

Cyber Jurisprudence and the Construction of Digital Legal Awareness Among Generation Z: An Analysis of the Integration of the Ta'dib Concept and MUI Fatwa No. 24 of 2017

Yogi Saepul Anwar^{1*}, Abdul Aziz²

¹Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

[*yogisaepulanwar@mail.uinssc.ac.id](mailto:yogisaepulanwar@mail.uinssc.ac.id)

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ABSTRACT

This study examines the integration of Syed Muhammad Naquib al-Attas's ta'dib concept with MUI Fatwa No. 24 of 2017 as a philosophical framework for constructing the digital legal awareness of Indonesian Muslim Generation Z. The central problem addressed is the persistently low level of digital legal awareness among Generation Z despite rapid internet and social media penetration, while academic scholarship that simultaneously synthesizes cyber jurisprudence, Islamic educational philosophy, sociological legal consciousness theory, and the behavioral characteristics of Generation Z within a unified analytical framework remains scarce. This study employs a qualitative-descriptive-analytical library research design, utilizing content analysis of primary documents and relevant academic literature as its principal methodological strategy. The findings demonstrate that the ta'dib concept, with its emphasis on the comprehensive formation of adab, is highly pertinent as a philosophical foundation for internalizing cyber jurisprudence norms. MUI Fatwa No. 24/2017, which employs the principles of maqashid al-shari'ah, sadd al-dhari'ah, and al-maslahah, provides concrete Islamic digital legal norms; however, its implementation among Generation Z remains constrained by a significant gap between normative knowledge and actual behavioral compliance. This study proposes the Ta'dib-Cyber Jurisprudence Integration Model (Islamic Cyber Ethics Model, ICEM) as an alternative paradigm for Islamic digital ethics education targeting Generation Z. The principal contribution lies in a novel theoretical framework that integrates classical Islamic educational epistemology with contemporary Islamic legal instruments in the construction of digital legal awareness.

1. INTRODUCTION

The digital revolution has fundamentally transformed the modalities of human interaction, communication, and normative social ordering. In Indonesia, internet penetration reaching 79.5% ((APJII), 2024) has rendered cyberspace a primary social environment for the majority of the population, including Generation Z, defined here as individuals born between 1997 and 2012. This cohort does not merely utilize digital technology; they have been socialized within a digital ecosystem from birth, making them bona fide digital natives. Data from the Badan Pusat Statistik ((BPS), 2024) indicate that Generation Z, comprising approximately 74 million individuals (27.94% of the total population) aged 11 to 26 years, constitutes the largest demographic of internet and social media users in Indonesia. Their average daily social media usage is 3 hours 17 minutes (Social & Meltwater, 2024), predominantly across TikTok, Instagram, YouTube, and WhatsApp (Nurlaila et al., 2024). This intense digital engagement, however, is not always matched by an adequate ethical awareness. A recurring phenomenon on Instagram feeds or TikTok comment sections, for instance, is the presence of harsh, mocking, or judgmental comments posted by users who visibly display religious identity markers—such as accounts with religious-sounding names or Islamic-themed profile pictures. This irony reflects one of the clearest manifestations of the "adab crisis" in digital space: religious identity is performed symbolically, yet not reflected in speech or

interactional ethics. Such patterns suggest that the underlying problem is no longer merely a lack of digital literacy, but a deeper crisis at the level of adab and values. Yet underlying this expansive digital accessibility is a range of serious challenges to social and moral order. Post-truth phenomena, the proliferation of hoaxes, hate speech, cyberbullying, and social media misuse have emerged as formidable threats to Indonesia's digital society. (KOMINFO), 2024) data indicate that Indonesia ranks among the nations with the highest rates of hoax dissemination globally, with the primary perpetrators and victims being young people aged 17 to 35. (Illahi & Gani, 2022) documented a significant correlation between low digital literacy and hoax propagation among Generation Z, while (Komara & Widjaya, 2024) identified this cohort's vulnerability to disinformation as a consequence of underdeveloped critical thinking capacities in processing digital information. In the Indonesian context, as home to the world's largest Muslim population, violations of digital ethics among young Muslims constitute a particularly critical issue. The Majelis Ulama Indonesia (MUI) responded to this challenge by issuing Fatwa No. 24 of 2017 on the Laws and Guidelines for Muamalah through Social Media. This fatwa represents the most comprehensive normative instrument of Islamic law in Indonesia for governing digital interaction, grounded in the principles of maqashid al-shari'ah, sadd al-dhari'ah, and al-maslahah (Arif & Rahardy, 2021). Nevertheless, more than seven years after its promulgation, the question of the extent to which this fatwa has succeeded in constructing the digital legal awareness of Indonesian Muslim Generation Z remains insufficiently addressed in the academic literature (Nugroho et al., 2024; Satriani, 2020).

From the standpoint of Islamic education, the crisis of adab diagnosed by Syed Muhammad Naquib al-Attas since the 1970s has acquired renewed urgency in the digital age. Through his ta'dib concept, al-Attas argues that Islamic education must be fundamentally oriented toward the formation of adab, understood as the recognition and acknowledgment of the right place of every entity within the order of creation, rather than being reducible to mere knowledge transfer (ta'lim) or nurturing (tarbiyah) (al-Attas, 1980). In the digital context, this crisis of adab manifests as an incapacity among young Muslims to recognize ethical boundaries in social media engagement. (Jannah et al., 2026) confirm that ta'dib constitutes a critical remedy for the adab crisis in the digital era, while (Ahmad, 2021) underscores its superiority over tarbiyah in its simultaneous integration of spiritual, intellectual, and moral dimensions. A review of the existing literature reveals that prior studies have examined cyber jurisprudence (Istiani & Islamy, 2021; Qurrota, 2021), the ta'dib concept (Ahmad, 2021; Khairunnisaa & Khairusani, 2020), and the digital legal awareness of Generation Z (Paramyta, 2023; Sitepu et al., 2024) independently, without cross-domain synthesis. No extant study integrates all four theoretical domains within a single coherent analytical framework. This constitutes the significant research gap and the primary scholarly justification for the present inquiry. Accordingly, this study is structured around three research questions: (1) How can al-Attas's ta'dib concept be integrated with MUI Fatwa No. 24 of 2017 as a philosophical framework for constructing the digital legal awareness of Generation Z? (2) What is the relevance and current implementation of MUI Fatwa No. 24 of 2017 in shaping the digital legal awareness of Indonesian Muslim Generation Z? (3) How can a ta'dib-based cyber jurisprudence integration model serve as an alternative paradigm for Islamic digital ethics education targeting Generation Z? This study aims to analyze the conceptual integration of these four theoretical domains and to propose the Ta'dib-Cyber Jurisprudence Integration Model (Islamic Cyber Ethics Model, ICEM) as a scientific contribution to the advancement of cyber jurisprudence and contemporary Islamic education.

2. METHODS

This study is positioned as a conceptual paper grounded in a qualitative-descriptive-analytical library research (*studi kepustakaan*) design. As a conceptual paper, this study does not aim to generate empirical findings from primary fieldwork; rather, its objective is to construct a theoretical integration model capable of subsequently grounding empirical research. This methodological positioning is consistent with established traditions in conceptual scholarship within Islamic jurisprudence and Islamic educational philosophy, and aligns with the practice of conceptual paper publication in indexed international journals (Gilson & Goldberg, 2015; Jaakkola, 2020). The strength of this approach lies in its capacity for systematic synthesis across multiple theoretical domains and primary normative documents, which empirical designs alone cannot achieve. Primary data sources comprise: (1) the principal works of Syed Muhammad Naquib al-Attas, particularly *The Concept of Education in Islam* (1980), as the foundational reference for the *ta'dīb* concept; (2) MUI Fatwa No. 24 of 2017 on the Laws and Guidelines for Muamalah through Social Media as the primary cyber jurisprudence document; and (3) relevant Indonesian digital regulations. Secondary sources encompass 25 peer-reviewed journal articles published between 2020 and 2026, selected on the basis of their relevance to the four theoretical pillars and their indexation in SINTA, Scopus, or DOAJ, supplemented by foundational theoretical works in Islamic education (al-Attas, 1980), social learning theory (Bandura, 1977), legal consciousness theory (Soekanto, 1977), and generational studies (Howe & Strauss, 2000; Tapscott, 1998) that provide the indispensable classical and theoretical scaffolding for the analysis. Inclusion criteria for the secondary literature required that each article: (a) be published in a nationally (SINTA 2–4) or internationally (Scopus/DOAJ) indexed journal between 2020 and 2026; (b) directly address at least one of the four theoretical pillars *ta'dīb*, digital ethics/cyber fiqh, legal consciousness, or Generation Z studies; and (c) be accessible in full text for content verification. Articles that were merely tangential to the topic, non-indexed, or available only as abstracts were excluded. Table 1 presents the principal indexed journals from which the secondary literature was drawn.

Table 1. Principal Journal Articles Used as Secondary Literature Sources

No	Article Title	Journal Name	Year	Thematic Focus
1	Konsep <i>ta'dīb</i> Syed Muhammad Naquib Al-Attas dan implikasinya dalam pendidikan Islam	AN NUR: Jurnal Studi Islam	2021	<i>Ta'dīb</i> concept and Islamic education
2	Teori <i>ta'dīb</i> Syed Muhammad Naquib al-Attas dan relevansinya dalam pendidikan karakter Islam kontemporer	Jurnal Pendidikan Agama Islam	2020	<i>Ta'dīb</i> theory and contemporary Islamic character education
3	Konsep <i>ta'dīb</i> menurut Al-Attas sebagai solusi pendidikan moral usia dini	Tadibuna: Jurnal Pendidikan Islam	2023	<i>Ta'dīb</i> as a solution for early moral education
4	Analysis of Fatwa MUI No. 24 of 2017 on laws and guidelines for muamalah through social media	Al-'Adalah: Jurnal Syariah dan Hukum Islam	2021	Cyber fiqh / MUI fatwa on social media muamalah
5	Pendekatan <i>al-mashlahah</i> dalam Fatwa Majelis Ulama Indonesia Nomor 24 Tahun 2017 tentang hukum dan pedoman bermuamalah melalui media sosial	Yurisprudencia: Jurnal Hukum Ekonomi	2021	<i>Maslahah</i> approach in cyber fiqh
6	Fikih media sosial di Indonesia (Studi analisis falsafah hukum Islam dalam kode etik NetizMu Muhammadiyah)	ASY SYARI'YYAH: Jurnal Ilmu Syari'ah dan Perbankan Islam	2021	Islamic legal philosophy of social media ethics
7	Etika Islami dalam berkomentar di Instagram @Taubatters: Kajian terhadap Fatwa MUI tentang muamalah di media sosial	Syiar: Jurnal Komunikasi dan Penyiaran Islam	2024	Islamic commenting ethics on Instagram

8	Peran generasi milenial dalam mendorong kesadaran hukum dan kepatuhan hukum	Siyasah Jurnal Hukum Tatanegara	2024	Legal consciousness among younger generations
9	Perilaku Generasi Z terhadap penggunaan media sosial TikTok: TikTok sebagai media edukasi dan aktivisme	Share: Social Work Journal	2021	Gen Z TikTok behavior
10	Tingkat literasi digital mahasiswa Generasi Z Program Studi Pendidikan Bahasa Arab dalam mengidentifikasi dan mengatasi hoaks di media sosial	Jurnal Literasi Digital	2025	Gen Z digital literacy against hoaxes

3. RESULTS AND DISCUSSION

3.1 Generation Z in the Digital Context and the Taqdir Response

Generation Z in Indonesia, defined here as those born between 1997 and 2012, presents a behavioral profile shaped entirely from within a digital ecosystem. (Tapscott, 1998) and (Howe & Strauss, 2000) established the generational frame; subsequent Indonesian empirical work has filled it with specific content. Four characteristics recur consistently: digital nativeness, hyperconnectivity, susceptibility to information overload, and a pronounced visual orientation in media consumption (Ahmad et al., 2024; Nurlaila et al., 2024). These are not merely habits but a cognitive and social formation that the digital environment has produced from early childhood. The behavioral paradox embedded in this profile is the starting point for the present analysis. (Firmadhina & Krisnani, 2021) documented Generation Z using TikTok productively for education and social advocacy, demonstrating real capacity for constructive digital engagement. (Komara & Widjaya, 2024) simultaneously found the same cohort acutely vulnerable to disinformation owing to underdeveloped habits of critical analysis. (Alpayed et al., 2025) sharpened the picture further in a study of Islamic studies students: cognitive ability to identify hoaxes was present, but willingness to act on that identification was weak. The pattern across all three studies is the same: knowing without doing. Digital competence does not translate automatically into ethical agency. (Bandura, 1977) social learning theory supplies a structural explanation. Behavior in digital environments is shaped by observation, imitation, and social reinforcement, processes that algorithmic echo chambers and filter bubbles intensify. Without an anchoring value framework, behavioral conformity fills the space that ethical reflection should occupy.

(Sitepu et al., 2024) confirm that social media can function as an effective legal education channel for Generation Z, but only when that value foundation is present. The diagnostic implication is clear: the problem is not insufficient information but the absence of a formative framework that converts knowledge into stable conduct. (al-Attas, 1980) ta'dib concept addresses this gap in Islamic educational terms. Ta'dib holds that the goal of Islamic education is the formation of adab, understood as the recognition and acknowledgment of everything's right place within the order of creation. Its three constitutive components, al-ilm (knowledge grounded in faith), al-amal (action proceeding from right knowledge), and adab as their coherent integration in lived experience, describe a sequence that cannot be short-circuited: knowledge without action is incomplete, and action without adab is undirected (Ahmad, 2021; Khairunnisaa & Khairusani, 2020). (Ahmad, 2021) demonstrates that ta'dib exceeds tarbiyah in comprehensiveness because it addresses spiritual, intellectual, and moral dimensions simultaneously rather than treating them as separate concerns. The relevance of ta'dib to Generation Z's digital situation follows directly. Hoaxes are not merely false; they violate the adab of speech by placing falsehood where truth belongs. Hate speech is not merely offensive; it violates the adab of human dignity. The adab crisis

in cyberspace is therefore an epistemological crisis about right ordering, not simply a compliance failure. (Khasanah et al., 2023) demonstrate ta'dib's effectiveness in youth moral formation, and (Jannah et al., 2026) affirm its continued relevance for the digital era specifically. What distinguishes ta'dib from purely normative approaches is its aim at transformation rather than rule-following: it produces a person for whom right digital conduct is an expression of identity rather than an external constraint. (Hasanah, 2024) converge on the same diagnosis: rules without character formation do not hold, particularly in the relatively anonymous environment of digital interaction.

3.2 MUI Fatwa No. 24 of 2017, Legal Consciousness, and the Implementation Gap

MUI Fatwa No. 24 of 2017 represents the most comprehensive Islamic legal instrument governing digital behavior in Indonesia. Its three regulatory domains are: provisions for information verification through tabayyun; prohibitions on producing and disseminating hoaxes, pornography, hate speech, and unity-undermining content; and ethical guidelines for social media interaction. Methodologically, it draws on sadd al-dhariah (blocking the means to harm), maslahah mursalah (unrestricted public interest), and maqashid al-shariah (the objectives of Islamic law), yielding a normative architecture that is both textually grounded and contextually responsive (Arif & Rahardy, 2021; Harahap, 2021). (Istiani & Islamy, 2021) traced the broader development of cyber jurisprudence in Indonesia through the Muhammadiyah context, showing that this field has not merely adapted classical rules but constructed genuinely new frameworks for phenomena that classical fiqh did not anticipate. (Qurrota, 2021) identifies a particularly significant feature of the fatwa's internal epistemological architecture: the convergence of bayani (Quranic and hadith textual reasoning), burhani (rational argumentation), and irfani (intuitive wisdom). This convergence means the fatwa is not reducible to a list of prohibitions; it carries dimensions of wisdom that can be personally inhabited rather than merely formally observed. (Harahap, 2021) underlines its orientation toward collective maslahah for the digital Muslim community, placing it within a tradition of Islamic law calibrated to communal as well as individual wellbeing. On normative grounds, the fatwa is well constructed. The empirical picture of its implementation is a different matter. (Nugroho et al., 2024) document that substantial numbers of Muslim social media users continue to violate the fatwa's provisions despite general awareness of their existence. (Ramadhani, 2024) corroborates this specifically on Instagram, where many comments from self-identified Muslim users fail to conform to Islamic ethical principles. The gap between normative knowledge and behavioral compliance is not a marginal finding; it is the central problem this study addresses.

(Soekanto, 1977) legal consciousness theory provides the diagnostic framework for understanding why this gap persists. His four sequential indicators, legal knowledge (pengetahuan hukum), legal understanding (pemahaman hukum), legal attitude (sikap hukum), and legal behavior (pola perilaku hukum), describe a progression from the cognitive through the affective to the behavioral. Behavioral compliance cannot be produced by targeting knowledge alone; the full sequence must be traversed. (Paramyta, 2023) confirmed a significant correlation between legal consciousness levels and digital interaction quality among Generation Z, establishing the theory's empirical relevance for this population. (Mustaqim, 2024) found digital media effective as a legal socialization channel when deliberately designed for that purpose, and (Maolana, 2024) showed its effectiveness in building public legal awareness for civic engagement. (Angkasa, 2024) positions young people as potential agents of legal consciousness transformation, not merely its passive recipients. Digital environments introduce complications that sociological legal consciousness theory alone cannot fully address. Anonymity partially suspends normal social accountability mechanisms; jurisdiction is multiple and contested; and the pace of technological change consistently outruns formal legal updating. The motivational deficit is most acute in conditions of

reduced social visibility: people who comply with rules when observed frequently do not comply when unobserved. This is where the integration with al-taklif al-shariy becomes theoretically decisive. Al-taklif al-shariy is the awareness that every Muslim bears moral and spiritual responsibility before God for every action, including actions taken in anonymous digital spaces. Soekanto's four indicators, articulated with this concept, yield a digital legal consciousness that is transcendental rather than merely regulatory in character. A Muslim who understands digital ethical violations as violations before God has a fundamentally different relationship to compliance than one who regards them as infractions of human institutional rules. This integration addresses the anonymous environment problem that sociological theory leaves unresolved, and it simultaneously explains why the fatwa's normative strength has not translated into behavioral compliance: a robust legal instrument without an underlying formative framework reaches the mind but not the character.

3.3 The Islamic Cyber Ethics Model (ICEM): A Four-Level Integration Framework

The two analytical strands developed above, the ta'dib formation framework and the fatwa's normative architecture placed within a legal consciousness evaluative frame, converge in the Islamic Cyber Ethics Model (ICEM). The model proposes a four-level integration framework as this study's principal theoretical contribution. Its architecture, illustrated in Figure 1, operates across four mutually integrated and dialectically interrelated levels rather than a simple hierarchical stack: each level informs and is informed by the others, and behavioral feedback from the fourth level flows back to the first. The first level is the philosophical foundation, constituted by ta'dib. Al-Attas's framework provides an Islamic worldview orientation for all digital interactions, directing Generation Z Muslims toward internalizing adab as a dimension of Islamic identity rather than treating digital ethics as an external constraint. Al-ilm, al-amal, and adab function as an organic whole at this level. This is not character formation appended to a legal framework; it is the foundation that makes legal internalization possible. The second level is the normative instrument, constituted by MUI Fatwa No. 24/2017. The fatwa operationalizes the philosophical foundation in concrete terms applicable to daily digital activity. Its maqashid-based methodology grounds specific prohibitions and prescriptions in the objectives of Islamic law, protecting intellect, honor, and religion. The bayani-burhani-irfani epistemological convergence identified by Qurrota (2021) is the mechanism by which the fatwa addresses the whole person rather than just the legal subject. A person formed through ta'dib encounters the fatwa not as an external rule but as a concrete specification of what adab looks like in the digital context: this is the transmission mechanism that has been absent from prior dissemination strategies. The third level is the target subject, Generation Z. Their specific behavioral profile, digital nativeness as a leverage point and vulnerability to algorithmic behavioral conformity as the primary risk, must be taken seriously in model design rather than treated as a generic youth audience. Effective implementation strategies must be contextually grounded, interactive, and present on the platforms this cohort actually inhabits. Instructional approaches that do not account for these characteristics will reproduce the same knowledge-without-action gap that motivates the study.

The fourth level is the evaluative framework, constituted by legal consciousness construction. The four indicators of knowledge, understanding, attitude, and behavior, articulated with al-taklif al-shariy, describe a structured pathway from cognitive formation to behavioral compliance. The transcendental grounding resolves the anonymous environment problem directly: conduct is accountable not only to human observers but to divine observation, which does not disappear when social surveillance does. The circularity built into the model is intentional and constitutes one of its defining structural features. Behavioral outcomes at the fourth level feed back reflectively to the first, allowing the model to remain responsive to empirical findings about

implementation effectiveness rather than functioning as a closed prescriptive system. Figure 1 illustrates both the top-down normative flow and this bottom-up reflective feedback dynamic.

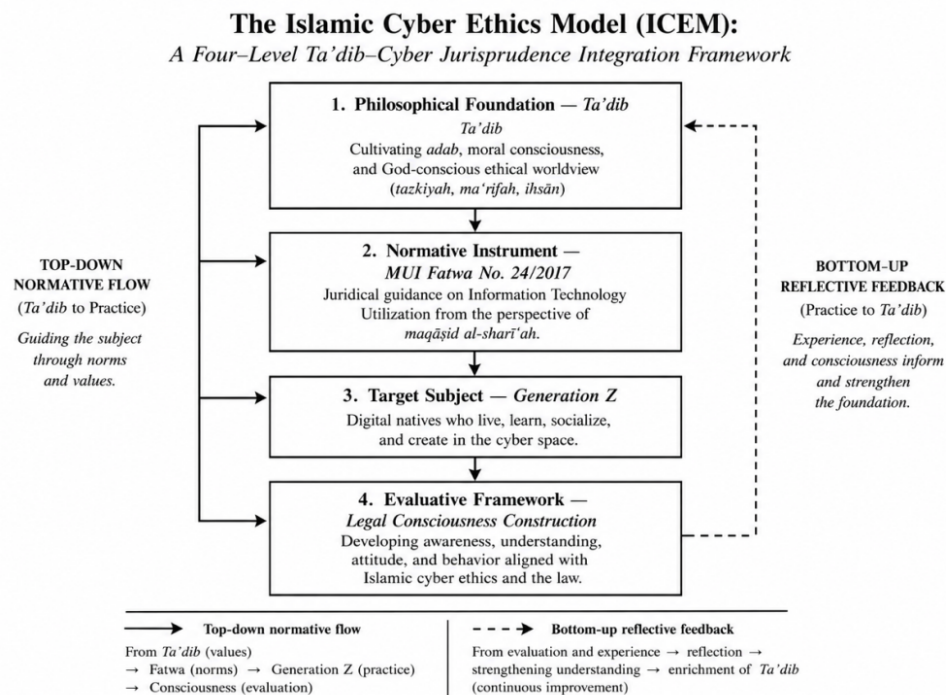


Figure 1. The Islamic Cyber Ethics Model (ICEM)

3.4 Novelty, Literature Positioning, and Practical Implications

The ICEM occupies a space in the literature that was genuinely vacant. (Sitepu et al., 2024) examined Generation Z's legal awareness on social media without incorporating cyber jurisprudence or ta'dib perspectives. (Qurrota, 2021) provided a rigorous epistemological analysis of MUI Fatwa No. 24/2017 without connecting it to Generation Z's behavioral characteristics or legal consciousness theory. (Ahmad, 2021) examined the ta'dib concept within Islamic education broadly rather than within the digital and cyber jurisprudence context. (Paramyta, 2023) analyzed Generation Z's legal awareness on social media without an integrated Islamic perspective. No prior study synthesized all four domains within a single analytical framework. The absence of that synthesis is precisely why the implementation gap between fatwa and behavior has remained theoretically unaddressed in the literature. The model's novelty operates across three dimensions. Conceptually, it constructs the Ta'dib-Cyber Jurisprudence Integration Model as a new theoretical object. In terms of subject matter, it positions Generation Z as a specific analytical category within Islamic digital law rather than treating them as a generic demographic. Methodologically, it applies M. Amin Abdullah's integration-interconnection approach as a systematic bridge between classical Islamic scholarship and contemporary social science, enabling cross-domain synthesis without collapsing the distinctiveness of either field. These three dimensions together constitute a contribution that is new not only in its conclusions but in its method of arriving at them. The theoretical implication of the model extends beyond the ICEM itself. What the model explains is why a normatively well-constructed fatwa has not produced the behavioral compliance its drafters intended: not because of a deficiency in the fatwa's legal reasoning but because of a deficiency in the formative channel through which legal norms reach the person. Fatwa without ta'dib reaches the mind but not the character. This diagnosis reframes the implementation problem from a question of legal authority to a question of educational formation, which has direct consequences for how Islamic institutions should approach digital ethics work with Generation Z. Practically, the ICEM carries implications for three institutional actors. For Islamic educational institutions, it

provides a foundation for developing digital literacy curricula grounded in ta'dib values and integrated with cyber jurisprudence norms, implementable in a graduated manner across madrasah and Islamic higher education levels. For the Majelis Ulama Indonesia, it offers an academically grounded basis for redesigning the dissemination strategy for Fatwa No. 24/2017 specifically for Generation Z, leveraging the digital platforms this cohort inhabits rather than relying on channels designed for other audiences. For the government, particularly the Ministry of Religious Affairs and the Ministry of Communications and Informatics, the model provides a collaborative framework bridging Islamic education and digital regulation in cultivating a digital ecosystem that is both healthy and ethically grounded. These practical implications point toward an agenda of empirical and implementation-oriented research that the present conceptual framework is designed to support.

4. CONCLUSION

This study has produced three principal findings. First, al-Attas's ta'dib concept demonstrates high relevance and can be systematically integrated with MUI Fatwa No. 24 of 2017 as a philosophical framework for constructing the digital legal awareness of Generation Z. Ta'dib furnishes the ontological and epistemological foundation that supports the internalization of cyber jurisprudence norms not as external formal rules but as constituent elements of adab and Islamic identity. Second, MUI Fatwa No. 24 of 2017 embodies a methodologically robust and comprehensive construction; however, its implementation among Generation Z continues to be constrained by the gap between normative knowledge and actual behavioral compliance. This finding indicates that strategies for fatwa dissemination require substantive reconstruction, taking into account the unique characteristics of Generation Z as digital natives who require contextually grounded, interactive, and value-based educational approaches. Third, the Ta'dib-Cyber Jurisprudence Integration Model (ICEM) formulated in this study offers a comprehensive alternative paradigm for Islamic digital ethics education targeting Generation Z. Operating across four mutually integrated levels, namely the philosophical foundation (ta'dib), the normative instrument (MUI fatwa), the target subject (Generation Z), and the evaluative framework (legal consciousness construction), the model's principal scientific contribution lies in making available a novel theoretical framework that integrates four scholarly domains in a cohesive and systematic manner, while simultaneously opening pathways for further empirical and implementation-oriented research.

This study carries several limitations that future research should address. As a conceptual paper, the ICEM has not undergone empirical validation; its theoretical propositions remain to be tested through quantitative survey instruments, experimental designs, or qualitative fieldwork in educational settings. The study's contextual scope is bounded by the Indonesian Islamic institutional landscape, and the generalizability of findings to other Muslim-majority countries or secular digital ethics frameworks requires further investigation. Additionally, the secondary literature review is constrained by the indexation boundaries of SINTA, Scopus, and DOAJ, which may have excluded relevant grey literature or non-indexed national sources. Future research is therefore encouraged to design empirical studies testing the ICEM's propositions in diverse institutional contexts, and to extend the theoretical framework to comparative Islamic jurisprudence traditions beyond the Indonesian context.

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