

Millennial Fiqh: Bridging Islamic Tradition and Social Media in Madrasahs

***Suryadi Nasution¹, Ali Jusri Pohan², Khairurrijal³, Nelmi Hayati⁴,
Zuhdi Hsb⁵, Andri Muda Nst⁶**

^{1,2,3,4,5,6}Sekolah Tinggi Agama Islam Negeri (STAIN) Mandailing Natal, Jl. Prof. Dr. Andi Hakim Nst Komplek Stain, Mandailing Natal, North Sumatra, Indonesia

*suryadinst@stain-madina.ac.id

ABSTRACT: *This study examines the implementation of millennial fiqh in madrasahs in Mandailing Natal, Indonesia, to bridge Islamic tradition and digital modernity for Generation Z. Adopting a qualitative case study design, data were collected from three accredited madrasahs (A, B, and C) through in-depth interviews with principals, fiqh teachers, and students, participatory observations in classrooms and digital environments, and analysis of curriculum documents and teaching materials. Data validity was ensured through triangulation of sources (comparing perspectives of teachers, students, and documents), methods (integrating interviews, observations, and document analysis), and theories (referencing maqashid sharia and digital education frameworks). Thematic analysis, based on Miles and Huberman's model, identified patterns of challenges and opportunities. Findings indicate that millennial fiqh implementation is hindered by normative curricula focused on classical fiqh, limited teacher capacity in digital issues, inadequate technological infrastructure, dominant traditional values, and negative social media influences, such as hate speech and cyberbullying. However, significant opportunities arise from students' enthusiasm for contemporary fiqh, teachers' openness to innovation, and technology's potential as an interactive learning medium. The proposed millennial fiqh curriculum model integrates maqashid sharia principles into social media ethics, contemporary fatwas on digital transactions, and real-world case studies. This model enhances students' digital ethics awareness, teachers' pedagogical skills, and madrasahs' adaptability. Theoretically, millennial fiqh enriches contemporary Islamic education, supporting Sustainable Development Goals for inclusive education with substantial local and global implications.*

Penelitian ini mengkaji implementasi fiqh milenial di madrasah-madrasah Mandailing Natal, Indonesia, untuk menjembatani tradisi Islam dengan modernitas digital bagi Generasi Z. Mengadopsi desain studi kasus kualitatif, penelitian ini mengumpulkan data dari tiga madrasah berakreditasi (A, B, dan C) melalui wawancara mendalam dengan kepala madrasah, guru fiqh, dan siswa, observasi partisipatif di kelas dan lingkungan digital, serta analisis dokumen kurikulum dan materi ajar fiqh. Validitas data diperkuat melalui triangulasi sumber (membandingkan perspektif guru, siswa, dan dokumen),

¹  orcid id: <http://orcid.org/0000-0002-2861-9484>

metode (mengintegrasikan wawancara, observasi, dan analisis dokumen), dan teori (mengacu pada maqashid syariah dan teori pendidikan digital). Analisis tematik berdasarkan model Miles dan Huberman digunakan untuk mengidentifikasi pola tantangan dan peluang. Temuan menunjukkan bahwa implementasi fiqh milenial terhambat oleh kurikulum normatif yang berfokus pada fiqh klasik, keterbatasan kapasitas guru dalam isu digital, infrastruktur teknologi yang minim, nilai-nilai tradisional yang dominan, dan dampak negatif media sosial seperti ujaran kebencian dan cyberbullying. Namun, peluang signifikan muncul dari antusiasme siswa terhadap fiqh kontemporer, keterbukaan guru untuk berinovasi, dan potensi teknologi sebagai media pembelajaran interaktif. Model kurikulum fiqh milenial yang diusulkan mengintegrasikan prinsip maqashid syariah ke dalam etika bermedia sosial, fatwa kontemporer tentang transaksi digital, dan studi kasus nyata. Model ini meningkatkan kesadaran etika digital siswa, keterampilan pedagogis guru, dan reputasi madrasah sebagai institusi adaptif. Secara teoretis, fiqh milenial memperkaya pendidikan Islam kontemporer, mendukung Tujuan Pembangunan Berkelanjutan untuk pendidikan inklusif dengan implikasi lokal dan global.

Keywords: *Millennial Fiqh, Social Media, Generation Z, Islamic Education.*

Received: April 19, 2025; **Revised:** May 25, 2025; **Accepted:** June 4, 2025

I. INTRODUCTION

In an ever-evolving digital era, madrasahs, as Islamic educational institutions, face significant challenges in bridging religious traditions with the dynamics of modernity (Astuti et al., 2024; Huda et al., 2024; Patria, 2023; A. Rohman et al., 2023). Generation Z, aged between 13 and 18 years, constitutes the dominant demographic group in madrasahs and inherently possesses unique characteristics as “digital natives” (Bennett, 2012; Chambers, 2013; Núñez-Gómez et al., 2012; Teo, 2013). Growing up amidst the information technology revolution, they engage with social media not merely as a communication tool but as a living space that shapes their identity, values, and behaviour. In this context, *fiqh*, as a core discipline in the madrasah curriculum, is under special focus for recontextualization to address the needs of this generation without losing the essence of Islamic teachings (Junaedi, 2016). Millennial *fiqh*, a concept integrating Islamic legal principles with contemporary life realities, particularly in the realm of social media, emerges as critical for in-depth exploration (Adnan & Uyuni, 2021; Novriantoni & Dewi, 2024).

Theoretically, *fiqh* has long been recognized as an adaptive legal system responsive to changing times (Abdullah et al., 2013; Gad Makhoul, 2021; Rohayana & Muhtarom, 2021; Ulum & Arifullah, 2024). According to Imam Al-Shafi’i in his work *Al-Risalah*, *fiqh* is a dynamic and contextually responsive discipline rooted in the socio-cultural realities of society (Purwanto, 2019). However, in practice, its application often becomes trapped in rigid formalism, making it difficult for the younger generation immersed in the digital world to accept (Azra, 2012). Several prior studies indicate that the majority of madrasah students feel disconnected from the *fiqh* material taught, perceiving it as irrelevant to their daily lives (Afriyanto & Anandari, 2024; Juandi & Yasid, 2016; Luthfi & Mursyidi, 2024; Majid et al., 2024; F. Rohman, 2017). This

creates a gap between traditional Islamic values and Generation Z's need for self-actualization in the virtual world. Consequently, the urgency of this study lies in reinforcing *fiqh* as a bridge between Islamic tradition and digital modernity.

Social media, as a global phenomenon, has transformed how humans interact, communicate, and construct their identities. Over 4.8 billion people worldwide actively use social media, with the majority being Generation Z (Pavani & Shyamala, 2024; Rafli, 2024; Singh et al., 2012). In Indonesia, data from We Are Social (2023) reveal that 77% of the population is active on social media, spending an average of 8 hours per day (Annur, 2023). This phenomenon underscores that social media is no longer just a communication platform but an ecosystem influencing individuals' mindsets, behaviours, and even morality. Within this context, millennial *fiqh* becomes an essential instrument for providing ethical guidance to Generation Z, enabling them to navigate social media wisely.

Madrasah 4.0, as a technology-based Islamic education concept, offers significant opportunities to address these challenges. This concept involves not only the integration of technology into the learning process but also a transformation toward a more inclusive and adaptive educational paradigm (Alhamuddin et al., 2020; Hasanah, 2021; Irawan, 2019). According to Ramli et al. (2013), Madrasah 4.0 must produce educational outcomes that are not only religious but also technologically literate and ethically grounded in the digital realm (Anugerah, 2023; Kusmawati & Surachman, 2019). However, research on the implementation of Madrasah 4.0 remains limited, particularly regarding the development of a *fiqh* curriculum tailored to Generation Z's needs. This study aims to fill this gap by examining how *fiqh* can be reformulated into millennial *fiqh* relevant to the social media context.

The primary challenge in developing millennial *fiqh* lies in integrating Islamic sharia principles with the rapidly evolving dynamics of the digital world. For instance, issues such as privacy, hate speech, plagiarism, and cyberbullying represent emerging phenomena not fully addressed in classical *fiqh* literature (Cahyani, 2018). According to Al-Qaradawi, *fiqh* must provide concrete solutions to contemporary issues while adhering to the principles of *maqashid sharia*—namely, the protection of religion, life, intellect, lineage, and property (Baharuddin et al., 2019; Mohd Yusob et al., 2015; Takim, 2014). This approach serves as the theoretical foundation for this study in developing millennial *fiqh* relevant to Generation Z's experiences on social media.

This research is also driven by the fact that literature on digital *fiqh* remains scarce. While some previous studies have explored topics such as social media ethics and technology-related fatwas (Decamp, 2015), most are descriptive and lack methodological depth in developing millennial *fiqh*. Moreover, these studies tend to focus on normative aspects without considering Generation Z's psychological and social contexts. Therefore, this study seeks to address these gaps by comprehensively examining millennial *fiqh* from both theoretical and practical perspectives.

The novelty of this research lies in its interdisciplinary approach, combining *fiqh* theory, Generation Z psychology, and social media studies. This approach shifts the focus beyond normative *fiqh* to how it can be accepted and implemented by Generation Z in real life (Ramli et al., 2013; Yasa, 2015). Additionally, the study proposes a millennial *fiqh* curriculum model that madrasahs can adopt to enhance the relevance of Islamic education in the digital era. This model can serve as a reference for educators and

policymakers in developing a more inclusive and adaptive Islamic education framework.

The urgency of this research is further underscored by the challenges Generation Z faces on social media. Numerous studies indicate that unwise social media use can lead to issues such as mental health disorders, reduced empathy, and moral degradation (Berryman et al., 2018; Faizah et al., 2024; Kannan & Kumar, 2022; Mojtahe, 2022). Generation Z exhibits higher levels of anxiety and depression compared to previous generations, largely due to excessive social media exposure (Anderson et al., 2025; Sao et al., 2024). In this context, millennial *fiqh* can serve as an ethical guide to help Generation Z manage social media use healthily and productively.

Furthermore, this study aligns with the global agenda of fostering an inclusive and sustainable society. Islamic education, through madrasahs, has significant potential to contribute to the United Nations' Sustainable Development Goals (SDGs), particularly the target of promoting inclusive and equitable quality education for all (Abdelgalil et al., 2024; Camilleri & Camilleri, 2020; Carvalho et al., 2024; Yeoh, 2023). By developing millennial *fiqh*, madrasahs can actively cultivate a young generation that is not only religious but also ethical, culturally aware, and globally competitive.

In a broader context, this research also addresses epistemological challenges in contemporary Islamic studies. Islamic scholarship often grapples with a dualism between tradition and modernity, where tradition is viewed as static and modernity as dynamic (Eickelman, 2015; Poljarevic, 2015). This study seeks to transcend this dualism by offering a new perspective that integrates tradition and modernity within the framework of millennial *fiqh*. Its relevance extends beyond the local context, carrying global implications for the development of contemporary Islamic thought.

II. METHOD

This study employs a qualitative approach with a case study design to examine the implementation of millennial *fiqh* in madrasahs in Mandailing Natal, a region characterized by a traditional Muslim community undergoing digital transformation (Miles et al., 2014). The location was selected due to its high religiosity and significant technology penetration among Generation Z. Primary data were collected from three accredited madrasahs (A, B, and C) through in-depth interviews with 12 respondents (each madrasah: 1 principal, 2 *fiqh* teachers, 1 student), participatory observations over 20 *fiqh* teaching sessions and students' social media interactions, and analysis of curriculum documents and *fiqh* syllabi. Semi-structured interviews explored perceptions of millennial *fiqh* and teaching challenges, such as how teachers integrate social media ethics. Observations recorded teaching methods, students' responses to contemporary *fiqh*, and their daily activities both in real life and in the digital world, such as social media usage (Hester & Adams, 2017).

Secondary data were sourced from official curriculum documents and literature on contemporary *fiqh*. Data analysis was conducted thematically using Miles and Huberman's model, encompassing data reduction, presentation, and conclusion drawing (Miles et al., 2014). During data reduction, interview transcripts were coded to identify themes, such as "normative curriculum" (from teachers' statements about classical *fiqh* focus) and "technological opportunities" (from observations of WhatsApp use for discussions). Data presentation produced descriptive narratives, for example, a student's

quote: "*Fiqh* should address cyberbullying," linked to observations of students' digital behaviour. Conclusions tied these themes to the relevance of millennial *fiqh*, such as the need for digital ethics.

Data validation was enhanced through triangulation of sources, methods, and theories. Source triangulation compared teachers' statements about limited digital training with classroom observations of minimal technology and syllabi focused on classical *fiqh*, ensuring data consistency. Method triangulation integrated interviews (subjective perceptions), observations (classroom dynamics), and document analysis (curriculum policies) for a holistic view, for instance, verifying students' claims about the lack of social media-related material through syllabus analysis. Theoretical triangulation applied '*maqashid sharia*' to assess millennial *fiqh*'s relevance (e.g., protecting intellect through digital ethics) and digital education theories to evaluate technology's role in learning (Nightingale, 2019; Sciberras & Dingli, 2023). This process was applied directly, such as validating teachers' challenges through classroom observations showing a lack of digital tools, ensuring findings were grounded in field realities. This approach is relevant to the Mandailing Natal context, where tradition and digital modernity intersect.

III. RESULT AND DISCUSSION

Development of Millennial *Fiqh* in Madrasahs

Amidst complex challenges, this study finds that the implementation of millennial *fiqh* in madrasahs in Mandailing Natal holds significant potential for development. Although traditional values remain dominant, both Generation Z and educators in madrasahs exhibit a positive response to the concept of *fiqh* that is relevant to modern life. Furthermore, the potential of technology as a learning tool opens the door to innovation in *fiqh* education. With the right approach, millennial *fiqh* can serve as a bridge between Islamic traditions and the increasingly prominent dynamics of the digital era (Cholid & Putri, 2021).

One of the primary opportunities lies in students' interest in *fiqh* material that aligns with their daily lives. Interviews with students from several madrasahs reveal their enthusiasm for learning how Islamic law applies to the contexts of social media and digital technology (Putri & Astutik, 2021). For instance, many students expressed a desire to understand Islamic perspectives on personal data privacy, ethics of digital interaction, and even fatwas related to online transactions such as e-commerce and cryptocurrency (Interview, Oct 2024). One student remarked, "I often see my friends posting things that might not align with Islamic teachings. I want to know how Islam provides guidance to maintain good character in the online world" (Interview, Oct 2024). This statement reflects that Generation Z seeks not only normative answers but also practical applications of Islamic values in real life.

This positive response is bolstered by teachers' willingness to adopt new approaches to teaching *fiqh*. Despite capacity limitations, many teachers demonstrate enthusiasm for learning and integrating contemporary issues into their lessons. Some have even begun experimenting with innovative methods, such as using real-world case studies to explain *fiqh* concepts. For example, a teacher at an A-accredited madrasah used a cyberbullying case as a discussion topic to illustrate the Islamic principles of justice and trustworthiness. The teacher noted, "Students understand *fiqh* more easily when they

see a direct connection between religious teachings and the issues they face in the real world.” This indicates that, despite existing challenges, teachers hold significant potential as agents of change in developing millennial *fiqh* (Dhamodharan & Sunaina, 2023; Soldatova et al., 2024).

The role of teachers as agents of change aligns with transformational learning theory, which emphasizes that teachers serve as facilitators to foster students’ perspective shifts through relevant and reflective learning experiences (Korhonen et al., 2024). According to Akçay (2012), transformational learning occurs when teachers enable students to critically question their assumptions and integrate new insights into their understanding. In the context of this study, teachers using case studies such as cyberbullying allow students to reflect on Islamic values in their digital lives, thereby enhancing the relevance of millennial *fiqh*. This approach not only improves students’ understanding but also encourages a transformation in their attitudes toward contemporary issues, such as social media ethics. Thus, the teacher’s role as a transformational facilitator is pivotal in integrating millennial *fiqh* into the madrasah curriculum, strengthening their capacity to bridge tradition and modernity.

Field observations indicate that several madrasahs have begun utilizing digital platforms to deliver *fiqh* material creatively. One example is the use of instant messaging applications like WhatsApp groups for discussions on contemporary *fiqh* issues (Observation, Oct 2024). Teachers send questions or digital ethics cases to students, which are then discussed collaboratively. This method not only enhances student participation but also fosters a deeper understanding of the material. Additionally, some madrasahs have started using short animated videos to explain complex *fiqh* concepts, such as inheritance or zakat laws, in a modern context. This approach makes *fiqh* material more engaging and accessible to Generation Z. The potential of technology as a learning tool represents a significant opportunity for implementing millennial *fiqh* (Abdullah et al., 2013; Ghofar et al., 2024). In the digital era, technology serves not only as a communication tool but also as an interactive and inclusive learning medium (Eberhard, 2019; Giannella, 2017; Indra, 2022).

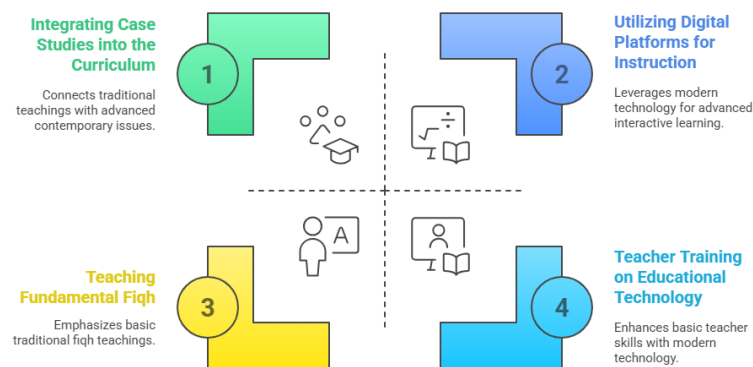


Figure 1. Strategies in millennial *fiqh* education

Innovations in teaching methods create opportunities for developing a more adaptive millennial *fiqh*. One promising approach is blended learning, which integrates face-to-face and online instruction. This method enables students to study *fiqh* flexibly, both within and outside the classroom. For instance, students access *fiqh* materials through online platforms such as Google Classroom while in-depth discussions occur in class (Observation, Oct 2024). This approach not only enhances learning effectiveness but also fosters digital literacy skills.

Furthermore, project-based learning (PBL) demonstrates significant potential in *fiqh* education (Ramadani et al., 2024; Sutrisno & Nasucha, 2023). Through PBL, students are tasked with analyzing real-world cases, such as addressing hate speech on social media or protecting digital privacy, thereby strengthening their understanding of *fiqh* and honing critical problem-solving skills. In Madrasah B, for example, a PBL project on digital ethics required students to develop *fiqh*-based solutions for cyber harassment cases, which were presented during class discussions (Observation, Oct 2024). The effectiveness of PBL was assessed through observations of project outcomes, which demonstrated improved application of *fiqh* principles in digital contexts, and post-project interviews that revealed enhanced critical thinking and ethical awareness among students. For instance, students articulated how the Islamic principle of justice (*adl*) informed their solutions to cyber harassment. These findings confirm that PBL not only deepens *fiqh* comprehension but also equips students with practical skills to address contemporary challenges, reinforcing the transformative potential of millennial *fiqh* in madrasah education.

Collaboration between madrasahs, local government, and the community is another critical factor in developing millennial *fiqh*. This study finds that local government support can accelerate the transformation of the *fiqh* curriculum in madrasahs. For example, the government could provide training for teachers on contemporary *fiqh* and digital technology, as well as incentives for madrasahs to successfully implement millennial *fiqh* (Teacher, Interview, Oct 2024). Additionally, the community can play an active role in supporting this change. Through open dialogue, the public can be encouraged to recognize the importance of integrating Islamic values with digital modernity without undermining Islamic identity. One madrasah principal stated, “Change won’t succeed if it’s only driven by madrasahs. We need support from all parties, including parents and community leaders” (Interview, Oct 2024).

Theoretically, the development of millennial *fiqh* is supported by the principles of *maqashid sharia*, which emphasize the protection of five core aspects: religion, life, intellect, lineage, and property (Anwa et al., 2021; Mansyur, 2020; Norman & Ruhullah, 2024). These principles can serve as a foundational framework for creating *fiqh* that is relevant to modern life. For instance, in the context of social media, protecting religion can be realized through ethical guidelines that safeguard the faith and morality of Muslims (Karyono et al., 2019; Piwko et al., 2021). Protecting intellect can involve education on the negative mental health impacts of social media, while protecting property can be addressed through fatwas ensuring safe and lawful digital transactions (Mohammed, 2013; Rossanty et al., 2021). This approach preserves the essence of Islamic teachings while ensuring *fiqh* remains relevant to contemporary needs.

Moreover, millennial *fiqh* has significant potential to contribute to global agendas, such as the Sustainable Development Goals (SDGs). One SDG target is to promote inclusive and equitable quality education for all (Adipat & Chotikapanich, 2022; Awini et al., 2024; Carvalho et al., 2024). Through the development of millennial *fiqh*, madrasahs can actively foster a young generation that is not only religious but also ethical, culturally aware, and globally competitive. For example, by introducing digital ethics concepts, madrasahs can help students cultivate empathy, tolerance, and responsibility in online interactions (Chaudhary, 2020; Haddade et al., 2024; Umah et al., 2023). This aligns with the SDG goal of creating an inclusive and sustainable society.

However, developing millennial *fiqh* requires a cautious approach to ensure that Islamic values remain intact. This transformation should not be interpreted as a dilution of tradition but rather as an effort to strengthen Islamic identity in a modern context. For instance, teaching millennial *fiqh* must adhere to sharia principles such as justice, honesty, and accountability. Additionally, this approach should consider the local characteristics of the Mandailing Natal community, which holds strong cultural values. In this way, millennial *fiqh* can bridge tradition and modernity without losing the essence of Islamic teachings.

Overall, the opportunities for developing millennial *fiqh* in Mandailing Natal madrasahs are substantial. Students' interest in contemporary *fiqh* material, teachers' willingness to adopt new approaches, the potential of technology as a learning tool, and support from the government and community are key factors that can be leveraged to realize millennial *fiqh*. With the right strategy, millennial *fiqh* can address the challenges faced by Generation Z in the digital era while reinforcing Islam's role as a universal and responsive religion to the changing times.

Millennial Fiqh Curriculum Model and its Impact

The proposed millennial *fiqh* curriculum model comprises three main components: social media ethics, contemporary fatwas, and real-world case studies. The first component, social media ethics, addresses issues such as hate speech, data privacy, plagiarism, and cyberbullying (Acosta et al., 2023; Lipschultz, 2019; Swenson-Lepper & Kerby, 2019). This discussion is grounded in the *maqashid sharia* principles of protecting religion and intellect, emphasizing the importance of maintaining moral and intellectual integrity. For example, in the context of hate speech, students are guided to understand how Islam promotes tolerance, empathy, and constructive dialogue as alternatives to responding to differing opinions. One *fiqh* teacher noted, "When students realize that every word they write on social media has spiritual and social consequences, they become more cautious in their interactions" (Interview, Oct 2024). This suggests that millennial *fiqh* material not only provides normative guidance but also shapes students' character.

The second component involves contemporary fatwas related to digital technology, such as rulings on online transactions, cryptocurrency use, or fatwas addressing deepfakes and information manipulation (Atiyah et al., 2024; Bashori & Jusoh, 2023; Hidayati et al., 2023). These fatwas are designed to address the practical needs of Generation Z living in the digital era. For instance, in discussions about online transactions, students are introduced to Islamic *muamalah* principles, such as honesty, transparency, and justice. Students then present their views in class, drawing on field observations and linking them to Islamic ethical principles, with ample space provided for debating concepts and contexts to elaborate on each issue in detail. Through these interactive discussions, students learn to distinguish between permissible (halal) and prohibited (haram) transactions in the context of e-commerce. One student remarked, "I now better understand how to choose safe online shopping platforms that align with Islamic teachings" (Interview, Oct 2024). This statement indicates that contemporary fatwas are not only relevant but also empower students to make informed decisions in their daily lives.

The third component consists of real-world case studies illustrating the application of *fiqh* in modern contexts. These case studies are designed to enhance students' understanding of *fiqh* concepts through the analysis of current issues. For example, one

case study focuses on the phenomenon of influencer marketing on social media. Students are tasked with analyzing whether a product promotion by an influencer adheres to the Islamic principle of trustworthiness (*amanah*). Such discussions not only deepen students' comprehension of *fiqh* but also hone their critical thinking skills. A *fiqh* teacher observed, "Case studies make students more engaged in learning because they see a direct link between theory and practice" (Interview, Oct 2024).

The teaching methods in this curriculum model are also designed to support the effective implementation of millennial *fiqh*. The primary approach is blended learning, which combines face-to-face and online instruction. Through platforms like Google Classroom and WhatsApp, students can access *fiqh* material flexibly while in-depth discussions occur in the classroom. Additionally, project-based learning (PBL) is employed to involve students in solving real-world problems. For instance, students might be assigned to design a social media campaign promoting Islamic values such as tolerance, honesty, and responsibility. These tasks not only develop students' digital literacy skills but also position them as positive change agents in the virtual world.

The implementation of this millennial *fiqh* curriculum model yields significant impacts across multiple dimensions. *First*, it enhances students' understanding of social media ethics and helps them integrate Islamic values into their digital lives. Interview data reveal that students have become more prudent in using social media, such as avoiding hate speech or verifying information before sharing. *Second*, the model boosts teachers' capacity to teach contemporary *fiqh*. Teachers gain confidence in delivering material relevant to Generation Z's needs and become more adept at using technology as a teaching tool. *Third*, for madrasahs, the model elevates their reputation as adaptive educational institutions. Madrasahs successfully implementing millennial *fiqh* earns community appreciation for addressing Generation Z's challenges effectively.

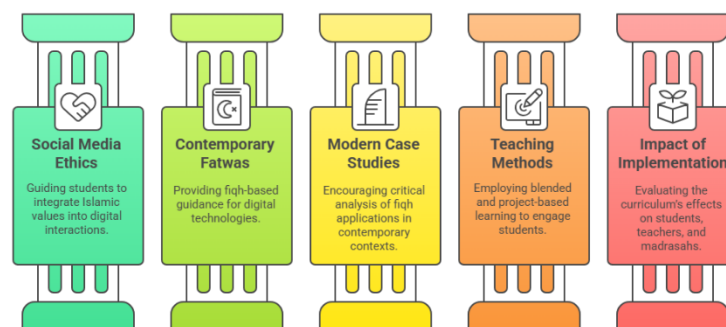


Figure 2. Foundations of millennial *fiqh*

The broader community also experiences these positive effects. Society has begun to recognize the benefits of the millennial *fiqh* approach, particularly in shaping a young generation that is religious, ethical, and globally competitive. One community leader stated, "Our children are now wiser in using social media without losing their Islamic identity. This proves that Islamic education can evolve without abandoning traditional values" (Interview, Nov 2024). This statement highlights that millennial *fiqh* is not only relevant to Generation Z but also gains acceptance from a community initially sceptical of change.

Nevertheless, implementing this model requires periodic evaluation and adjustment to ensure its sustainability. This study recommends that madrasahs regularly assess the curriculum's effectiveness through student surveys, field observations, and feedback

from teachers and the community. Moreover, collaboration among madrasahs, local government, and society must be strengthened to support this transformation. For instance, the government could provide advanced training for teachers on contemporary *fiqh* and digital technology, as well as incentives for madrasahs successfully adopting the model (Álvarez et al., 2023; Montenegro-Rueda & Fernández-Batanero, 2022; Väättäjä & Frangou, 2021). Meanwhile, the community can play an active role in guiding children to use social media wisely.

Theoretically, this millennial *fiqh* curriculum model carries global implications for the development of contemporary Islamic education. It demonstrates that *fiqh* is not only relevant locally but can also be adapted to address global challenges, such as moral degradation online or social polarization on social media. Through this approach, millennial *fiqh* can serve as a vital tool in fostering an inclusive, ethical, and sustainable society. For example, by introducing digital ethics, madrasahs can contribute to achieving the Sustainable Development Goals (SDGs), particularly in promoting quality education and global peace.

In summary, the millennial *fiqh* curriculum model proposed in this study offers substantial potential to address Generation Z's challenges in the digital era. By integrating *maqashid sharia* principles, innovative teaching methods, and multi-stakeholder collaboration, this model not only enhances the relevance of Islamic education but also reinforces the role of madrasahs as institutions adaptive to contemporary changes. Its positive impacts on students, teachers, madrasahs, and society demonstrate that millennial *fiqh* is not merely a theoretical concept but a practical solution for bridging tradition and modernity in the realm of social media.

Challenges in Implementing Millennial Fiqh in Madrasahs

Madrasahs, as Islamic educational institutions, play a central role in shaping the Islamic identity of the younger generation (Khalfaoui, 2014). In the context of Mandailing Natal, the implementation of millennial *fiqh* faces complex and multidimensional challenges. As a region dominated by traditional values, madrasahs in Mandailing Natal often adhere to a normative approach in teaching *fiqh*, which is difficult for Generation Z, living in the digital era to accept. This phenomenon creates a gap between the religious values taught in madrasahs and the realities of student's lives in the virtual world.

The *fiqh* curriculum in madrasahs in Mandailing Natal remains predominantly rooted in a classical approach, focusing on memorizing *fiqh* terminology and rules without considering the dynamics of modernity. This study found that the *fiqh* material taught tends to be static, covering topics such as ritual worship, traditional transactions (*muamalah*), and family law (Majid et al., 2024). Meanwhile, contemporary issues such as social media ethics, data privacy, or fatwas related to digital technology are rarely addressed. This renders students feeling that *fiqh* lessons are irrelevant to their daily lives. As one interviewed student stated, “The *fiqh* taught in madrasahs sometimes feels distant from what I experience on social media. I want to know how Islam regulates things like hate speech or cyberbullying.” (Interview, Oct 2024) This statement highlights that the current *fiqh* curriculum fails to address Generation Z's need for self-actualization in a digital context.

Additionally, the limited capacity of teachers is a major factor hindering the implementation of millennial *fiqh* (Musri & Adiyono, 2023; Rahmadhani et al., 2024). *Fiqh* teachers in Mandailing Natal madrasahs generally have a traditional educational

background, with a focus on classical *fiqh* literature. They lack an understanding of social media dynamics and the application of *fiqh* in digital contexts. Field observations revealed that many teachers struggle to deliver *fiqh* material relevant to modern life due to inadequate training and resources (Observation, Oct 2024). Some teachers even admitted to not fully understanding phenomena such as deepfakes, influencer marketing, or cryptocurrency transactions, which are increasingly common among Generation Z (Juwita et al., 2022; Paseru et al., 2023a, 2023b; Tumangkeng & Kawilarang, 2024). This creates a disconnect between the *fiqh* theory taught and students' real-world experiences.

Limited technological infrastructure also poses a significant obstacle to implementing millennial *fiqh*. Many madrasahs in Mandailing Natal lack adequate technological access, such as computer labs, stable internet connections, or online learning platforms (Hadi, 2024; Ristanti, 2023). This limitation makes technology-based *fiqh* education challenging to implement. For example, some madrasahs only have one or two computers shared among hundreds of students (Observation, Oct 2024), while others lack modern technological facilities entirely. This situation contrasts sharply with Generation Z's identity as "digital natives" who are highly familiar with technology (Chang & Chang, 2023; Kohnová & Papula, 2020). Without sufficient infrastructure, madrasahs struggle to integrate millennial *fiqh* into the learning process.

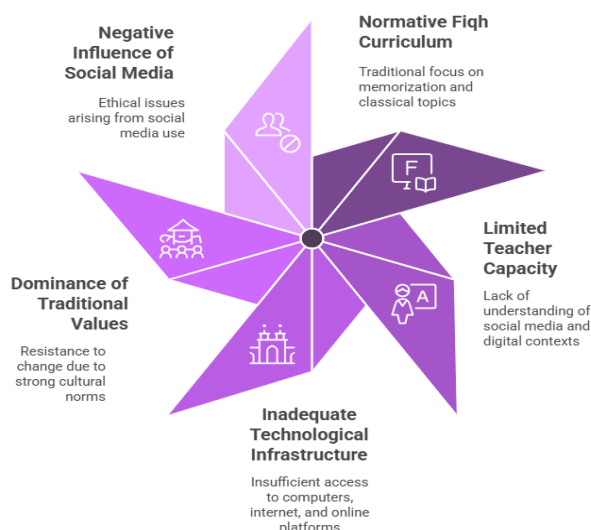


Figure 3. Challenges in implementing millennial *fiqh*

On the other hand, external challenges from the socio-cultural environment further complicate the implementation of millennial *fiqh*. The Mandailing Natal community tends to uphold strong traditional values, leading to resistance against change, including *fiqh* curriculum reform, in other religious institutions, such as the numerous *pesantren* in Mandailing Natal (Nasution et al., 2021), a classical approach to *fiqh* education persists, relying heavily on traditional texts with minimal contextualization. Madrasahs, which are more familiar with modernization issues, seem unable to fully embrace the digital framework intended for developing millennial *fiqh*. Some parents even expressed concerns about resistance to what they perceive as experimental modernization of the Islamic curriculum (Interview, Oct 2024). These parents believe that the strength of the classical approach in religious education provides an absolute Islamic identity, avoiding what they see as inconsistent shifts.

In this regard, the negative influence of social media also emerges as a critical issue that *fiqh* education in madrasahs has yet to address fully. Generation Z in Mandailing Natal is highly active on social media, yet many use these platforms without ethical guidance. This is evident in the curriculum's lack of contextual relevance to social media issues. Phenomena such as hate speech, flexing, plagiarism, cyberbullying, validation-seeking content, and exposure to private matters (*aurat*) have become serious problems affecting students' morality and behaviour. Field observation data indicate that most students are unaware of the legal and moral consequences of their actions on social media. One *fiqh* teacher noted, "Students often don't realize that what they write or share on social media can have negative impacts, both for themselves and others." (Interview, Oct 2024) This situation underscores the urgency of developing millennial *fiqh* as an ethical guide for Generation Z to use social media wisely.

Nevertheless, these challenges are not insurmountable. Through collaboration between madrasahs, local government, and the community, the implementation of millennial *fiqh* can be realized gradually. In 2022, the Mandailing Natal local government issued Regent Regulation No. 12 of 2022 on Religion-Based Curriculum in Educational Units in Mandailing Natal Regency. This regulation mandates all educational institutions to manage religious curricula with comprehensive content, ranging from congregational dawn prayers to the addition of extracurricular activities enriching the religious education curriculum (Ardiansyah, 2022). However, it is noted that senior madrasahs (Madrasah Aliyah) fall outside the regent's jurisdiction and are thus unaffected by this regulation. Consequently, broader collaboration with the North Sumatra Provincial Government, which oversees Madrasah Aliyah, is needed to provide at least moral support or even legally binding backing.

Overall, the challenges of implementing millennial *fiqh* in Mandailing Natal madrasahs reflect the complexity of transforming Islamic education in the digital era. A normative *fiqh* curriculum, limited teacher capacity, inadequate technological infrastructure, the dominance of traditional values, and the negative influence of social media are key factors that must be addressed in efforts to develop millennial *fiqh*. With the right approach, these challenges can be transformed into opportunities to create a young generation that is religious, ethical, and adaptable to modernity.

IV. CONCLUSION

This study investigates the implementation of millennial *fiqh* in Mandailing Natal's madrasahs, revealing that challenges such as normative curricula rooted in classical *fiqh*, limited teacher expertise in digital issues, scarce technological infrastructure, entrenched traditional values, and negative social media influences like hate speech and cyberbullying on Generation Z are countered by significant opportunities. Students' enthusiasm for contemporary *fiqh* relevant to digital life, teachers' willingness to embrace innovative methods, and technology's role as an interactive learning tool, such as online platforms for digital ethics discussions, pave the way for progress. The proposed millennial *fiqh* curriculum model, integrating *maqashid sharia* principles with social media ethics, contemporary fatwas on digital transactions, and real-world case studies like cyber harassment analysis, delivers tangible impacts. Students grow more prudent in social media use, applying justice (*adl*) in digital contexts, while teachers enhance pedagogical skills through approaches like project-based learning. Madrasahs strengthen their reputation as adaptive institutions, and communities embrace this

approach without fearing a weakened Islamic identity. Theoretically, millennial *fiqh* transcends local relevance, enriching global Islamic education and supporting Sustainable Development Goals for inclusive, ethical societies. Thus, millennial *fiqh* emerges as a dynamic bridge between Islamic tradition and digital modernity, affirming Islam's universal role in addressing contemporary challenges with timeless wisdom and innovative adaptability.

V. REFERENCES

- [1] Abdelgalil, R. ... Alnaief, M. (2024). Sustainability in Education from the Perspectives of Islamic Shari'ah and the United Nations' SDG4. *Manchester Journal of Transnational Islamic Law and Practice*, 20(2), 234–247. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85201098567&partnerID=40&md5=b31c82210abfbe10d2debb3b66f0ea38>
- [2] Abdullah, A. B. ... Mohd Nor, M. R. (2013). Postmodernism approach in islamic jurisprudence (*fiqh*). *Middle East Journal of Scientific Research*, 13(1), 33–40. <https://doi.org/10.5829/idosi.mejsr.2013.13.1.1756>
- [3] Acosta, L. ... Pervez, S. (2023). Ethical Challenges Associated with Security Vulnerabilities and Data Privacy in Social Networking. *Proceedings - International Conference on Developments in ESystems Engineering, DeSE*, 647–652. <https://doi.org/10.1109/DeSE60595.2023.10469464>
- [4] Adipat, S., & Chotikapanich, R. (2022). Sustainable Development Goal 4: An Education Goal to Achieve Equitable Quality Education. *Academic Journal of Interdisciplinary Studies*, 11(6), 174–183. <https://doi.org/10.36941/ajis-2022-0159>
- [5] Adnan, M., & Uyuni, B. (2021). Maqashid Sharia in Millennial Da'wah. *SALAM: Jurnal Sosial Dan Budaya Syar-I*, 8(5), 1483–1498. <https://doi.org/10.15408/sjsbs.v8i5.22736>
- [6] Afriyanto, D., & Anandari, A. A. (2024). Transformation of Islamic Religious Education in the Context of Multiculturalism at SMA Negeri 9 Yogyakarta Through an Inclusive Approach. *Jurnal Pendidikan Agama Islam*, 21(1), 1–21. <https://doi.org/10.14421/jpai.v21i1.7142>
- [7] Akçay, R. C. (2012). The theory of transformational learning and transformation in adult education. *Milli Egitim*, 1(196), 5–19. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84873495825&partnerID=40&md5=1e8f0468b3b178023fc901336e890aea>
- [8] Alhamuddin, A. ... Mulyani, D. (2020). Pemberdayaan Berbasis Asset Based Community Development untuk Meningkatkan kompetensi Profesional Guru Madrasah di Era Industri 4.0. *International Journal of Community Service Learning*, 4(4), 321–331. <https://doi.org/10.23887/ijcs.v4i4.29109>
- [9] Álvarez, R. D. ... Perera, C. J. L. (2023). Digital competence for educators in teacher training: self-construction of digital materials. *Bordon. Revista de*

- Pedagogia*, 75(4), 135–150. <https://doi.org/10.13042/Bordon.2023.97999>
- [10] Anderson, T. L. ... Goldhaber, K. (2025). Contributing Factors to the Rise in Adolescent Anxiety and Associated Mental Health Disorders: A Narrative Review of Current Literature. *Journal of Child and Adolescent Psychiatric Nursing*, 38(1). <https://doi.org/10.1111/jcap.70009>
- [11] Annur, C. M. (2023). *Pengguna Internet di Indonesia Tembus 213 Juta Orang hingga Awal 2023*. Databoks. <https://databoks.katadata.co.id/datapublish/2023/09/20/pengguna-internet-di-indonesia-tembus-213-juta-orang-hingga-awal-2023>
- [12] Anugerah, R. B. (2023). Transformasi Madrasah dalam Menghadapi Tantangan di Era Society 5.0. *At-Tarbawi: Jurnal Kajian Kependidikan Islam*, 8(2), 153–170. <https://doi.org/10.22515/attarbawi.v8i2.7889>
- [13] Anwa, K. ... Sahid, M. M. (2021). Maqasid Syariah According To Imam Al-Ghazali And Its Application In The Compilation Of Islamic Law In Indonesia. *Malaysian Journal of Syariah and Law*, 9(2), 75–87. <https://doi.org/10.33102/mjsl.vol9no2.315>
- [14] Ardiansyah, H. (2022). Implementasi Peraturan Bupati Mandailing Natal Nomor 14 Tahun 2012 Dalam Rangka Meningkatkan Pendapatan Asli Daerah (PAD). *Jurnal Ilmiah Mahasiswa Ilmu Sosial Dan Politik [JIMSIPOL]*, 2(September), 1–10. [http://repository.umsu.ac.id/bitstream/handle/123456789/4944/Implementasi Peraturan Bupati Mandailing Natal No 14 Tahun 2012 Dalam Rangka Meningkatkan Pendapatan Asli Daerah.pdf?sequence=1](http://repository.umsu.ac.id/bitstream/handle/123456789/4944/Implementasi%20Peraturan%20Bupati%20Mandailing%20Natal%20No%2014%20Tahun%202012%20Dalam%20Rangka%20Meningkatkan%20Pendapatan%20Asli%20Daerah.pdf?sequence=1)
- [15] Astuti, M. ... Puspita, W. (2024). The Relevance Of The Merdeka Curriculum In Improving The Quality Of Islamic Education In Indonesia. *International Journal of Learning, Teaching and Educational Research*, 23(6), 56–72. <https://doi.org/10.26803/ijlter.23.6.3>
- [16] Atiyah, G. A. ... Rahman, A. (2024). Legitimacy of Smart Contracts from the Perspective of Islamic Law: A Case Study of Blockchain Transactions. *Al-Istinbath: Jurnal Hukum Islam*, 9(1), 155–192. <https://doi.org/10.29240/jhi.v9i1.8726>
- [17] Awini, G. ... Braimah, S. M. (2024). The use of innovative pedagogies in attaining un sustainable development goal 4: Quality education for learning outcomes in emerging markets. In *Digital Analytics Applications for Sustainable Training and Education* (pp. 257–274). <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85200925364&partnerID=40&md5=064b6b6971f10d3183b8753a72c3cc13>
- [18] Azra, A. (2012). *Pendidikan Islam: Tradisi dan Modernisasi di tengah Tantangan Milenium III*. Jakarta: Kencana Prenada Media Group.
- [19] Baharuddin, A. S. ... Rahim, A. A. (2019). An Appraisal of Maqāsid Al-Shari‘ah Classic and Recent Literature: Systematic Analysis. *Library Philosophy and*

Practice. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85100643530&partnerID=40&md5=484fe35f51b6bce7a312162176143a37>

- [20] Bashori, A., & Jusoh, W. N. H. W. (2023). Epistemology of Fatwas on Digital Transaction in Indonesia. *Jurnal Hukum Islam*, 21(2), 231–278. https://doi.org/10.28918/jhi_v21i2_02
- [21] Bennett, S. (2012). Digital natives. In *Encyclopedia of Cyber Behavior* (Vol. 1, pp. 212–219). <https://doi.org/10.4018/978-1-4666-0315-8.ch018>
- [22] Berryman, C. ... Negy, C. (2018). Social Media Use and Mental Health among Young Adults. *Psychiatric Quarterly*, 89(2), 307–314. <https://doi.org/10.1007/s11126-017-9535-6>
- [23] Cahyani, A. I. (2018). Plagiarisme dalam Perspektif Hukum Islam. *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam*, 5(2), 271. <https://doi.org/10.24252/al-qadau.v5i2.7108>
- [24] Camilleri, M. A., & Camilleri, A. C. (2020). The Sustainable Development Goal on Quality Education. In *CSR, Sustainability, Ethics and Governance* (pp. 261–277). https://doi.org/10.1007/978-3-030-21154-7_13
- [25] Carvalho, L. ... Rebola, F. (2024). Quality Education for All: A Fuzzy Set Analysis of Sustainable Development Goal Compliance. *Sustainability (Switzerland)*, 16(12). <https://doi.org/10.3390/su16125218>
- [26] Chambers, D. (2013). Social Media and Teenage Friendships. In *Palgrave Macmillan Studies in Family and Intimate Life* (pp. 82–101). https://doi.org/10.1057/9781137314444_5
- [27] Chang, C.-W., & Chang, S.-H. (2023). The Impact of Digital Disruption: Influences of Digital Media and Social Networks on Forming Digital Natives' Attitude. *SAGE Open*, 13(3). <https://doi.org/10.1177/21582440231191741>
- [28] Chaudhary, M. Y. (2020). Initial Considerations for Islamic Digital Ethics. *Philosophy and Technology*, 33(4), 639–657. <https://doi.org/10.1007/s13347-020-00418-3>
- [29] Cholid, N., & Putri, L. I. (2021). Development of Fikih Learning Module at Madrasah Tsanawiyah: An Inclusive Approach. *Jurnal Pendidikan Agama Islam*, 18(1), 195–214. <https://doi.org/10.14421/jpai.2021.181-10>
- [30] Decamp, M. (2015). Ethical issues when using social media for health outside professional relationships. *International Review of Psychiatry*, 27(2), 97–105. <https://doi.org/10.3109/09540261.2014.1001726>
- [31] Dhamodharan, M., & Sunaina, K. (2023). Cyberbullying: A disturbed psyche and digital abuse in 21st century. In *Analyzing New Forms of Social Disorders in Modern Virtual Environments* (pp. 224–249). <https://doi.org/10.4018/978-1-6684-5760-3.ch010>

- [32] Eberhard, S. (2019). Applying a framework to document and analyze the learning design intent with learning analytics in an online course. *Pacific Journal of Technology Enhanced Learning*, 2(1), 23. <https://doi.org/10.24135/pjtel.v2i1.38>
- [33] Eickelman, D. F. (2015). Who Gets the Past? The Changing Face of Islamic Authority and Religious Knowledge. In *Knowledge and Space* (Vol. 7, pp. 135–145). https://doi.org/10.1007/978-94-017-9960-7_6
- [34] Faizah, N. ... Muslimin, J. M. (2024). Systematic Literature Review: Social Media Usage in Generation Z from the Perspective of Digital Ethics and Islamic Ethics. *2024 12th International Conference on Cyber and IT Service Management, CITSM 2024*. <https://doi.org/10.1109/CITSM64103.2024.10775411>
- [35] Gad Makhoul, A. (2021). The Doctrinal Development of Contemporary Islamic Law: *Fiqh* Academies as an Institutional Framework. *Oxford Journal of Law and Religion*, 10(3), 464–486. <https://doi.org/10.1093/ojlr/rwac005>
- [36] Ghofar, A. ... Imamia, T. L. (2024). Young muslim generation's preferences for using digital platforms for Zakat payments: A cross-country study of Indonesia and Malaysia. *Journal of Infrastructure, Policy and Development*, 8(6). <https://doi.org/10.24294/JIPD.V8I6.3249>
- [37] Giannella, L. (2017). The power of online learning. *Biochemist*, 39(6), 42–43. <https://doi.org/10.1042/bio03906042>
- [38] Haddade, H. ... Ibrahim, A. (2024). Madrasah management strategies through Madrasah Reform program: an evidence from Indonesia. *International Journal of Educational Management*, 38(5), 1289–1304. <https://doi.org/10.1108/IJEM-05-2023-0236>
- [39] Hadi, F. Y. N. (2024). *Madrasah dalam Kurun Modernitas*. Fatiha Media.
- [40] Hasanah, N. (2021). The Role of Madrasah Ibtidaiyah in Building Student Characters in The Era Of The 4.0 Industrial Revolution. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 310–319. <https://doi.org/10.31538/nzh.v4i2.1304>
- [41] Hester, P. T., & Adams, K. M. (2017). Observation. In *Topics in Safety, Risk, Reliability and Quality* (Vol. 33, pp. 317–333). https://doi.org/10.1007/978-3-319-54672-8_15
- [42] Hidayati, T. ... Atika, A. (2023). Digitalization of Islamic Finance: Epistemological Study of the National Sharia Board-Indonesian Council of Ulama's Fatwa. *Al-Ahkam*, 33(2), 255–278. <https://doi.org/10.21580/ahkam.2023.33.2.17324>
- [43] Hudaa, S. ... Wajdi, M. B. N. (2024). Achieving excellence: the role of digital transformation in madrasah management and Islamic culture. *Cogent Arts and Humanities*, 11(1). <https://doi.org/10.1080/23311983.2024.2304407>
- [44] Indra, Z. (2022). Augmented Reality Development with Android-Based Marker Based Tracking Method on Learning Media. *AIP Conference Proceedings*, 2659.

<https://doi.org/10.1063/5.0118394>

- [45] Irawan, E. (2019). Digitalisasi Madrasah di Era Revolusi Industri 4.0: Refleksi Kegiatan Pengabdian Kepada Masyarakat di Kabupaten Ponorogo. *E-Dimas: Jurnal Pengabdian Kepada Masyarakat*, 10(2), 160. <https://doi.org/10.26877/e-dimas.v10i2.3229>
- [46] Juandi, W., & Yasid, A. (2016). Discourse of Islamic jurisprudence in Indonesian Ma'had Aly between Taqlidy and Manhajy. *Journal of Indonesian Islam*, 10(1), 139–158. <https://doi.org/10.15642/jiis.2016.10.1.139-158>
- [47] Junaedi, M. (2016). Fiqih Indonesia: Tinjauan Kritis Epistemologi. *Syariat: Jurnal Studi Al-Qur'an Dan Hukum*, 2(01), 47–70. <https://doi.org/10.32699/syariat.v2i01.1121>
- [48] Juwita, R. ... Triadi, M. R. (2022). Investment Decision of Cryptocurrency in Millennials and Gen Z BT - Proceedings of the International Conference on Applied Science and Technology on Social Science 2022 (iCAST-SS 2022). *Proceedings of the International Conference on Applied Science and Technology on Social Science 2022 (ICAST-SS 2022)*, 725–731. https://doi.org/10.2991/978-2-494069-83-1_126
- [49] Kannan, L., & Kumar, T. P. (2022). Social Media—The Emotional and Mental Roller-Coaster of Gen Z: An Empirical Study. In *Palgrave Studies in Democracy, Innovation and Entrepreneurship for Growth* (pp. 81–102). https://doi.org/10.1007/978-3-030-79709-6_4
- [50] Karyono, G. ... Asmai, S. A. (2019). Privacy, ethics, and security on social media: An Islamic overview. *International Journal of Advanced Trends in Computer Science and Engineering*, 8(1.5 Special Issue), 288–293. <https://doi.org/10.30534/ijatcse/2019/5081.52019>
- [51] Khalfaoui, M. (2014). Madrasa: The history of the transmission of knowledge in the Islamic world and beyond. *Schweizerische Zeitschrift Fur Religions- Und Kulturgeschichte*, 108, 449–464. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84921981952&partnerID=40&md5=bb8b9c07e0460ea2cd64f1b4c2d5c13a>
- [52] Kohnová, L., & Papula, J. (2020). Generation Z: Social media as a tool for education. *Proceedings of the 7th European Conference on Social Media, ECSM 2020*, 127–134. <https://doi.org/10.34190/ESM.20.072>
- [53] Korhonen, T. ... Salo, L. (2024). Finnish teachers' experiences with transformative digital agency. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2402683>
- [54] Kusmawati, H., & Surachman, A. I. (2019). Glokalisasi Kurikulum Pendidikan Agama Islam Madrasah Aliyah Keagamaan Di Era Revolusi Industri 4.0. *Jurnal Ilmiah Pendidikan Dasar*, 6(2), 98. <https://doi.org/10.30659/pendas.6.2.98-115>
- [55] Lipschultz, J. H. (2019). Social Media Ethics 2.0. In *Next-Generation Ethics:*

- Engineering a Better Society* (pp. 426–441).
<https://doi.org/10.1017/9781108616188.027>
- [56] Luthfi, A. H., & Mursyidi, A. F. (2024). Dynamics of Thought in the *Fiqh* of Civilization Halaqah at Pesantren Affiliated with Nahdlatul Ulama (NU) in Yogyakarta. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan*, 24(1), 71–95. <https://doi.org/10.18326/ijtihad.v24i1.71-95>
- [57] Majid, H. T. ... Faridah, E. S. (2024). Telaah Kurikulum Merdeka Pembelajaran Fiqih Di Madrasah Tsanawiyah Pondok Pesantren Al-Mawaddah Ciganjur Jakarta. *Jurnal Pendidikan Sosial Dan Humaniora*, 3(1), 164–174. <https://publisherqu.com/index.php/pediaqu/article/view/801>
- [58] Mansyur, Z. (2020). Implementasi Teori Maqashid Syari' Ah Asy-Syatibi Dalam Muamalah Kontemporer. *Jurisdictie: Jurnal Hukum Dan Syariah*, 11(1), 67–92. <https://doi.org/10.18860/j.v11i1.7675>
- [59] Miles, M. B. ... Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). New York: SAGE Publications.
- [60] Mohammed, J. A. (2013). The ethical system in islam - implications for business practices. In *Handbook of the Philosophical Foundations of Business Ethics* (pp. 873–882). https://doi.org/10.1007/978-94-007-1494-6_3
- [61] Mohd Yusob, M. L. ... Jamil, L. S. M. (2015). Maqasid al-shariah as a parameter for islamic countries in screening international treaties before ratification: An analysis. *Pertanika Journal of Social Sciences and Humanities*, 23(SpecialIssue11), 219–226. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85012867906&partnerID=40&md5=9f01b1df8fa36e54b4ac87a4f22ac303>
- [62] Mojtahe, K. (2022). How social media affecting the mental health of Gen-Z: A mixed method study. *Revista de Psiquiatria Clinica*, 49(1), 114–118. <https://doi.org/10.15761/0101-60830000000345>
- [63] Montenegro-Rueda, M., & Fernández-Batanero, J. M. (2022). Digital Competence of Special Education Teachers: Impact, Challenges and Opportunities. *Australasian Journal of Special and Inclusive Education*, 46(2), 178–192. <https://doi.org/10.1017/jsi.2022.8>
- [64] Musri, N. A., & Adiyono, A. (2023). Kompetensi Guru Mata Pelajaran Fiqih dalam Meningkatkan Keunikan Belajar. *Jurnal Ilmu Manajemen Dan Pendidikan*, 3(1), 33–42. <https://doi.org/10.30872/jimpian.v3i1.2203>
- [65] Nasution, S. ... Pohan, A. J. (2021). Dinamika Pesantren : Studi Futuristic Transformasi- Tansmisi Sistem Pesantren di Mandailing Natal. *Edukasi Islami: Jurnal Pendidikan Islam*, 10(3), 319–341. <https://doi.org/10.30868/ei.v10i001.1853>
- [66] Nightingale, A. J. (2019). Triangulation. In *International Encyclopedia of Human Geography, Second Edition* (pp. 477–480). <https://doi.org/10.1016/B978-0-08->

[102295-5.10437-8](https://doi.org/10.102295-5.10437-8)

- [67] Norman, N. A., & Ruhullah, M. E. (2024). Exploring The Ethical Dimensions Of *Fiqh*: The Role Of The Soul In Achieving Maqāṣid Al-Sharī‘Ah. *Al-Shajarah*, 29(1), 47–77. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85199269891&partnerID=40&md5=f2fb61b953cc6160816d4114baee56a0>
- [68] Novriantoni, F., & Dewi, D. E. C. (2024). Desain Pengembangan Kurikulum PAI Pada MI dalam Menghadapi Era Milenial. *Innovative: Journal Of Social Science Research*, 4(1), 8415–8428. <https://doi.org/10.31004/innovative.v4i1.8834>
- [69] Núñez-Gómez, P. ... Hermida-Ayala, L.-A. (2012). Trends in the social and interpersonal relations of young people and digital natives in the Web 2.0. *Revista Latina de Comunicacion Social*, 67, 179–201. <https://doi.org/10.4185/RLCS-067-952-179-201-EN>
- [70] Paseru, A. K. ... Hendratno, S. P. (2023a). Analysis Factors Influencing Gen Z on Investment Decisions of Cryptocurrency in Indonesia. *Proceedings of the 2023 6th International Conference on Computers in Management and Business*, 37–42. <https://doi.org/10.1145/3584816.3584822>
- [71] Paseru, A. K. ... Hendratno, S. P. (2023b). Analysis Factors Influencing Gen Z on Investment Decisions of Cryptocurrency in Indonesia. *ACM International Conference Proceeding Series*, 37–42. <https://doi.org/10.1145/3584816.3584822>
- [72] Patria, B. (2023). Students are Happier in Madrasah: The Results of Bayesian Analysis on Indonesian National Survey Data. *Islamic Guidance and Counseling Journal*, 6(2), 1–16. <https://doi.org/10.25217/0020236406800>
- [73] Pavani, N., & Shyamala, K. (2024). Scrutinization of Text, Images and Audio Posts on Social Media for Identifying Fake Content. *Communications in Computer and Information Science*, 1956 CCIS, 287–300. https://doi.org/10.1007/978-3-031-48879-5_22
- [74] Piwko, A. ... Adamski, A. (2021). Islamic Doctrine On Mass Media: From Theological Assumptions To The Practical Ethics Of The Media. *Journal for the Study of Religions and Ideologies*, 20(60), 191–210. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85127402993&partnerID=40&md5=650e432a429a8afe206446416754acfe>
- [75] Poljarevic, E. (2015). Islamic tradition and meanings of modernity. *International Journal for History, Culture and Modernity*, 3(1), 29–57. <https://doi.org/10.18352/22130624-00301002>
- [76] Purwanto, M. R. (2019). *Pemikiran Imam Syafi'i dalam Kitab Al-Risalah tentang Qiyas dan Perkembangannya dalam Ushul Fiqh*. Yogyakarta: Universitas Islam Indonesia.
- [77] Putri, A. M., & Astutik, A. P. (2021). Tiktok as a Generation-Z Islamic Religious Learning Media During the Covid-19 Pandemic. *Jurnal Pendidikan Agama Islam*,

- 18(2), 273–294. <https://doi.org/10.14421/jpai.2021.182-04>
- [78] Rafli, M. (2024). *Indonesia Masuk 10 Besar Negara dengan Durasi Bermedia Sosial Terlama* 2024. Data.Goodstats.Id/. <https://data.goodstats.id/statistic/indonesia-masuk-10-besar-negara-dengan-durasi-bermedia-sosial-terlama-2024-9xl8E#:~:text=Berdasarkan laporan Digital 2024 yang,%2C6%25 selama setahun terakhir>
- [79] Rahmadhani, N. ... Lessy, Z. (2024). Kompetensi Guru Fiqih dalam Merencanakan Media Pembelajaran di Madrasah Aliyah Negeri 1 Medan. *Nusantara: Jurnal Pendidikan Indonesia*, 4(2). <https://journal.rumahindonesia.org/index.php/njpi/index>
- [80] Ramadani, L. ... Abdi, H. (2024). Project Based Learning in *Fiqh* Learning and Its Effect on Students' Higher Order Thinking Skills. *International Journal of Islamic Studies Higher Education*, 3(1), 22–31. <https://doi.org/10.24036/insight.v3i1.173>
- [81] Ramli, M. A. ... Ibrahim, Z. (2013). Gender analysis in contemporary Islamic discourse. *Asian Social Science*, 9(7), 62–74. <https://doi.org/10.5539/ass.v9n7p62>
- [82] Ristanti, I. (2023). Digitalisasi Perencanaan Pendidikan Islam Di Madrasah. *Mapendis: Jurnal Manajemen Pendidikan Islam*, 1(1). <https://jurnal.staiannawawi.com/index.php/Mapendis/article/view/593>
- [83] Rohayana, A. D., & Muhtarom, A. (2021). Islamic Jurisprudence Implementation in Indonesia: Perspective of the Objectives of Islamic Law. *Global Jurist*, 21(2), 403–415. <https://doi.org/10.1515/gj-2020-0078>
- [84] Rohman, A. ... Miyono, N. (2023). Integrating traditional-modern education in madrasa to promote competitive graduates in the globalization era. *Cogent Education*, 10(2). <https://doi.org/10.1080/2331186X.2023.2268456>
- [85] Rohman, F. (2017). Pembelajaran Fiqih Berbasis Masalah melalui Kegiatan Musyawarah di Pondok Pesantren Al-Anwar Sarang Rembang. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 8(2), 179. <https://doi.org/10.24042/atjpi.v8i2.2124>
- [86] Rossanty, Y. ... Nasution, T. A. M. (2021). Islam, opinion leaders, and social media influencer. In *The Role of Islamic Spirituality in the Management and Leadership Process* (pp. 66–84). <https://doi.org/10.4018/978-1-7998-6892-7.ch004>
- [87] Sao, R. ... Mondal, S. (2024). Social media and gen z's mental well-being: Impact of excessive usage on anxiety, stress, and depression levels analysis. *Purushartha*, 17(1), 23–38. <https://doi.org/10.21844/16202117102>
- [88] Sciberras, M., & Dingli, A. (2023). Research Analysis—Triangulation Approach. In *Lecture Notes in Networks and Systems* (Vol. 568, pp. 31–32). https://doi.org/10.1007/978-3-031-19900-4_9
- [89] Singh, N. ... Bostick, K. (2012). Global Social Media Usage: Insights Into Reaching Consumers Worldwide. *Thunderbird International Business Review*,

- 54(5), 683–700. <https://doi.org/10.1002/tie.21493>
- [90] Soldatova, G. ... Rasskazova, E. (2024). Collisions and Perceptions of Cyberbullying: Comparison of Intergenerational Experiences. *International Journal of Environmental Research and Public Health*, 21(9). <https://doi.org/10.3390/ijerph21091148>
- [91] Sutrisno, S., & Nasucha, J. A. (2023). Islamic Religious Education Project-Based Learning Model to Improve Student Creativity. *At-Tadzkir: Islamic Education Journal*, 1(1), 13–22. <https://doi.org/10.59373/attadzkir.v1i1.3>
- [92] Swenson-Lepper, T., & Kerby, A. (2019). Cyberbullies, Trolls, and Stalkers: Students' Perceptions of Ethical Issues in Social Media. *Journal of Media Ethics: Exploring Questions of Media Morality*, 34(2), 102–113. <https://doi.org/10.1080/23736992.2019.1599721>
- [93] Takim, L. (2014). Maqāṣid al-sharī'a in contemporary Shī'ī jurisprudence. In *Maqasid Al-Shari'a and Contemporary Reformist Muslim Thought: An Examination* (pp. 101–125). https://doi.org/10.1057/9781137319418_5
- [94] Teo, T. (2013). An initial development and validation of a Digital Natives Assessment Scale (DNAS). *Computers and Education*, 67, 51–57. <https://doi.org/10.1016/j.compedu.2013.02.012>
- [95] Tumangkeng, M. W., & Kawilarang, P. (2024). The Effect of Investment Perception, Self-efficacy, Initial Capital, and Investment Understanding on Cryptocurrency Investment Interest in Indonesian Z Generation. In *Studies in Systems, Decision and Control* (Vol. 517, pp. 445–457). https://doi.org/10.1007/978-3-031-50939-1_33
- [96] Ulum, B., & Arifullah, M. (2024). Contextualizing *Fiqh* al-Siyāsah in Indonesia: A Proposed Typology of Islamic Populism. *Ahkam: Jurnal Ilmu Syariah*, 24(2). <https://doi.org/10.15408/ajis.v24i1.37747>
- [97] Umah, E. C. ... Praherdhiono, H. (2023). Madrasah Principal Digital Leadership Innovation In Digital Learning Transformation. *Revista de Gestao Social e Ambiental*, 17(3). <https://doi.org/10.24857/rgsa.v17n3-025>
- [98] Vääätäjä, J., & Frangou, S.-M. (2021). Conceptualising a Model for Meaningful Digital Pedagogy. *Lecture Notes in Computer Science (Including Subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics)*, 13117 LNCS, 241–251. https://doi.org/10.1007/978-3-030-91540-7_26
- [99] Yasa, A. (2015). The development of Indonesian Islamic law: A historical overview. *Journal of Indonesian Islam*, 9(1), 101–122. <https://doi.org/10.15642/JIIS.2015.9.1.101-122>
- [100] Yeoh, M. P. (2023). Quality research on the quest for inclusive and equitable quality education, SDG 4. In *Modeling for Sustainable Development: A Multidisciplinary Approach* (pp. 41–55).

<https://www.scopus.com/inward/record.uri?eid=2-s2.0-85173636969&partnerID=40&md5=1f7958d11c32182384381c3e7cf7de7f>