



## The Moral Crisis Among Adolescents Caused by Negative Content from Digital Influencers: Analysis of Maqashid Sharia

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**Abstract:** The dissemination of amoral and value-free content by digital influencers triggered a moral crisis among adolescents, particularly in the context of social media consumption. This study examined how Islamic law, specifically through the maqashid al-sharia approach, viewed the phenomenon of negative content dissemination and its impact on the moral decline of the younger generation. The study aimed to analyze the legal status of content creators who promoted amoral behavior, the responsibility of adolescents as consumers of such content, and the implementation of the principle of *hifz al-nasl* in the digital era. This research employed a normative qualitative method with a literature-based approach, referring to both classical and contemporary Islamic legal sources. The findings indicated that the dissemination of destructive content was categorized as *fasad* and fell under the prohibition of *ifsa' al-fahisha* (the spread of immorality), which Islamic law strongly condemned. Adolescents who passively consumed such content were also not free from moral and legal responsibility. The study concluded that protecting future generations required collective action from the legal system, society, and regulatory mechanisms to ensure that digital spaces did not undermine the moral integrity of the Muslim community. When interpreted contextually, the principle of *hifz al-nasl* provided a comprehensive framework for safeguarding intergenerational morality in response to the challenges of digital reality.

**Keywords:** Islamic Law, Digital Media, Moral Crisis, Maqashid Sharia, Hifz Al-Nasl

### Introduction

The development of digital technology, particularly social media, has brought about significant changes in communication patterns and social behavior, including among teenagers. Social media has not only become a source of entertainment but has also evolved into a new space for shaping the identity, behavior, and even the value systems of the younger generation. This phenomenon has raised concerns about a moral crisis, in which adolescents are massively exposed to negative content from influencers that often conflicts with religious values, cultural values, and social norms.

Several previous studies have examined the influence of social media on adolescent behavior, both in the fields of psychology and character education, as investigated by Hasugian (2018), Rahayu et al. (2019), Fazry and Apsari (2021),



Aulai et al. (2022), Aqilah et al. (2023), Auliya et al. (2023), and Harahap et al. (2024). However, studies that highlight this issue from the perspective of Islamic legal philosophy, particularly within the framework of *maqāṣid al-shari'ah*, remain very limited. Most studies only address the social impact or preventive approaches through education, without addressing the root of the problem from the perspective of law and collective responsibility. In this context, the principle of *ḥifz al-nasl* as one of the primary objectives of sharia becomes highly relevant for in-depth discussion, particularly in relation to the spread of destructive content via digital media.

This research was conducted due to the urgency of viewing the phenomenon of the moral crisis among adolescents as a legal and *maqāṣidi* issue that must be addressed with a systemic approach, rather than merely a moralistic or educational one. The role of Islamic law is not only to regulate private behavior but also to safeguard public moral order from being corrupted by uncontrolled information flows. On the other hand, content creators (influencers) and adolescents as consumers of digital content occupy legal positions that require serious analysis within the framework of Islamic legal philosophy.

Based on the above, this study aims to answer the main questions regarding how Islamic law views the phenomenon of a moral crisis among adolescents triggered by negative content from digital influencers, as well as how the principle of *ḥifz al-nasl* is implemented in responding to this challenge in the era of social media. This article offers a new approach by utilizing the perspectives of Islamic legal philosophy and *maqāṣid al-shari'ah*, which position the protection of future generations not merely as an educational duty but as part of the legal and social project of the Muslim community. Thus, this study is expected to fill a gap in contemporary Islamic legal discourse in addressing the complex and dynamic realities of the digital age.

## Method

This study is a descriptive qualitative research using data sources that were read and accessed. This method was chosen because it is suitable for analyzing social phenomena or issues and moral values in society through data such as documents, scholarly articles, books, and social media content. The author also utilizes primary data sources, namely the theory of *maqāṣid al-shari'ah* from Islamic scholars, as well as evidence from the Qur'an and Hadith related to the protection of lineage and moral conduct. Additionally, the author employs secondary data sources, including previous research findings, scholarly articles, journals, Islamic studies, and social media content. The use of the descriptive qualitative method employed by the author in this Islamic studies research is considered effective for exploring both normative aspects and social realities, as explained by Lexy J. Moleong, who states that the qualitative approach aims to understand social phenomena holistically through in-depth description (Moleong, 2017). Furthermore, the literature review model is also widely used in contemporary studies of *maqāṣid al-syari'ah*, as outlined by Zainal Abidin in his study of *maqāṣid* based on social reality (Abidin, 2019).

## Result and Discussion

### The Phenomenon of the Moral Crisis Among Adolescents in the Digital Age

Advances in information and communication technology have brought about significant changes in patterns of social interaction, particularly among adolescents. Social media platforms such as TikTok, Instagram, and YouTube have not only become means of entertainment and communication but also shape the way adolescents think, act, and define their life values. In this digital age, the rise of influencers or public figures on social media has had a major impact on how adolescents view the world and themselves (A Mahdia, 2018). Adolescents are in a transitional phase of self-discovery and are highly vulnerable to external influences. During this period, the development of character, morals, and identity is taking place intensively. Exposure to digital content especially that originating from influencers with millions of followers has great potential to shape teenagers' moral values, both positively and negatively. However, real-world evidence shows that much of this content actually promotes a hedonistic, consumerist, and permissive lifestyle one that even contradicts religious and cultural values.

The moral crisis among adolescents encompasses various forms of deviance, such as a decline in respect for parents and teachers, promiscuous sexual behavior, dependence on superficial popularity (likes and followers), and a tendency to uncritically imitate the behavior of digital celebrities. This aligns with research findings indicating that social media content can lead to the degradation of social and spiritual values, weaken self-control, and shift life's focus from substance to appearance (Pratiwi, 2023).

From the perspective of Islamic legal philosophy, this phenomenon is important to examine because it touches on issues of values (ethics), social structure, and collective moral responsibility. Islamic legal philosophy views law not merely as formal rules, but as a means to safeguard the overall well-being of humanity, including in the realm of social morality. (Jasser Auda, 2008). Thus, the moral crisis among adolescents resulting from exposure to negative content is not merely an ordinary social problem but a serious threat to the *maqasid al-shari'ah*, particularly in safeguarding the lineage (*hifz al-nasl*), which serves as the primary foundation for the continuity of the ummah (Abu Ishaq Al-Syatibi, 1997).

Changes in information consumption patterns in the digital age have positioned social media as a new authority in shaping public opinion and social behavior, including among adolescents. This phenomenon indicates an epistemic shift, in which sources of values and knowledge no longer originate solely from the family, school, and religious institutions, but also from digital figures who may not necessarily possess moral or scholarly authority (Nasrullah, 2015). This change has become a focus of attention in Islamic legal philosophy because it concerns the transformation of the structure of moral authority, as Sharia law is designed to preserve the social and moral order of society. When social media assumes the role of a "value shaper," a clash arises between Sharia values and the values freely disseminated by influencers. Within the framework of *maqasid al-shari'ah*, this situation falls under the category of a threat to *maslahah 'ammah* (the public interest), as it impacts the social order and the future of the younger generation (Yusri, 2022). This is why it is urgent to address the moral crisis among adolescents not only through sociological or psychological approaches but also

within the framework of Islamic legal philosophy, which views the law as the guardian of the five primary principles (*al-kulliyāt al-khamsah*). The principle of *ḥifz al-nasl* not only mandates the preservation of the next generation in biological terms (through marriage and family), but also in spiritual and moral terms that is, ensuring that the emerging generation possesses values, ethics, and life goals consistent with Islamic law (Jasser Auda, 2008).

The current reality shows that the moral crisis among adolescents is very real and manifests itself in the form of a permissive lifestyle, defiance of authority (teachers/parents), promiscuity, and addiction to digital validation. Adolescents tend to judge right and wrong based on public reaction (likes, shares, followers), rather than on ethical norms and religious law. If this trend is left unchecked and unguided, it could, in the long term, threaten the sustainability of Islamic civilization, as future generations will no longer regard religion as a moral reference point. This perspective aligns with the concept of *al-fasad al-‘am* (general corruption), in which Ibn Taymiyyah emphasizes the importance of the state and society in preventing widespread social corruption, as it can undermine the primary objectives (*maqāṣid*) of Sharia itself (Taymiyyah, 2020). If society becomes a victim of this, then the state and religious scholars have a collective obligation (*fardhu kifayah*) to prevent it, whether through regulation, education, or legal approaches. This phenomenon also underscores the importance of reconstructing moral authority in the digital sphere, so that Islamic values remain the primary reference. Therefore, in the study of contemporary Islamic legal philosophy, an integrative approach is needed that combines sharia norms with technological realities (Ahmad, 2020). In this way, Islamic law is not positioned merely as a normative legacy, but as a “living system” capable of addressing the challenges of the times.

### **The Islamic Legal Perspective on Social Morality**

Islamic legal philosophy does not merely discuss law as a collection of formal-normative rules, but views law as a reflection of divine values aimed at maintaining the overall order of human life. One aspect that Islamic law strongly upholds is the dimension of social morality, as morality serves as a solid foundation for building a just, harmonious, and dignified society (Jasser Auda, 2008). Within the framework of Islamic legal philosophy, the law is not only tasked with regulating the relationship between humans and God (*ḥaqq Allah*), but also with regulating interpersonal relationships (*ḥaqq al-‘abd*) and broader social relationships. Therefore, when social morality begins to erode due to a permissive and value-neutral digital culture, Islamic legal philosophy views this as a form of corruption that must be prevented (Ahmad, 2020).

According to al-Syatibi, Islamic law was revealed with the aim of realizing the public interest (*maṣlaḥah*) and preventing harm (*mafsadah*) in human life (Abu Ishaq Al-Syatibi, 1997). Therefore, any form of policy, behavior, or culture that could lead to the erosion of values and morals in society must be rejected, including the spread of negative content that has a destructive impact on the moral character of adolescents. In this regard, the moral decay of adolescents affects not only the individual but also the long-term sustainability of the social order. Furthermore, Islamic legal philosophy emphasizes that the primary objectives of sharia (*maqāṣid al-shari‘ah*) are to safeguard five fundamental principles: religion (*ḥifz al-din*), life (*ḥifz al-nafs*), reason (*ḥifz al-‘aql*), lineage (*ḥifz al-nasl*), and

property (ḥifz al-mal) (Abu Hamid Al-Ghazali, 2000). In this context, ḥifz al-nasl is directly related to the morality of the younger generation. If adolescents—as the future leaders of the Muslim community—lose their moral values, the resulting corruption will spread to subsequent generations. This is referred to as al-fasad al-muta‘addi (contagious corruption), which is far more dangerous than individual corruption.

Islamic legal philosophy also places great emphasis on the sources of corruption. Ibn Qayyim al-Jawziyyah asserts that anything that causes corruption of the soul, the mind, morality, and society in general falls under the category of haram, even if not explicitly mentioned in the nash (Al-Jawziyyah, 1991). Therefore, although social media as a medium is not prohibited, content that normalizes immoral lifestyles, promiscuity, verbal abuse, and the excessive flaunting of wealth is, in principle, contrary to the maqāṣid of Islamic law. Islamic legal philosophy requires the active role of the state and society in regulating, reprimanding, and even punishing the dissemination of values that contradict the objectives of Sharia. The principle of siyasah shar‘iyyah allows Muslim authorities to take preventive measures to maintain the moral stability of society (Ibn Taimiyah, 2004). Therefore, it is not enough to merely provide moral education to adolescents; this must be accompanied by supervision, law enforcement, and the purification of digital content from destructive elements.

Thus, from the perspective of Islamic legal philosophy, the moral crisis among adolescents caused by the influence of digital media is not merely a matter of “adolescent mistakes,” but rather a collective failure of the social, political, and cultural systems to uphold values. Consequently, the solution to this crisis cannot be merely individual in nature; it must be systemic and philosophical—namely, a return to the maqāṣid al-sharī‘ah as the ethical and legal foundation of modern Islamic society.

One of the fundamental principles of Islamic legal philosophy is that Sharia aims to preserve and promote the common good (maṣlaḥah) of humanity, both in this world and in the hereafter. This concept serves as a pillar in the development of Islamic law, which not only emphasizes adherence to the text (nash) but also considers the purpose and social consequences of the law’s application itself (Jasser Auda, 2008). This line of thought has been affirmed by both classical and contemporary Islamic legal philosophers. Al-Ghazali, in *al-Mustashfa*, states that the purpose of sharia is to safeguard the five fundamental elements that form the foundation of human life: religion, life, reason, lineage, and property. He emphasizes that maṣlaḥah unrelated to these five matters is not part of the objectives of sharia. Meanwhile, al-Syatibi, in *al-Muwafaqat*, asserts that all commands and prohibitions in sharia are oriented toward safeguarding these maqāṣid. He also categorizes public interest into three levels: *ḍaruriyyat* (primary), *ḥajiyyat* (secondary), and *tahsiniyyat* (tertiary), all of which must be safeguarded to prevent the breakdown of social order. In the context of adolescents and social media, moral crises such as promiscuity, hedonism, and the loss of modesty fall within the realm of ḍaruriyyat because they threaten the survival of future generations and civilization.

Ibn Asyur, a modern Islamic legal thinker, emphasizes the importance of the maqāṣid as a foundation for thinking in response to the challenges of the times. For him, Islamic law is not merely about regulating individuals through ritual practices but also about building a just and moral social system. He rejects a narrow

textualist approach that overlooks the ethical and social objectives of sharia. Within this framework, the spread of negative content that erodes the values of the younger generation is viewed as a form of social corruption (*al-fasad al-ijtima'i*) that requires legal intervention. Furthermore, the urgency of safeguarding the nasl as part of the social legal order lies in the fact that today's youth are the leaders of the future. If their morality is corrupted by permissive digital content, then society faces not only the degradation of individual values but also the degradation of the legal system and public decency (Yusri, 2022).

### **Islamic Legal Perspectives on Content Creators Who Spread Negative Content**

From an Islamic legal perspective, the dissemination of negative content that corrupts the morals of the younger generation is no trivial matter. Digital content creators who consciously spread values that contradict Sharia such as hedonism, a promiscuous lifestyle, casual dating, verbal abuse, and excessive displays of wealth (flexing) can be categorized as perpetrators of *ifsad fi al-arḍ* (spreaders of corruption on earth) (Abu Ishaq Al-Syatibi, 1997). Islam takes a serious stance against anyone who publicly spreads immoral acts (*al-fahisyah*). This is emphasized in the words of Allah SWT in Surah al-Nur:19, which state that "Indeed, those who wish for immoral acts to be spread among the believers—for them is a painful punishment in this world and in the Hereafter." This verse indicates that it is not only the perpetrators of immoral acts who are sinful, but also those who disseminate or promote them. In the digital context, influencers or social media celebrities who post vulgar content, expose private parts, promote promiscuity, or spread other immoral narratives are held legally responsible under Islamic law for disseminating such corrupting values.

Furthermore, in Islamic legal philosophy, the act of massively spreading immorality is categorized as a collective social sin (*al-ma'siyah al-muta'addiyah*), because its effects do not only affect the perpetrator but also spread to the wider community, particularly vulnerable groups such as adolescents (Yusri, 2022). Therefore, such actions are not only *haram* but must also be prevented through legal, social, and educational means. As emphasized in the principle "*Al-rida bi al-ma'siyah ma'siyah*" (approval of sin is itself a form of sin) (Al-Qaradawi, 2005).

Contemporary scholars such as Yusuf al-Qaradawi have even asserted that digital media must adhere to the principle of *al-maslahah al-'ammah* and must not be used as a means to spread *munkar* and *al-baṭil* (Jasser Auda, 2008). Thus, anyone who uses social media to spread sin and immoral values has deviated from Islam's ethical mission in communication. Furthermore, the dissemination of negative content in the digital public sphere also contradicts the *maqāṣid al-shari'ah*, particularly in the aspects of *ḥifz al-din*, *ḥifz al-'aql*, and *ḥifz al-nasl*. A content creator who produces destructive content is, in essence, harming all three of these aspects simultaneously: corrupting religion (through the normalization of immorality), corrupting the minds of adolescents (through superficial information and viral culture), and corrupting future generations (through immoral values emulated by the younger generation) (Ibn Taimiyah, 2004).

In the context of a modern state, the role of Islamic law in regulating these content creators can be realized in the form of *siyasah syar'iyah* (Sharia-based public policy), namely state mechanisms to uphold public values in accordance with the *maqāṣid*. Ibn Taymiyyah asserts that one of the state's duties is *tahqiq al-maslahah wa dafu al-mafsadah* (promoting the public interest and preventing

harm). Thus, oversight of social media content is not merely an individual ethical obligation but also a public legal obligation supported by Sharia evidence.

Thus, from the perspective of Islamic law, content creators who spread negative values may be held accountable both religiously and socially, as they have committed a form of public corruption (*al-fasad al-'amm*) that threatens the moral and spiritual well-being of the community, particularly among youth. In Islam, responsibility for a sin is not only borne by the active perpetrator but also by those passively involved, including those who condone, enjoy, or imitate such sins. This is particularly important to examine in the context of adolescents who are active consumers of negative content from social media influencers (Zahara, 2020).

Adolescents are essentially in a phase of identity formation, making them highly vulnerable to external influences. When adolescents engage with content that portrays a promiscuous lifestyle, the exposure of private body parts, coarse language, dating, or even the denigration of religious teachings, they become involved in the process of normalizing sinful acts (Sari, 2022). In this context, even though teenagers are not the creators of the content, they become the ones who absorb, endorse, and even repost these deviant values. Islamic law holds the principle that "*al-rida bi al-ma'siyah ma'siyah*" approving of sin is itself a form of sin (Al-Zarkasyi, 2003). This means that viewing, liking, and normalizing negative content without objection constitutes a violation of Islamic ethics. This is especially true when accompanied by actions such as liking, commenting, and sharing, which lead to wider dissemination.

In Islamic legal philosophy, adolescents who consume negative content fall into the category of indirect perpetrators of sin (*al-fa'il ghayr al-mubasyir*) that is, those who do not commit the sin directly but support the process of sin through consumption and dissemination (Qudamah, 1993). Therefore, adolescents are also legally required to exercise discernment in selecting and filtering information. Furthermore, this phenomenon must be examined from the perspective of maqasid al-shari'ah, particularly regarding the aspects of *hifz al-nafs* (protection of life) and *hifz al-'aql* (protection of reason). Consuming content that is destructive to morals, values, and mental well-being will damage all three aspects of the maqasid simultaneously: reason, the soul, and nasl (Jasser Auda, 2008). Thus, the behavior of adolescents who access such content is no longer considered neutral but constitutes an activity with legal and moral implications in Islam.

This phenomenon also underscores the importance of individual responsibility regarding media consumption, as emphasized in the words of Allah SWT in Surah Al-Isra': 36: "And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart all of these will be held accountable." This verse demonstrates that in Islam, all forms of information received by the senses including digital content will be accounted for. Thus, adolescents who follow negative accounts that offer no benefit may be considered negligent in their personal responsibilities as Muslims.

As young mukallaf, adolescents still bear legal responsibility within certain limits, depending on their level of maturity (*taklif*) and their awareness of their own behavior. Nevertheless, the continuous consumption of negative content without moral restraint is still regarded as a form of *takhalli 'an al-akhlaq* a departure from the moral values that should be inherent in a Muslim (Hurlock, 2002). The law serves educational and preventive functions, not merely repressive ones. This means that adolescents who consume destructive content may be

subject to legal approaches focused on education and moral rehabilitation, rather than mere punishment. This principle aligns with the concept of *al-tarbiyah al-qanuniyyah fī al-Islam* (legal education in Islam), which positions the law as a means of character building rather than merely a tool of control. Therefore, in this context, legal solutions do not stop at prohibitions but must be accompanied by structural and cultural strategies for fostering moral awareness.

### **Implementation of the Principle of *Ḥifz al-nasl* in the Context of Digital Influencers**

The principle of *Ḥifz al-nasl* within the maqasid al-shari'ah has a broad scope, encompassing not only the protection of offspring biologically, but also morally and socially. In the context of the digital age, where information and culture spread without boundaries, the application of *ḥifz al-nasl* must be directed toward systemic legal and social efforts to prevent the corruption of future generations (Jasser Auda, 2008). Islamic legal philosophy holds that the state and society bear a sharia-based responsibility to safeguard the public sphere from moral corruption. When the younger generation is massively exposed to immoral, vulgar, or destructive content through social media, the duty to safeguard the *nasl* cannot be placed solely on individuals but becomes a collective obligation (*fardh kifayah*) in the form of legal policies and social oversight (Abu Ishaq Al-Syatibi, 1997).

One concrete implementation of *ḥifz al-nasl* is through the filtering of digital content circulating in society, based on the principle of *sadd al-dzariah* (preventing corruption by blocking the path to sin) (Al-Qarafi, 1996). Content that promotes permissiveness, violence, religious abuse, or normalizes adultery must be prohibited because it serves as a means (*wasilah*) leading to *fasad* (corruption). In this regard, the state may implement *siyāsah shar'iyyah* (public policies in accordance with sharia), namely by establishing strict regulations for digital platforms, strengthening oversight of social media algorithms, and restricting freedom of expression that undermines the maqāṣid al-sharī'ah (Al-Qaradawi, 2005).

Ibn Taymiyyah, in *al-Siyasah al-Syar'iyyah*, explains that the state is the guardian of Sharia and is obligated to promote the public interest (*maṣlaḥah*) and prevent harm (*mafsadah*) within society (Ibn Taymiyyah, 2004). Therefore, the state must not allow the spread of digital content that corrupts the morals of adolescents without legal intervention. The implementation of *ḥifz al-nasl* in state policy includes banning content containing immorality in the media, regulating public ethics in the use of online platforms, and enforcing the law against digital celebrities who promote a value-free lifestyle. This measure is not a form of repression, but rather the protection of maqasid in a digital space that is increasingly fluid and unregulated.

In addition to the state, society bears a moral responsibility to exercise social control over deviations from values in the digital public sphere. In Islam, *amar ma'ruf nahi munkar* is not only the duty of the individual but also of the community, which holds the authority over values. When society allows destructive content to spread widely, the resulting harm becomes a shared responsibility. Conversely, if society collectively rejects content that undermines the dignity of future generations, then the maqasid of *ḥifz al-nasl* can be effectively achieved.

The digital space is a new social space that requires a reconfiguration of Islamic legal and moral norms. The values of *ḥifz al-nasl* must be translated into an ethics of social media use, limits on public expression, and a code of ethics for digital public figures. This approach is part of an Islamic legal philosophy that is dynamic, contextual, and oriented toward the protection of public values. Islam does not merely regulate private life but is also responsible for maintaining order and moral integrity in the modern social sphere (‘Ashur, 2006). Thus, the implementation of *ḥifz al-nasl* in the digital age is not merely a matter of moral education but also requires an active Islamic legal framework, a responsive state, and a socially conscious public to safeguard the younger generation from destructive cultural influences.

In the face of the overwhelming flow of information and an increasingly value-free digital culture, the principle of *ḥifz al-nasl* within the maqasid al-syari‘ah must be implemented concretely and comprehensively within the framework of Islamic social law. The goal of preserving the next generation cannot be interpreted solely in biological or reproductive terms; rather, it goes deeper than that namely, safeguarding the moral quality and integrity of future generations in the long term. In the digital context, this means that the Islamic state and society must actively participate in selecting, monitoring, and controlling the flow of content entering the public sphere. The massive dissemination of vulgar, value-free, or immoral content through social media not only disrupts personal ethical standards but has evolved into a form of social corruption (*fasad ijtimai‘i*) with far-reaching implications for the future of Islamic civilization. Freedom that leads to the corruption of societal morals particularly among the younger generation is a form of freedom that must be corrected, as the maqasid prioritize the prevention of harm (*daf‘u al-mafsadah*) over the pursuit of benefit (*jalb al-maslahah*). Therefore, all forms of expression that lead to the loss of modesty, the erosion of etiquette, or the emergence of an unrestrained liberal lifestyle must be reevaluated from the perspective of the public interest. The implementation of the principle of *ḥifz al-nasl* in the digital realm is ultimately a manifestation of intergenerational justice that is, ensuring that Islamic values remain alive and can be passed down intact to future generations.

## Conclusion

The moral crisis plaguing adolescents in the digital age is a serious phenomenon that threatens the stability of values, ethics, and the sustainability of the Muslim generation. The spread of negative content by digital influencers has become a primary source of permissive and hedonistic behavior, as well as the loss of modesty and decorum in the social lives of adolescents. Within the framework of Islamic legal philosophy, this phenomenon is not merely a social issue but falls under the category of *mafsadah ijtimai‘iyah*—a form of social corruption that undermines the maqasid al-syari‘ah, particularly the principle of *ḥifz al-nasl* (preserving the lineage). From the perspective of Islamic law, content creators who disseminate negative content are viewed as perpetrators of the spread of immorality and social corruption, which contradicts the principle of “*amar ma‘ruf nahi munkar*” (enjoining what is good and forbidding what is evil). Similarly, adolescents who follow and normalize such content cannot be exempt from legal and moral responsibility, as they have become passive consumers in the chain of

sin. When this behavior spreads on a massive scale and undermines the value structure of society, its legal status may escalate from mafsadah taḥsiniyyah to mafsadah ḍaruriyyah, which must be prevented.

Enforcing moral law in the digital realm is a collective responsibility shared by the state, society, and all segments of the Muslim community. The principle of *ḥifz al-nasl* must be realized through oversight of digital content, restrictions on immoral freedom of expression, and media regulations that prioritize the welfare of future generations. Islamic law, as a living system (living Sharia), must be able to address the challenges of the digital age while remaining committed to the primary objectives of Sharia: preserving morality, protecting reason, and creating a civilized and just society. Through the maqasid al-shari'ah approach, the moral crisis among adolescents must be positioned as an urgent legal issue, not merely an educational phenomenon. Therefore, its handling must be systemic and grounded in legal awareness and the social responsibility of the Muslim community to protect future generations from the erosion of values that could be passed down through the ages.

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