identity fragmentation amid rapid globalization, digital culture, and weakened moral-spiritual anchors. This condition contributes to moral disorientation and social alienation, indicating the urgency of value-based approaches to identity reconstruction. This research employs a descriptive qualitative design grounded in library research and textual analysis. Data were derived from close readings of the novel and thematically analyzed in dialogue with Islamic ethical frameworks. The findings show that identity crisis in the narrative manifests as existential emptiness, moral disorientation, and relational disconnection. Islamic values provide integrative resources for reconstructing meaning and moral agency through spiritual orientation, ethical discipline, social solidarity, and inner purification. Literary narratives function as reflective media that enable experiential moral learning and psycho-spiritual awareness. The application of religious moderation supports balanced spirituality that integrates devotion with social responsibility in plural contexts. Core values operate synergistically to strengthen inner stability, ethical clarity, and relational responsibility. The study contributes an integrative framework linking Islamic moral philosophy with literary analysis for identity reconstruction. Future research is recommended to extend comparative texts and empirical applications in educational settings.

Key Words: *Islamic Values, Identity Crisis, Psycho-Spiritual Resources, Moral Education*

Abstrak:

Penelitian ini bertujuan untuk mengkaji bagaimana nilai-nilai Islam berfungsi sebagai sumber daya psiko-spiritual untuk mengatasi krisis identitas remaja seperti yang direpresentasikan dalam novel Rejected as Human. Remaja kontemporer semakin mengalami fragmentasi identitas di tengah globalisasi yang cepat, budaya digital, dan jangkar moral-spiritual yang melemah. Kondisi ini berkontribusi pada disorientasi moral dan keterasingan sosial, menunjukkan urgensi pendekatan berbasis nilai untuk rekonstruksi identitas. Penelitian ini menggunakan desain kualitatif deskriptif yang

didasarkan pada penelitian perpustakaan dan analisis tekstual. Data berasal dari pembacaan novel yang cermat dan dianalisis secara tematik dalam dialog dengan kerangka etika Islam. Temuan menunjukkan bahwa krisis identitas dalam narasi bermanifestasi sebagai kekosongan eksistensial, disorientasi moral, dan pemutusan hubungan relasional. Nilai-nilai Islam menyediakan sumber daya integratif untuk merekonstruksi makna dan agensi moral melalui orientasi spiritual, disiplin etis, solidaritas sosial, dan pemurnian batin. Narasi sastra berfungsi sebagai media reflektif yang memungkinkan pembelajaran moral pengalaman dan kesadaran psiko-spiritual. Penerapan moderasi beragama mendukung spiritualitas seimbang yang mengintegrasikan pengabdian dengan tanggung jawab sosial dalam konteks jamak. Nilai-nilai inti beroperasi secara sinergis untuk memperkuat stabilitas batin, kejelasan etika, dan tanggung jawab relasional. Studi ini menyumbangkan kerangka integratif yang menghubungkan filsafat moral Islam dengan analisis sastra untuk rekonstruksi identitas. Penelitian di masa depan direkomendasikan untuk memperluas teks komparatif dan aplikasi empiris dalam pengaturan pendidikan.

Kata Kunci: *Nilai-nilai Islam, Krisis Identitas, Sumber Daya Psiko-Spiritual, Pendidikan Moral*

INTRODUCTION

In the contemporary era, the crisis of identity among adolescents has become a global concern that directly affects social stability, moral development, and the continuity of cultural and religious values. Rapid globalization, technological acceleration, and the expansion of digital culture have reshaped how young people construct meaning, belonging, and self-concept, often weakening traditional moral and spiritual anchors. Adolescents are increasingly exposed to global trends that do not always align with religious teachings, while their understanding of Islamic values and commitment to religious practices remains relatively limited (Novanda et al., 2024). This condition has exacerbated moral deterioration and identity confusion, particularly in pluralistic societies deeply influenced by secular cultural patterns (Wijayanti & Abdurrahman, 2025). These dynamics show that identity crisis is not merely a personal psychological issue but a broader social problem with long-term implications for communal harmony and ethical continuity. Therefore, reinforcing value-based and spiritually grounded approaches is crucial to strengthening moral resilience and social cohesion in contemporary societies.

The identity crisis experienced by adolescents is frequently manifested in various forms of deviant behavior that reflect deeper moral and spiritual disorientation. In Indonesia, empirical evidence indicates that approximately 30% of adolescents experience self-identity problems that often lead to brawls, criminal acts, theft, violence, sexual deviance, and drug abuse (Agusty et al., 2025). These problems are not isolated incidents but represent structural challenges in moral education and character formation within contemporary educational systems. Public concern has intensified as the number of students and alumni exhibiting unethical conduct grows, often associated with superficial religious understanding and a reduction of faith to literal, narrow interpretations

detached from broader ethical meanings. Such tendencies are further exacerbated by an imbalance between intellectual development and spiritual cultivation, resulting in educational outcomes that fail to reflect the Qur'anic vision of humanity as khalifah on earth, as articulated in QS Al-Baqarah: 30. This persistent gap between moral ideals and lived realities underscores the urgency of reformulating religious education in more meaningful and transformative ways.

Previous studies consistently emphasize the central role of Islamic education in shaping faith-based identity, moral character, and social responsibility among Muslim adolescents. Islamic religious education aims to cultivate faith, worship, and noble character as foundational elements of Muslim identity, enabling individuals to navigate life's challenges with spiritual resilience (Nawawi et al., 2024). The primary objective of Islamic education is to enhance students' faith, understanding, appreciation, and lived experience of Islam, thus fostering individuals who possess noble character and social awareness across personal, social, national, and civic domains (Hamim, Muhidin, & Ruswandi, 2022; Elsa Salsabila et al., 2024). Furthermore, Islamic education integrates intellectual pursuit with spiritual cultivation, as reflected in Qur'anic imperatives encouraging the pursuit of knowledge (QS Al-'Alaq 1–5). However, much of the existing literature remains normative and institution-centered, paying limited attention to experiential and cultural dimensions through which moral values are internalized and negotiated by adolescents in their everyday encounters with complex social realities.

Scholars have highlighted the limitations of conventional religious education in effectively communicating spiritual values in engaging and accessible ways for younger generations (Ghifari & Albab, 2024). As a response, literature, particularly novels, has been recognized as a powerful medium for reflecting social realities and conveying moral messages through narrative engagement, allowing readers to internalize values in emotionally resonant ways (Laura & Nurzakiyah, 2024). At the same time, the discourse on religious moderation emphasizes balance, tolerance, compassion, and respect for diversity as essential dimensions of contemporary Islamic ethics (Albab & Faza, 2024; Arifin & Huda, 2024). Despite these developments, prior studies rarely integrate literary narratives with Islamic moral philosophy and the agenda of religious moderation in a single analytical framework. Consequently, the potential of literature as a psycho-spiritual medium for addressing identity crises remains underexplored, leaving a conceptual gap in understanding how narrative experiences can support moral reconstruction in pluralistic and culturally diverse contexts.

Although extensive research has examined Islamic education, moral decline, and religious moderation, these domains are often treated as separate analytical fields. Studies on adolescent morality predominantly focus on

institutional pedagogy, while research on religious moderation emphasizes social harmony and tolerance, and literary studies tend to prioritize aesthetic or existential readings without integrating Islamic ethical frameworks. The novel No Longer Human by Osamu Dazai (1948), widely discussed for its portrayal of alienation and existential despair, is rarely examined through an Islamic psycho-spiritual lens. This separation limits the development of interdisciplinary insights into how Islamic values can engage with universal human struggles represented in world literature. By bridging Islamic moral philosophy with literary representations of identity crises, this study aims to fill an important theoretical gap. It addresses contemporary concerns about moral deterioration and the need for innovative, culturally resonant approaches to identity formation in increasingly pluralistic societies.

This study advances the state of the art by proposing an integrative framework that connects Islamic values, identity crisis discourse, and literary analysis within a cross-cultural context. Rather than treating Islamic education solely as an institutional or doctrinal enterprise, this research conceptualizes Islamic values as psycho-spiritual resources capable of engaging existential dilemmas portrayed in global literature. The novelty of this study lies in interpreting No Longer Human through Islamic ethical and spiritual concepts such as faith, moral integrity, and spiritual awareness, thereby creating a dialogical encounter between Islamic worldview and Japanese existential literature. By integrating insights on religious moderation with narrative reflection, this approach expands the scope of Islamic education into cultural and literary domains. It offers an alternative pathway for addressing identity crises that is both contextually sensitive and theoretically grounded, thereby enriching Islamic studies, moral education, and comparative literary scholarship.

Based on the theoretical and empirical gaps identified above, this study formulates the central research problem as follows: How can Islamic values serve as effective psycho-spiritual resources for addressing identity crises and moral deterioration, as represented in literary narratives? More specifically, how do themes of alienation, despair, and self-disintegration depicted in the novel serve as reflective mirrors for contemporary identity struggles, and in what ways can Islamic values offer alternative pathways toward meaning-making and moral reconstruction? This problem formulation positions literature not merely as an object of aesthetic analysis but as a reflective medium that can contribute to ethical formation and spiritual awareness. By situating literary narratives within broader concerns of moral education and identity formation, this study seeks to reframe literature as an active participant in value-based discourse rather than a passive cultural artifact.

This study argues that Islamic values, such as faith, moral integrity, and spiritual awareness, can operate as transformative interpretive frameworks for responding to identity crises portrayed in literary narratives. Through a psycho-

spiritual reading of the novel, Islamic values are positioned not only as normative doctrines but as reflective resources that facilitate meaning-making amid alienation and existential uncertainty. The contribution of this research is twofold. Theoretically, it offers an integrative analytical model that bridges Islamic moral philosophy with global literary discourse on identity crisis. Practically, it demonstrates how literary texts can complement formal religious education by providing experiential and affective spaces for moral reflection and identity reconstruction. By extending Islamic educational discourse into the cultural sphere of literature, this study contributes to the development of more holistic approaches to moral education that are responsive to the complexities of contemporary life.

RESEARCH METHOD

This study adopts a descriptive qualitative research design grounded in library research (a literature review). This design is selected because the primary objective of the study is to interpret meanings, values, and moral messages embedded in literary texts and relevant Islamic scholarship, rather than to measure variables or test statistical relationships. A qualitative approach is particularly appropriate for exploring complex social and spiritual phenomena, such as identity crises and moral deterioration, which cannot be adequately captured by quantitative measures (Matos et al., 2023; Susilawati et al., 2025). By employing a descriptive qualitative framework, the study aims to generate rich, interpretive insights into how Islamic values function as psycho-spiritual resources within the narrative of No Longer Human by Osamu Dazai. This approach allows the researcher to systematically describe, interpret, and contextualize textual data in relation to broader socio-religious discourses, emphasizing depth of understanding and meaning construction rather than generalization (Abdurrahman, 2024; Ahmad et al.,, 2025).

Data were collected through a systematic literature review and document analysis. The primary data source consists of the novel No Longer Human by Osamu Dazai, which serves as the main text for narrative and thematic analysis. Secondary data include relevant Islamic literature and classical and contemporary scholarly works on Islamic values (e.g., *tawḥid*, faith in the Hereafter, *akhlaq, ukhuwah, amar ma'ruf nahi munkar*, and *tazkiyat al-nafs*), as well as peer-reviewed journal articles on identity crisis, moral degradation, Islamic education, and religious moderation. The data collection process followed a purposive and thematic selection strategy, in which texts were selected for their relevance to the research focus. To enhance analytical depth, sources from different scholarly traditions, Islamic studies, moral education, and literary criticism were triangulated to capture multiple perspectives on the same phenomenon.

Data analysis was conducted using an inductive qualitative content analysis approach. The analytical process involved several stages: (1) close reading of the primary text to identify key narrative episodes and representations of identity crisis and moral deterioration; (2) coding and categorization of textual segments related to existential struggle, alienation, and moral disorientation; (3) interpretive mapping of these themes onto Islamic value frameworks derived from the reviewed literature; and (4) thematic synthesis to construct analytical patterns explaining how Islamic values can function as psycho-spiritual responses to the identity crisis depicted in the novel (Vears et al., 2022; Shams et al., 2023). The analysis emphasized meaning-making and interpretive depth rather than frequency counts or statistical inference. Through this inductive process, themes emerged from the data and were subsequently theorized within broader Islamic ethical and educational discourses, aligning with the principles of qualitative inquiry that prioritize contextual understanding and analytical richness (Setiawan., 2024; Mahmudulhassan et al., 2024).

To ensure the trustworthiness of the findings, this study employed methodological triangulation by integrating multiple data sources, including literary texts and diverse strands of Islamic scholarship. Credibility was enhanced through prolonged engagement with the primary text and repeated readings to minimize superficial interpretation. Dependability was addressed by maintaining a transparent analytical procedure, documenting coding steps and thematic development to ensure methodological consistency. Confirmability was strengthened through reflexive analysis, in which interpretations were continually checked against textual evidence and relevant theoretical frameworks. Finally, transferability was supported by providing thick descriptions of the analytical context, enabling readers to assess the relevance of the findings for similar socio-cultural and educational settings.

RESULT AND DISCUSSION
Result

This section presents the key findings on how Islamic values function as psycho-spiritual resources in addressing identity crisis and moral deterioration as portrayed in Rejected as Human. The results highlight the multidimensional nature of identity fragmentation and demonstrate how literary narratives support moral reflection, spiritual awareness, and ethical reconstruction within personal and social life.

Islamic Values as Psycho-Spiritual Foundations in Identity Reconstruction

This study reveals that Islamic values function as meaningful psycho-spiritual foundations in responding to identity crisis and moral deterioration as portrayed in Osamu Dazai's novel Rejected as Human. The main character, Oba Yozo, is depicted as experiencing profound alienation, existential emptiness, and

persistent difficulty in forming healthy social relationships. His fragmented self-identity, emotional instability, and moral disorientation reflect a deep inner crisis rooted in the absence of spiritual grounding and ethical direction. Yozo's patterns of self-denial, escapism, and emotional dependency illustrate how the lack of a stable moral framework weakens personal resilience and undermines the construction of meaningful selfhood. The narrative portrays identity crisis not merely as psychological discomfort but as a prolonged struggle to find purpose, dignity, and belonging in social life. This condition highlights how the erosion of moral reference points can intensify feelings of worthlessness and social estrangement. Consequently, the novel represents identity crisis as a multidimensional condition involving spiritual emptiness, moral confusion, and relational disconnection, thereby providing a rich context for examining the relevance of religious values in addressing modern existential struggles.

Literature as a Reflective Medium for Moral and Spiritual Formation

The novel's narrative structure provides a reflective medium through which readers can engage with moral and spiritual struggles. Literary narratives help readers internalize values by connecting emotionally with characters' experiences, thereby fostering moral sensitivity and spiritual awareness. Through identification with the protagonist's suffering, readers are invited to reflect on ethical dilemmas, personal responsibility, and the consequences of moral neglect in everyday life. The emotional depth of narrative storytelling allows abstract values to be experienced concretely through human struggles, failures, and aspirations. As a result, novels can function as meaningful pedagogical tools in religious education, facilitating students' understanding of ethical values, interpersonal responsibilities, and their relationship with God, fellow humans, and the broader environment. Narrative engagement encourages reflective learning that integrates emotional, cognitive, and moral dimensions. Through sustained interaction with meaningful stories, learners may develop empathy, moral imagination, and ethical awareness that guide them in interpreting real-life challenges more wisely and responsibly within their social and spiritual contexts.

The Pedagogical Function of Novels in Religious Education

The findings indicate that integrating novels into religious education can effectively enhance students' spiritual awareness and moral sensitivity. Literary narratives serve as complementary learning resources that support faith development, ethical reflection, and character formation. Unlike purely doctrinal instruction, narrative-based learning offers experiential engagement, allowing learners to explore moral dilemmas in realistic, emotionally resonant contexts. This experiential dimension strengthens internalization because values are not merely understood cognitively but are felt through identification with characters'

struggles and choices. Such engagement supports reflective thinking, enabling students to relate religious teachings to their own lived experiences. The use of literature also promotes dialogical learning, encouraging learners to discuss moral ambiguity, personal responsibility, and spiritual meaning within diverse social realities. As a result, the learning process becomes more holistic, integrating affective, spiritual, and ethical dimensions of education. This approach strengthens the internalization of religious values in ways that are experiential rather than merely doctrinal, thereby supporting long-term moral development and deeper spiritual awareness in everyday life.

Religious Moderation as a Framework for Balanced Spiritual and Social Identity

Furthermore, the findings show that applying moderation values in religious education fosters balanced spiritual awareness that integrates devotion to God with social responsibility toward others. This balance prevents the tendency toward either excessive ritualism detached from social ethics or moral activism lacking spiritual depth. Religious moderation operates not only as a theological orientation but also as an educational strategy that cultivates open-mindedness, social harmony, and moral balance within pluralistic contexts. Through this approach, learners are encouraged to embody faith in ways that promote empathy, tolerance, and constructive engagement with diversity. Such moderation enables individuals to negotiate differences without losing their spiritual identity, fostering ethical sensitivity toward others while maintaining personal religious commitments. In this regard, Islamic education plays a strategic role in guiding individuals out of identity crisis toward a more integrated and ethically grounded religious consciousness. Balanced spirituality strengthens inner stability while encouraging responsible participation in social life, thereby supporting the formation of morally resilient and socially responsive individuals.

Core Islamic Values as Psycho-Spiritual Resources

This study identifies six core Islamic values as central psycho-spiritual resources for addressing identity crisis and moral deterioration: *tawḥid* (monotheism), faith in the Last Day, *akhlaq al-karimah* (noble character), *ukhuwah islamiyyah* (Islamic brotherhood), *amar ma'ruf nahi munkar* (enjoining good and forbidding evil), and *tazkiyat al-nafs* (purification of the soul). These values function as an integrated moral-spiritual framework that addresses the fragmentation of identity at existential, ethical, and relational levels. Each value contributes to the reconstruction of meaning, moral orientation, and social connectedness. Together, they form a holistic foundation for personal transformation, enabling individuals to navigate psychological distress through spiritual grounding and ethical discipline. Rather than operating as isolated

moral prescriptions, these values interact dynamically to support inner balance, moral clarity, and relational responsibility. Their integration reflects a comprehensive approach to identity formation that encompasses belief, character, social relations, and self-purification. As such, these values offer a coherent framework for understanding how religious ethics can serve as a transformative resource in confronting identity crises and moral deterioration.

Manifestations of Core Islamic Values in Identity Reconstruction

First, the value of *tawḥid* establishes existential orientation by affirming divine unity as the foundation of meaning. Yozo's moral collapse and inner emptiness illustrate the consequences of life detached from spiritual direction. Tawḥīd offers a framework for restoring purpose, self-understanding, and moral coherence by grounding personal identity in a transcendent source of meaning. Through this orientation, life is perceived as purposeful rather than arbitrary, enabling individuals to reinterpret suffering and failure within a meaningful spiritual horizon. The absence of such grounding contributes to confusion, despair, and moral disorientation, as reflected in Yozo's persistent sense of worthlessness. By contrast, an orientation toward divine unity supports inner stability and ethical clarity, guiding individuals to align personal aspirations with moral responsibility. Tawḥīd thus functions not only as a theological principle but also as an existential anchor that structures self-identity, nurtures resilience in the face of adversity, and restores coherence among belief, purpose, and moral action in constructing meaningful life trajectories.

Second, faith in the Last Day cultivates ethical accountability by framing human actions in terms of moral consequences beyond worldly pleasure. Yozo's hedonistic and irresponsible lifestyle reflects the absence of transcendental awareness, resulting in weakened moral restraint and ethical orientation. Without a horizon of accountability, immediate gratification becomes dominant, diminishing long-term moral consideration and responsibility toward others. Faith in ultimate accountability encourages individuals to evaluate actions not only in terms of immediate benefit but also in relation to enduring moral consequences. This orientation nurtures self-regulation, ethical foresight, and responsibility for the impact of one's behavior on oneself and others. The absence of such awareness, as reflected in Yozo's conduct, intensifies moral indifference and deepens personal disintegration. By contrast, ethical accountability strengthens moral agency, guiding individuals to cultivate self-control, responsibility, and commitment to ethical conduct. Faith in the Last Day thus functions as a moral horizon that supports disciplined behavior and reinforces the meaningful consequences of ethical choices in shaping personal integrity.

Third, *akhlaq al-karimah* functions as the ethical manifestation of faith. Yozo's engagement in deception, moral transgression, and self-destructive behavior reflects moral deterioration rooted in spiritual emptiness. The absence

of noble character undermines trust, self-respect, and social harmony, leading to relational breakdown and inner turmoil. The cultivation of moral character promotes honesty, self-restraint, responsibility, and compassion as practical expressions of inner values. Through the internalization of noble character, individuals are guided to align inner intentions with outward conduct, fostering integrity and moral consistency. Moral discipline contributes to psychological stability by providing clear ethical reference points that regulate desire and behavior. In this sense, moral character is not merely a social norm but a pathway to inner peace and relational harmony. The development of akhlāq al-karīmah supports personal dignity and ethical maturity, enabling individuals to rebuild trust in themselves and others and to restore coherence between spiritual belief and moral action in daily life.

Fourth, *ukhuwah islamiyyah* emphasizes social connectedness and empathy. Yozo's isolation and inability to form meaningful relationships illustrate spiritual loneliness and emotional fragmentation. The absence of supportive social bonds intensifies inner emptiness and weakens psychological resilience. Brotherhood and social solidarity function as protective factors that foster belonging, mutual care, and emotional security. Through meaningful relationships, individuals experience recognition, empathy, and moral encouragement that support personal growth and emotional well-being. Social connectedness provides a space for shared moral reflection and mutual accountability, enabling individuals to navigate personal struggles within supportive communal relationships. The cultivation of ukhuwah nurtures empathy and social responsibility, reducing feelings of alienation and strengthening relational identity. In contrast to isolation, social solidarity offers emotional grounding and moral reinforcement, helping individuals interpret personal struggles within a broader social and ethical context. Thus, ukhuwah islāmiyyah contributes to identity integration by linking personal meaning with communal belonging and ethical interdependence.

Fifth, *amar ma'ruf* nahi munkar provides moral orientation by reinforcing ethical boundaries and normative guidance. Yozo's permissive environment and lack of moral reference points contribute to his inability to distinguish right from wrong, intensifying his moral disorientation. Without normative guidance, moral ambiguity becomes normalized, weakening ethical discernment and personal accountability. The principle of promoting good and preventing wrongdoing establishes a moral compass that guides behavior through clear ethical boundaries. This orientation supports the development of moral awareness by encouraging individuals to evaluate actions in light of shared ethical standards. Ethical guidance strengthens moral agency by fostering responsibility for both personal conduct and social well-being. In the absence of such guidance, individuals are more susceptible to moral relativism and self-destructive tendencies. The reinforcement of ethical norms provides structure for

moral decision-making, supporting consistency between values and actions. Amar ma'rūf nahi munkar thus functions as a moral framework that promotes ethical vigilance, social responsibility, and personal discipline.

Sixth, *tazkiyat al-nafs* represents the process of spiritual purification through self-reflection, repentance, and moral renewal. Yozo's recurring guilt, shame, and despair reflect a troubled inner condition characterized by unresolved inner conflict and emotional distress. Spiritual purification offers a pathway toward inner healing by encouraging honest self-evaluation, moral accountability, and intentional self-improvement. Through reflective awareness, individuals are guided to confront inner weaknesses and cultivate virtues that restore inner balance. This process supports emotional regulation by transforming destructive impulses into constructive moral discipline. The purification of the soul nurtures inner peace and clarity by aligning personal desires with ethical purpose. As individuals engage in moral renewal, they experience a gradual restoration of self-respect and spiritual coherence. Tazkiyat al-nafs thus functions as an inner transformative process that supports identity reconstruction by integrating emotional awareness, ethical commitment, and spiritual orientation into a coherent framework of personal growth and existential reconciliation.

Collectively, these findings demonstrate that Islamic values function not merely as normative doctrines but as transformative resources that address identity crisis and moral deterioration at both personal and social levels. Through the integration of spiritual orientation, ethical discipline, social connectedness, and inner purification, individuals are supported in reconstructing coherent self-identity and moral agency. The interplay of these values fosters inner balance, emotional resilience, and ethical clarity in navigating existential challenges. Identity crisis is thus understood not only as a psychological disturbance but as a multidimensional condition shaped by spiritual emptiness, moral disorientation, and relational breakdown. The holistic framework of Islamic values offers pathways for restoring meaning, responsibility, and social harmony within personal life. By addressing identity fragmentation through integrated spiritual and moral resources, these values foster resilient individuals who can navigate modern existential challenges with greater clarity, ethical responsibility, and inner stability.

Discussion

The findings of this study align with the argument that faith and morality constitute inseparable dimensions in the formation of human personality. The moral collapse and existential alienation experienced by the protagonist reflect the consequences of weakened spiritual grounding, indicating that ethical disorientation emerges when faith is marginalized in personal life. This position aligns with perspectives emphasizing that faith is a central source of moral self-

regulation and inner discipline in shaping character (Chu et al., 2022; Krettenauer et al., 2023; Luthfi, 2025). When spiritual orientation is diminished, ethical restraint weakens, and individuals become increasingly vulnerable to desire-driven behavior, resulting in moral inconsistency and psychological distress. The findings suggest that moral deterioration is not merely a behavioral deviation but reflects a deeper disruption of spiritual consciousness and ethical self-understanding. In this sense, Islamic values function as stabilizing moral anchors that restore coherence between belief, intention, and action. This supports the broader argument that moral education requires spiritual grounding in order to cultivate resilient, reflective, and ethically responsible individuals (Akhtar., 2024; Rushton., 2023).

The role of tazkiyat al-nafs as a pathway toward inner stability can be meaningfully connected to psychological theories of identity formation and personal development. Erikson's concept of identity crisis highlights the tension between the self and social expectations in the pursuit of psychological maturity (Marselina, 2024). This framework parallels the Islamic emphasis on inner purification as a process of integrating belief, emotion, and moral responsibility (Alsuhaymi et al., 2025; Ghani et al., 2024). The findings indicate that identity fragmentation can be addressed through spiritual self-reflection, moral discipline, and inner transformation, positioning Islamic values as psychologically relevant resources rather than merely religious norms. This convergence between psychological and spiritual perspectives reinforces the understanding that identity crisis is both an intrapersonal and relational struggle that requires holistic intervention. The integration of spiritual purification with psychological self-integration expands the scope of identity studies by introducing ethical and transcendental dimensions into the discourse. This alignment supports previous arguments that Islamic spirituality offers not only metaphysical guidance but also practical pathways for emotional regulation, self-awareness, and identity coherence (Albab, 2021).

The findings also reinforce prior arguments that literature functions as an effective medium for communicating moral and spiritual values, particularly when conventional religious instruction struggles to engage learners at the affective level. The emotional depth of narrative experiences allows readers to encounter ethical dilemmas in lived, relatable contexts, facilitating reflective engagement and moral empathy. This supports the view that religious values become more meaningful when conveyed through experiential narratives rather than abstract moral prescriptions (Dodlek, 2024; Alhamuddin et al., 2025). Previous studies emphasize that literary engagement enhances moral sensitivity by enabling readers to internalize values through identification with characters and situations (Ghifari & Albab, 2024; Laura & Nurzakiyah, 2024). The present findings extend this insight by demonstrating that literary narratives can function as psycho-spiritual tools within religious education, offering reflective

spaces for grappling with existential questions, moral ambiguity, and personal struggles. This suggests that integrating literature into Islamic education can enrich moral pedagogy by bridging cognitive understanding with emotional and spiritual engagement, thereby fostering deeper internalization of ethical and religious values (Ibrahim et al., 2024; Jamil et al., 2024).

The emphasis on the value of moderation in the findings aligns with contemporary scholarship that frames religious moderation as a necessary ethical orientation in pluralistic societies. Moderation integrates spiritual devotion with social responsibility, fostering tolerance, empathy, and harmonious coexistence amid cultural and religious diversity (Mala et al., 2023; Mahrus et al., 2024). This perspective aligns with arguments that moderation is not merely a theological stance but a practical ethical strategy for addressing extremism, intolerance, and moral fragmentation in modern contexts (Albab & Faza, 2024; Arifin & Huda, 2024). The findings indicate that moderation enhances the relevance of Islamic education by situating moral values within real social interactions rather than limiting them to ritual observance. By integrating spiritual devotion with ethical engagement in society, moderation strengthens the social function of religious education as a force for moral cohesion and peaceful coexistence. This reinforces the argument that Islamic values, when framed through moderation and reflective engagement, can function as constructive resources for addressing contemporary identity crises and moral challenges within culturally diverse environments (Ibrahim et al., 2024; Taufiqi et al., 2024).

CONCLUSION

This study highlights that Oba Yozo's identity crisis and moral deterioration reflect the profound consequences of spiritual disorientation and ethical erosion. The findings demonstrate that the loss of monotheistic orientation and awareness of moral accountability leads to existential emptiness, inner fragmentation, and social alienation. The central insight of this research is that Islamic values serve as psycho-spiritual resources that restore meaning, moral direction, and inner coherence amid modern existential struggles. By integrating *tawḥid*, faith in the Last Day, noble character, social solidarity, moral guidance, and spiritual purification, individuals are guided to reconstruct a balanced identity grounded in responsibility to God, others, the self, and the broader environment. This framework illustrates that religious values operate not merely as abstract norms but as lived ethical orientations that support resilience, moral clarity, and relational harmony in navigating personal and social crises.

This study contributes theoretically by positioning Islamic values as an integrated moral–spiritual framework for understanding identity crisis beyond purely psychological explanations, thereby enriching interdisciplinary dialogue between religious studies, moral education, and literary studies.

Methodologically, it demonstrates the relevance of literary narratives as reflective spaces for examining psycho-spiritual dimensions of identity formation and moral breakdown. Nevertheless, this research is limited by its focus on a single literary work and its reliance on interpretive textual analysis, which may constrain the generalizability of the findings. Future research may expand comparative analysis across multiple literary texts or cultural contexts and incorporate empirical approaches, such as interviews or classroom-based studies, to examine how literary engagement with religious values influences identity development and moral reasoning in real educational settings.

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