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Synergy of Al-Ghazali's Ethics and Servant Leadership: A Conceptual Framework for Volunteer Youth in the Digital Era

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Abstract

The primary objective of this conceptual paper is to formulate a self-identity development and sustainable commitment framework for volunteer youth in Malaysia navigating the challenges of the digital era. This study draws upon Imam al-Ghazali's Theory of Ethics (domain theory), which emphasizes the importance of *tazkiyah al-nafs* (soul purification) through *mujahadah* (spiritual struggle) and companionship with righteous peers to foster praised moral behavior. However, this traditional theory exhibits functional limitations in contemporary environments, as it insufficiently accounts for virtual interaction dynamics and the pervasive influence of digital peers on social media exposed to ethical decline. To bridge this theoretical gap, Servant Leadership Theory (method theory) is adapted as an actionable mechanism to build an empathetic volunteer organization environment, thereby stimulating commitment and Organizational Citizenship Behavior (OCB) among youth. This conceptual synergy yields the 'Digital Era Volunteer Youth Conceptual Framework', unifying spiritual self-regulation with dynamic servant leadership practices. This theoretical adaptation offers significant contributions by providing a conceptual bridge between Sufi-based cyber ethics and modern management theory, while serving as a practical guide for non-profit organizations (NPOs) in designing sustainable leadership training programs.

Keywords: Al-Ghazali's Ethics; Servant Leadership; Volunteer Youth; Social Media; Organizational Citizenship Behavior (OCB).

1. Introduction

The contemporary landscape of youth development in Malaysia is radically shaped by digital transformation. The ubiquitous usage of social media and smart devices has reached saturation levels among the younger generation, with estimated daily screen exposure ranging between seven and eight hours (Shahidah Hamzah et al., 2025). Interactive digital platforms such as TikTok, Instagram, YouTube, and various instant messaging applications are no longer merely secondary communication instruments. rather, they function as the primary ecosystem shaping cyber-youth identity, perception, and personal values. Although advancements in information technology provide unprecedented access to global knowledge, they simultaneously give rise to increasingly complex moral and ethical crises among young people.

The alarming decline in youth digital ethics presents a severe crisis, manifested through cyberbullying, gadget addiction, and the normalization of public flaw exposure via viral challenges for virtual validation. This reality highlights the inadequacy of traditional character-building mechanisms in managing borderless virtual interactions. While Al-Ghazali's Theory of Ethics offers a robust foundational framework for moral development, it relies heavily on static physical environments, direct parental/teacher oversight, and physical association with righteous peers. In the contemporary digital ecosystem, however, physical socialization agents have been aggressively displaced by virtual peers and online influencers who normalize hedonistic behavior. Consequently, Al-Ghazali's classical ethics theory experiences a noticeable functional gap when applied independently in virtual spaces. To bridge this theoretical limitation, a conceptual expansion is imperative through the adaptation of *Maqasid Syariah* principles specifically *hifz al-`aql* (preservation of intellect against digital information corruption) and hifz al-ird (preservation of dignity against online flaw exposure and defamation) to establish an active internal self-regulation shield among volunteer youth. The theory necessitates conceptual expansion through the integration of 'Digital Self-Regulation' rooted in *Maqasid Syariah* principles specifically *hifz al-`aql* (preservation of intellect from information corruption) and *hifz al-`ird* (preservation of dignity from public exposure of flaws) to establish an active internal shield within volunteer youth.

Another theoretical conflict identified lies within youth leadership development. Conventional approaches frequently rely on Trait Theory, which asserts that leadership qualities are innate, inherited traits ('born leaders'). However, within postmodern volunteer organization ecosystems, static leadership traits fail to address the non-profit organizational dynamics of non-governmental youth associations (NPOs) (Saidah & Azrina Mazlin, 2016). Volunteer organizations in Malaysia face severe challenges regarding volunteer commitment sustainability, financial constraints, and a shortage of trained personnel (Saidah & Azrina Mazlin, 2016). Given that volunteer engagement is driven by intrinsic motivation and altruistic attitudes without monetary compensation (Fauziah Ibrahim et al., 2015), effective leadership must be dynamic and cultivated through socio-environmental learning. Accordingly, youth volunteer organizations require a decisive conceptual transition toward Servant Leadership Theory, founded by Robert Greenleaf. This leadership style prioritizes a 'serve first before leading' philosophy, emphasizing empathy, humility, authenticity, and follower empowerment (Nor Syamaliah Ngah et al., 2022). The synergy between Servant Leadership and individual moral practice is vital for stimulating Organizational Commitment and subsequently eliciting Organizational Citizenship Behavior (OCB), wherein volunteer youth willingly go beyond formal roles to sustain the organization and broader society. This conceptual paper makes a significant theoretical contribution by introducing the 'Digital Era Volunteer Youth Conceptual Framework'. This framework bridges existing conceptual gaps by integrating the spiritual-psychological strength of Al-Ghazali's Ethics Theory (adapted to filter virtual stimuli) with the socio-environmental dimension of Servant Leadership Theory (Nor Syamaliah Ngah et al., 2022). Departing from prior studies that examine cyber ethics and organizational management in isolation, this adapted model conceptually demonstrates how Organizational Commitment functions as a mediating variable, while Digital Ethics serves as a moderating variable driving cyber-resilient OCB among youth.

2. Research Questions

To bridge the identified theoretical gaps and establish a cohesive conceptual framework, this study addresses four central research questions:

1. How can Al-Ghazali's Classical Theory of Ethics be conceptually adapted with *Maqasid Syariah* principles (*hifz al-`aql* and *hifz al-`ird*) to formulate a digital self-regulation mechanism for volunteer youth in the borderless digital era?
2. What are the direct relationships between Servant Leadership practiced by association managers, Affective Organizational Commitment, and Organizational Citizenship Behavior (OCB) among volunteer youth?
3. How does Affective Organizational Commitment mediate the relationship between Servant Leadership (Stimulus) and Organizational Citizenship Behavior (Response) within the S-O-R framework?
4. In what manner does Youth Digital Ethics moderate the relationship between Affective Organizational Commitment and Organizational Citizenship Behavior among volunteer youth?

3. Significance of Study

This study offers substantial theoretical and practical contributions to the domains of organizational psychology, Islamic ethical philosophy, and non-profit management, particularly within the context of youth volunteerism in the digital era. Theoretically, this research bridges a critical conceptual gap by synthesizing classical Islamic ethical thought specifically Al-Ghazali's principles of *tazkiyah al-nafs* (soul purification) and *mujahadah* (self-struggle) with contemporary organizational literature, namely Servant Leadership Theory, integrated under the Stimulus-Organism-Response (S-O-R) framework. While conventional organizational research predominantly evaluates volunteer behavior through structural or tangible incentives, this study deepens the internal psychological mechanism by establishing Affective Organizational Commitment as a mediator and Youth Digital Ethics as a moderator of Organizational Citizenship Behavior (OCB). Furthermore, it expands the scope of Al-Ghazali's ethical framework beyond traditional physical interactions into the borderless digital realm by grounding Youth Digital Ethics in the core principles of *Maqasid Syariah* specifically *hifz al-`aql* (protection of the mind against harmful digital content) and *hifz al-ird* (protection of dignity and privacy online). This conceptual integration provides a novel paradigm for understanding how intrinsic spiritual self-regulation operates as a protective barrier against digital boundary distortions. Practically and managerially, the proposed framework serves as a strategic roadmap for non-profit non-governmental organizations (NPOs/NGOs), youth association managers, and policymakers who routinely face resource constraints and volunteer retention challenges. By demonstrating how servant leadership behaviors among managers stimulate affective commitment and voluntary citizenship actions, this study equips NPO leaders with actionable insights to design value-driven leadership training and engagement strategies that do not rely heavily on financial compensation. Moreover, amidst growing contemporary digital vulnerabilities such as online ethical breaches, digital burnout, and toxic social media exposure the incorporation of *Maqasid Syariah*-based digital ethics offers NPOs a functional blueprint to construct holistic youth development modules. These modules can cultivate resilient digital conduct, promote healthy boundary management, and sustain long-term voluntary commitment among youth in the digital age.

4. Literature review

Imam al-Ghazali's Theory of Ethics is anchored in the concept of soul purification (*tazkiyah al-nafs*), viewing human beings as holistic entities possessing physical (*jasmani*) and spiritual (*rohani*) dimensions. In his magnum opus, *Ihya' `Ulum al-Din*, Al-Ghazali articulates four primary spiritual components governing human behavioral dynamics: the heart (*qalb*), spirit (*ruh*), lower self (*nafs*), and intellect (*`aql*). Commendable character (*al-akhlak al-mahmudah*) emerges when these four elements attain a state of equilibrium (*i`tidal*), achieved through the rigorous control of intellect and divine law over lower desires and anger (Hasbullah Mat Daud et al., 2020). The classical mechanism of character building requires a combination of *mujahadah* (strenuous struggle against egoic impulses) and *riyadah* (continuous practical habituation of outward worship, such as prayer, remembrance, repentance, and seeking forgiveness). Through repetitive practice, righteous actions transform into habitual dispositions within the soul. However, Al-Ghazali emphasizes that self-discipline cannot occur in a vacuum. It requires authoritative physical socialization agents parents and teachers who actively monitor and correct behavioral flaws on a daily basis (Hasbullah Mat Daud et al., 2020). Furthermore, physical association with righteous peers in clean community settings is deemed essential to prevent the flowering of blameworthy traits (*akhlak mazmumah*).

When confronted with the cyber information and communication revolution, Al-Ghazali's classical model encounters three critical functional limitations regarding qualitative socialization, boundary control, and automated behavioral triggers. Firstly, a qualitative crisis of virtual socialization arises as social media usage shifts the locus of peer influence from physical companions to virtual communities (Shahidah Hamzah et al., 2025). Within these online spaces, influencers frequently display hedonistic behaviors, boundaryless socialization, and materialistic lifestyles that directly oppose spiritual values (Social Factors, 2021). Because virtual interaction occurs behind private screens without geographical constraints, traditional socialization agents namely parents and teachers can no longer directly monitor or filter corruptive peer influences. Secondly, this digital shift precipitates a collapse of physical boundaries, rendering classical methods advocating seclusion (*`uzlah*) or the avoidance of corrupt physical environments increasingly impractical in a borderless world. Even when youth remain physically sheltered within their safe bedrooms, destructive cyber influences such as internet pornography, online gambling, and toxic language penetrate personal devices (Shahidah Hamzah et al., 2025), thereby collapsing the boundary between sacred private spaces and negative external stimuli. Finally, current digital dynamics foster a normalization of public flaw exposure for instant gratification, driven by social media algorithms that trigger dopamine releases through immediate feedback such as views, likes, and comments. This psychosocial pressure fuels harmful 'Game Challenges' wherein youth publicly expose moral flaws, employ profanity, or violate ethical principles in exchange for virtual popularity (Shahidah Hamzah et al., 2025), ultimately creating a profound conceptual conflict with the passive internal struggle emphasized in classical character formation. To resolve the theoretical impasse resulting from the three limitations above namely, the qualitative socialization crisis (virtual peer dominance), the collapse of physical boundary control, and the automated pressures of instant online gratification this framework introduces Servant Leadership Theory (Method Theory) as an alternative socialization agent . In postmodern non-profit youth organizations (NPOs), Servant Leaders step into the institutional void left by disengaged or ineffective traditional physical role models: adapting Al-Ghazali's Ethics into 'Youth Digital Ethics'. Digital Ethics is defined as cyber self-regulation grounded in the spiritual strength of *tazkiyah al-nafs* and unified with two core *Maqasid Syariah* principles:

Dimension A: *Hifz al-`aql* (Preservation of Intellect): The cognitive-spiritual capability to evaluate, filter, and reject information corruption, fake news, and hedonistic propaganda online.
Dimension B: *Hifz al-`ird* (Preservation of Dignity): The cyber-ethical commitment to safeguard personal and peer dignity against public flaw exposure, cyberbullying, defamation, and unethical interactions.

5. Conceptual Framework

To address the identified theoretical gaps, this study proposes an integrated conceptual framework rooted in Mehrabian and Russell's (1974) Stimulus-Organism-Response (S-O-R) paradigm. The framework systematically combines Servant Leadership Theory with classical Ghazalian ethical philosophy (*tazkiyah al-nafs* and *mujahadah*) expanded through the higher objectives of Islamic jurisprudence (*Maqasid Syariah*: *hifz al-`aql* and *hifz al-ird*). Within this framework, Servant Leadership serves as the environmental Stimulus (S), Affective Organizational Commitment operates as the internal psychological state of the Organism (O), and Organizational Citizenship Behavior (OCB) constitutes the behavioral

Response (R). Furthermore, Youth Digital Ethics acts as a boundary-spanning Moderator, regulating how internal commitment translates into voluntary citizenship actions amidst digital era complexities.

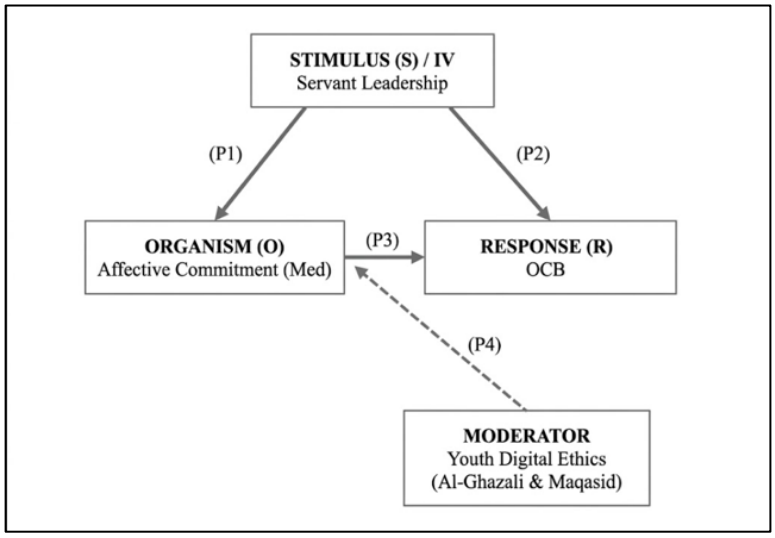


Figure 1 Proposed Conceptual Framework based on the S-O-R Model and Ghazalian Ethics

In non-profit non-governmental organizations (NPOs), volunteer youth operate without traditional financial compensation, rendering managerial leadership pivotal in driving voluntary engagement. Servant leadership characterized by emotional healing, empowerment, stewardship, and putting followers' needs first acts as an essential external stimulus (S) in non-profit environments. When youth association managers exemplify servant leadership, volunteers experience a heightened sense of psychological safety and organizational support, which directly instills emotional attachment and identification with the organization's mission. Consequently, this positive leadership stimulus directly fosters affective organizational commitment among volunteer youth. Furthermore, servant leadership directly triggers positive behavioral outcomes (R). By modeling selflessness, community care, and ethical conduct, servant leaders provide a salient behavioral benchmark for volunteers. Youth volunteers who observe their leaders exhibiting sacrificial service are naturally motivated to reciprocate through discretionary extra-role actions beyond their formal volunteer tasks, such as assisting peers, protecting the organization's reputation, and offering uncompensated time. Thus, direct conceptual links are established between servant leadership, affective commitment, and organizational citizenship behavior. Under the S-O-R paradigm, an environmental stimulus does not directly produce behavioral responses without first altering the organism's internal cognitive and affective state. In the context of youth volunteerism, Affective Organizational Commitment represents the internal psychological organism (O) that processes managerial stimulus. While servant leadership provides the relational foundation, it is the emotional bond and psychological identification with the organization that sustains voluntary participation over time.

When servant leaders empower and support youth volunteers, it produces an internal psychological transformation, converting peripheral interest into deep affective commitment. This elevated affective state subsequently energizes the volunteer to perform organizational citizenship behaviors (OCB). Volunteers who feel emotionally attached to an organization display higher willingness to engage in extra-role behaviors because they perceive the organization's success as aligned with their personal identity. Therefore, Affective Organizational Commitment mediates the mechanism through which servant leadership stimulates youth OCB. Although affective commitment provides the emotional drive for voluntary action, youth in the digital era constantly navigate hyper-connected virtual spaces prone to digital fatigue, cyber-incivility, and online boundary distortions. To ensure that affective commitment effectively translates into sustained OCB without being eroded by digital vulnerabilities, an internal ethical self-regulation mechanism is required. This study introduces Youth Digital Ethics as a moderating mechanism, derived from Al-Ghazali's principles of *tazkiyah al-nafs* (soul purification) and *mujahadah* (inner struggle against impulses), translated into the digital realm via *Maqasid Syariah* specifically *hifz al-`aql* (protecting the mind from harmful digital content) and hifz al-ird (preserving online dignity and privacy). When volunteer youth possess high levels of digital ethics, their spiritual self-regulation acts as a protective shield against online distractions, cyber-bullying, and ethical breaches. High digital ethics strengthens the translation of affective commitment into positive extra-role behaviors (OCB), as spiritually grounded youth maintain focused, ethical, and constructive digital interactions in support of their organization's mission. Conversely, when youth digital ethics is low, digital vulnerabilities and toxic online exposure weaken the positive influence of affective

commitment on OCB, leading to volunteer burnout or disengagement. Hence, Youth Digital Ethics serves as a critical boundary-spanning moderator.

6. Research Methodology

The conceptual methodology of this study strictly adheres to the structural guidelines formulated by Jaakkola (2020) for designing high-impact conceptual papers. It is crucial to emphasize that this study does not involve empirical data collection or statistical hypothesis testing. rather, its academic rigor rests entirely upon logical coherence of argumentation (logical coherence), theoretical integration, and strong conceptual reasoning that offers a transformative paradigm shift. According to Jaakkola (2020), a conceptual article achieves scholarly contribution by synthesizing previously disparate theoretical perspectives to resolve a recognized theoretical dilemma or domain limitation. In this study, theoretical integration is executed by pairing Imam al-Ghazali's Theory of Ethics as the Domain Theory with Servant Leadership Theory as the Method Theory. Al-Ghazali's Ethics Theory provides the deep domain explanation of internal spiritual development (*tazkiyah al-nafs*) but exhibits functional constraints when confronted with virtual environments. Servant Leadership Theory provides the actionable method framework to create a supportive organizational climate. Through rigorous logical synthesis, this conceptual design establishes a coherent feedback loop between socio- environmental leadership stimuli and internal spiritual self-regulation. Literature was selected systematically from reputable databases (Scopus, Web of Science, MyJurnal). Inclusion criteria comprised peer-reviewed articles examining cyber-youth moral crises, social media ethics, and Islamic ethics in digital Malaysia (Shahidah Hamzah et al., 2025; Hasbullah Mat Daud et al., 2020), as well as empirical studies on Servant Leadership, Organizational Commitment, and OCB in Malaysian volunteer sectors (Nor Syamaliah Ngah et al., 2022; Fauziah Ibrahim et al., 2015). Non-peer-reviewed popular articles and uncontextualized Western leadership models were excluded. The proposed framework incorporates a multilevel analysis design spanning two distinct, interconnected tiers. At the primary level the individual level the focus centers squarely on volunteer youth behaviors, spiritual character development, Digital Ethics practices, Affective Organizational Commitment, and the expressions of Organizational Citizenship Behavior, encompassing both individual (OCB-I) and organizational (OCB-O) dimensions. Complementing this individual-level perspective, the second level operates at the organizational tier by systematically evaluating non-profit organization (NPO) management culture and social climate, specifically examining Servant Leadership practices executed by organizational leaders

7. Findings

The conceptual synergy between Al-Ghazali's Ethics Theory and Servant Leadership Theory is operationalized through the Stimulus-Organism-Response (S-O-R) Environmental Psychology Model (Mehrabian & Russell, 1974; Nor Syamaliah Ngah et al., 2022). Within this triadic mechanism, Servant Leadership practiced by association managers serves as the primary Environmental Stimulus (S), cultivating a healthy social climate where leaders exhibiting trustworthiness, empathy, and integrity act as alternative socialization agents to fill the guidance void left by traditional role models. Consequently, this supportive social environment evokes a positive Organism Response (O) by awakening affective-emotional states within volunteer youth, which translates into deep Affective Organizational Commitment. Ultimately, this heightened spiritual-emotional commitment produces a constructive Behavioral Response (R) in the form of Organizational Citizenship Behaviors directed toward individuals (OCB-I) and the organization (OCB-O), thereby sustaining both the organizational mission and broader community welfare. Building upon this foundational framework, a key conceptual breakthrough of this model lies in establishing Youth Digital Ethics as a critical Moderating Variable that conditions the translation of Affective Organizational Commitment into OCB. While conventional management theories assume that high organizational commitment linearly produces heightened OCB, this paper critically argues that such a linear assumption breaks down in contemporary cyber environments saturated with moral degradation. Without the protective filter of digital self-regulation, even deeply committed youth remain susceptible to toxic virtual stimuli, thereby necessitating Digital Ethics to ensure organizational commitment is successfully converted into sustained, cyber-resilient citizenship behaviors.. Without robust Digital Ethics, even highly committed volunteer youth remain vulnerable to cyber toxicity, algorithm-driven dopamine traps, and viral trend pressures . In the absence of internal spiritual self-regulation, high organizational commitment can easily 'spill over' or be derailed fostering online conflicts, public flaw exposure, or cyber-burnout which ultimately prevents commitment from translating into meaningful, sustainable OCB . Conversely, when Youth Digital Ethics is high, it acts as an active protective shield, neutralizing toxic social media

influences and ensuring that high organizational commitment is successfully channeled into cyber-resilient OCB-I and OCB-O.

Table 1 Mapping Table of Conceptual Relationships

Variable Name (Type)	Primary Components / Dimensions	Conceptual Role in Synergy	Theoretical Foundation & Key Reference
Servant Leadership (IV)	Empathy, Humility, Moral Authenticity, Member Empowerment	Functions as Environmental Stimulus (S) creating a positive organizational climate.	Servant Leadership Theory (Greenleaf, 1977; Nor Syamaliah et al., 2022)
Affective Organizational Commitment (Mediator)	Affective Commitment, Intrinsic Loyalty, Emotional Bond	Functions as Spiritual-Emotional Organism Response (O) from servant leadership.	S-O-R Model (Mehrabian & Russell, 1974; Nor Syamaliah et al., 2022)
Organizational Citizenship Behavior (DV)	OCB-I (Interpersonal Help), OCB-O (Organizational Help)	Represents Behavioral Response (R) in extra-role volunteer contributions.	OCB Theory (Lee & Allen, 2002; Nor Syamaliah et al., 2022)
Digital Ethics (Moderator)	Digital Self-Regulation, *Hifz al-`aql* (Intellect), *Hifz al-`ird* (Dignity)	Acts as Moderator filtering cyber distractions and strengthening Commitment -> OCB.	Al-Ghazali's Ethics (1988); *Maqasid Syariah* (Shahidah et al., 2025; Rohana et al., 2016)

To operationalize the structural relationships within this proposed framework, four interrelated academic propositions are formulated. First, Servant Leadership practiced by volunteer association managers is posited to have a direct positive relationship with Affective Organizational Commitment among volunteer youth in Malaysia (P1), as an empathetic and follower-centric leadership style fulfills youth psychological needs for belonging and purpose. Second, Servant Leadership also exerts a direct positive influence on the expression of Organizational Citizenship Behavior (P2), prompting youth to willingly engage in discretionary behaviors directed toward both individuals (OCB-I) and the organization as a whole (OCB-O). Third, aligning with the S-O-R mechanism, Affective Organizational Commitment significantly mediates the relationship between Servant Leadership and youth OCB expression (P3), demonstrating that the supportive social environment cultivated by leaders indirectly drives voluntary citizenship behaviors through the awakening of deep affective commitment. Finally, Youth Digital Ethics conceptualized as spiritual self-regulation grounded in the Maqasid Syariah principles of *hifz al- aql* and *hifz al- ird* positively moderates the link between Affective Organizational Commitment and OCB (P4). Specifically, the positive effect of commitment on OCB is significantly strengthened when Youth Digital Ethics is high. conversely, when Digital Ethics is low, the destabilizing pressures of toxic social media influences cause even high organizational commitment to fail in translating into sustained citizenship behaviors. High organizational commitment provides the emotional drive, but digital ethics provides the moral compass and self-regulatory discipline required in virtual environments. In the presence of toxic social media pressures (e.g., cyberbullying, viral 'game challenges', and public flaw exposure for instant gratification), youth lacking digital self-regulation (absence of *hifz al- aql* and *hifz al- ird*) experience moral leakages and cyber conflicts. Consequently, their organizational commitment 'spills over' into destructive online behaviors or emotional fatigue rather than constructive OCB. Conversely, strong digital ethics filters out toxic virtual stimuli, preserving intrinsic motivation and enabling committed youth to express voluntary citizenship behaviors both online and offline.

8. Discussion

The proposed conceptual framework advances non-profit youth management by synthesizing environmental psychology, servant leadership theory, and Al-Ghazali's classical ethical philosophy. By embedding the Stimulus-Organism-Response (S-O-R) model within a Syariah-grounded framework, this study demonstrates that sustaining youth volunteerism in the digital age requires an integrated approach that pairs empathetic organizational leadership with internal spiritual self-regulation. To understand the internal mechanics of this model, organizational- and individual-level variables operate synergistically to produce sustained voluntary behavior. On the one hand, Servant Leadership functions

as a vital extrinsic support mechanism; by cultivating an empathetic, supportive, and empowering organizational climate, leaders of non-profit youth organizations (NPOs) fulfill youth psychological needs for belonging and purpose, thereby fostering deep Affective Organizational Commitment. However, external leadership support alone proves insufficient when volunteer youth confront cyber incivility, digital burnout, and toxic online environments at the individual level. Here, Al-Ghazali's ethical philosophy serves as an indispensable intrinsic fortification mechanism. Anchored in tazkiyah al-nafs (soul purification) and operationalized through *hifz al- aql* (preservation of intellect) and *hifz al- ird* (preservation of dignity), this internal moral compass enables youth to self-regulate their digital behavior and filter out virtual toxicity. Ultimately, the synergy between extrinsic organizational stewardship (Servant Leadership) and intrinsic spiritual resilience (Youth Digital Ethics) prevents moral leakages and emotional fatigue, ensuring that organizational commitment is successfully converted into sustained Organizational Citizenship Behavior (OCB). From a theoretical perspective, this integrated model makes significant contributions to organizational behavior and Islamic ethical discourse. First, it addresses the functional limitations of classical Al-Ghazali ethics which historically relied on physical socialization agents by extending tazkiyah al-nafs and mujahadah into the virtual domain through the principles of Maqasid Syariah. Second, it enriches Servant Leadership Theory by proving that managerial empowerment (Stimulus) must be coupled with internal moral self-regulation (Moderator) to prevent volunteer burnout and commitment degradation caused by toxic cyber stimuli. From a practical standpoint, the framework offers actionable guidance for NPO leaders and youth association managers. Operating under financial constraints without monetary incentives, NPOs must leverage servant leadership behaviors such as active listening, emotional healing, and mentorship to cultivate deep affective commitment. Furthermore, youth organizations should integrate digital ethics modules into leadership development programs, equipping volunteer youth with the spiritual resilience needed to demonstrate consistent citizenship behaviors both online and offline.

Although this paper establishes a robust conceptual foundation, several limitations offer promising avenues for future empirical inquiry. Scholars are encouraged to empirically validate the proposed propositions (P1–P4) using Structural Equation Modeling (PLS-SEM) or Hayes' PROCESS Macro (Model 14). Additionally, future research should prioritize the development and psychometric validation of a novel measurement scale for Youth Digital Ethics anchored in Maqasid Syariah indicators, rigorously evaluated by Syariah scholars and psychometricians. Finally, implementing longitudinal, multi-wave data collection designs alongside in-depth qualitative case studies will help minimize common method bias and elucidate the long-term sustainability of volunteer citizenship behavior in an increasingly complex digital landscape..

9. Conclusion

This conceptual paper successfully unifies two youth development dimensions frequently analyzed in silos internal spiritual self-control (Al-Ghazali's Ethics Theory) and modern management socio-environmental dynamics (Servant Leadership Theory). This integration logically proves that sustainable OCB among Malaysian volunteer youth cannot be achieved solely through external organizational motivation. Rather, translating affective organizational commitment into pure community service requires 'Digital Ethics' as a protective shield filtering negative social media stimuli. This conceptual synergy provides a comprehensive pathway to address digital-era youth moral decline (gadget addiction, cyberbullying, public flaw exposure) while sustaining non-profit volunteer organizations facing financial and manpower constraints. By formulating 'Youth Digital Ethics' rooted in *Maqasid Syariah*, this study bridges classical Islamic theological philosophy with modern management science, establishing an adaptable, cyber-resilient framework for 21st-century youth leadership.

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