



UQUBAH

Journal of Islamic Criminal Law

Uqubah: Journal of Islamic
Criminal Law

Vol. 1, No. 1, 2026, 16–30

The right to one's image in digital stickers: A comparative analysis of Indonesian and Islamic criminal law

RESEARCH ARTICLE

Anggi Alia Rahma Nasution

Sekolah Tinggi Agama Islam Negeri Mandailing Natal, Indonesia

Aziz Ananta Halim Nasution

Universitas Islam Negeri Imam Bonjol Padang, Indonesia

ABSTRACT

The increasing use of individuals' photographs as digital stickers has created new legal challenges, particularly when images are used without the consent of the persons depicted. This study examines the protection of the right to one's image in the use of photographs as digital stickers under Indonesian positive law and Islamic criminal law and proposes a more comprehensive framework for legal protection. Employing normative legal research, the study applies statutory, conceptual, and comparative approaches. The findings indicate that Indonesian law protects aspects of image-related interests through fragmented regulations on personal data protection, electronic information and transactions, and protection of honor, but does not expressly recognize the right to one's image as an autonomous personality right. Islamic criminal law provides a complementary normative basis through the protection of human honor (*hifz al-'ird*), the prohibition of harm (*la darar wa la dirar*), and *ta'zir* as a discretionary mechanism for addressing harmful conduct. Based on these findings, the study proposes a legal protection framework centered on three elements: consent, control over the use of one's image, and effective remedies. This framework positions the right to one's image beyond the limited scope of personal data protection and defamation and strengthens the protection of individual dignity in the digital environment.

CORRESPONDING AUTHOR:

Anggi Alia Rahma Nasution

anggialia599@gmail.com

KEYWORDS:

Right to one's image, digital sticker, personal data protection, Islamic criminal law, legal protection.

TO CITE THIS ARTICLE:

Nasution, Anggi Alia Rahma, and Aziz Ananta Halim Nasution. "The right to one's image in digital stickers: A comparative analysis of Indonesian and Islamic criminal law." *Uqubah: Journal of Islamic Criminal Law* 1, no. 1 (2026): 16-30. <https://jurnal.stain-madina.ac.id/index.php/uqubah/article/view/3321>



© 2026 The Authors. This work is licensed under Creative Commons Attribution 4.0 International (CC BY 4.0) License.

Introduction

Advances in information technology have transformed patterns of social interaction, shifting communication from conventional settings to digital environments. Social media has evolved beyond a medium of communication into a space for identity formation, self-expression, information dissemination, and the creation and circulation of digital content.¹ One increasingly common form of visual communication is the use of digital stickers featuring a person's face or photograph on instant messaging applications and social media platforms. Although such stickers are often created for humor and entertainment, their use may raise legal concerns when an individual's photograph is reproduced or disseminated without consent.²

The issue is particularly relevant in Indonesia given the scale of digital engagement. According to *Digital 2026: Indonesia*, Indonesia had approximately 180 million social media user identities in October 2025, equivalent to 62.9% of the population.³ The intensity of digital interaction facilitates the rapid creation, modification, and dissemination of visual content, increasing the possibility that an individual's photograph may be transformed into a digital sticker and circulated through various communication platforms. From a legal perspective, an individual's photograph is not merely a visual object but may also constitute an element of personal identity and individual autonomy over public representation.⁴ The concept of the "right to one's image" has therefore emerged as an important dimension of personality-right protection, particularly where technological developments enable images to be reproduced, altered, and disseminated without the individual's control.⁵

Under Indonesian law, however, the right to one's image has not been established as a distinct and comprehensive legal right under a single statutory framework. Instead, protection may be derived from several legal regimes, particularly personal data protection and electronic information law. Law No. 27 of 2022 on Personal Data Protection (PDP Law) defines personal data as information concerning an identified or identifiable individual and classifies biometric data as specific personal data.⁶ An individual's facial image may therefore fall within the scope of personal data protection where it enables the identification of the person concerned.⁷ The PDP Law further establishes rights of data subjects and prohibits certain unlawful acts involving the acquisition, disclosure, and use of personal data.⁸ In addition, Law No. 1 of 2024

¹ Sri Maryati et al., "Perkembangan Teknologi Informasi Dan Komunikasi (TIK): Peran Dan Manfaatnya Dalam Media Pendidikan Serta Dampaknya Terhadap Proses Pembelajaran," *Journal of Artificial Intelligence and Digital Business (RIGGS)* 5, no. 1 (2026): 14316–14324, <https://doi.org/10.31004/riggs.v5i1.8041>.

² Amanta Fatia Salma, Lina Nafisatussangadah, and Riri Izzatur Hasna, "Budaya Penggunaan Stiker WhatsApp Sebagai Media Komunikasi Humor Di Kalangan Mahasiswa," *Jurnal Ilmiah Nusantara (JINU)* 3, no. 3 (2026): 800–813, <https://doi.org/10.61722/jinu.v3i3.9942>.

³ Simon Kemp, "Data Reportal Digital 2026 Report for Indonesia," Datareportal, November 5, 2025, <https://datareportal.com/reports/digital-2026-indonesia>; We Are Social, "Digital 2026: Top Digital and Social Media Trends in Indonesia," We Are Social, November 11, 2025, <https://wearesocial.com/id/blog/2025/11/digital-2026-top-digital-and-social-media-trends-in-indonesia/>. Accessed on July 29, 2026.

⁴ Nur Alfiah Tahir and Haerani Nur, "Representation of Personal Identity on Social Media," *Pinisi Journal of Art, Humanity, and Social Studies* 5, no. 3 (2025): 107–126.

⁵ Carmen Todica, "The Right to One's Image, as a Right of the Human Personality Jurisprudence," *PEOPLE: International Journal of Social Sciences* 10, no. 1 (2024): 42–55, <https://doi.org/10.20319/pijss.2024.101.4255>.

⁶ Predderics Hockop Simanjuntak, "Perlindungan Hukum Terhadap Data Pribadi Pada Era Digital Di Indonesia: Studi Undang-Undang Perlindungan Data Pribadi Dan General Data Protection Regulation (GDPR)," *Esensi Hukum* 6, no. 2 (2025): 105–24, <https://doi.org/https://doi.org/10.35586/esensihukum.v6i2.412>.

⁷ Desi Patul Hotima and Diki Zukriadi, "Tanggung Jawab Hukum Perdata Atas Penggunaan Citra Publik Figur Dalam Foto Buatan AI," *Al-Muamalat: Jurnal Ilmu Hukum & Ekonomi Syariah* 11, no. 1 (2026): 93–105, <https://doi.org/10.32505/muamalat.v11i1.12860>.

⁸ V. S. Halinkina, "Basic Principles of Personal Data Processing and Protection," *Uzhhorod National University Herald. Series: Law* 1, no. 81 (2024): 111–15, <https://doi.org/10.24144/2307-3322.2024.81.1.17>.

amending the Law on Electronic Information and Transactions may apply where the use of an image is accompanied by conduct that attacks another person's honor or reputation through electronic information.⁹

Nevertheless, these provisions do not specifically regulate an individual's autonomous interest in controlling the use of their own image in digital communication. The use of a photograph as a digital sticker is particularly difficult to characterize because such content may serve humorous, informal, or expressive purposes without necessarily constituting defamation. At the same time, unauthorized use may still interfere with personal dignity, privacy, or control over one's public representation.¹⁰ The existing legal framework is consequently fragmented across personal data protection, defamation, and other forms of electronic misconduct, creating uncertainty concerning the boundary between legitimate digital expression and the protection of personality rights.¹¹

From the perspective of Islamic criminal law, the issue can be examined through the protection of human dignity and honor ('ird) and the principle of preventing harm (*darar*). Conduct that humiliates, degrades, or causes social harm to another person may be assessed in light of these principles.¹² Previous studies, however, have largely focused on digital privacy, personal data protection, information security, or electronic defamation, while research specifically examining the use of a person's photograph as a digital sticker through the concept of the right to one's image remains limited. The comparative relationship between Indonesian positive law and Islamic criminal law in addressing this specific form of digital image use has also received insufficient scholarly attention.¹³ This gap is important because digital stickers represent a distinctive form of visual communication in which photographs can be detached from their original context, modified, and redistributed for purposes ranging from humor to ridicule or harassment.

Against this background, this study examines the protection of the right to one's image in the use of photographs as digital stickers through a comparative analysis of Indonesian positive law and Islamic criminal law. The study first analyzes the extent to which Indonesian positive law provides protection against the unauthorized use of an individual's photograph in digital communication.¹⁴ It then examines the issue from the perspective of Islamic criminal law, particularly in relation to the protection of human dignity and honor. Finally, the study formulates a normative conception of legal protection for unauthorized use of photographs as digital stickers by integrating relevant principles of Indonesian positive law and Islamic criminal

⁹ Hanuring Ayu et al., "Legal Protection against Use of a Person's Face as a Meme or Stickers on WhatsApp without Permission," *International Journal of Law, Crime and Justice* 2, no. 3 (2025): 202–7, <https://doi.org/10.62951/ijlcj.v2i3.772>.

¹⁰ Imroatul Azizah et al., "Digitalization and Cyberfeminism: Reinterpreting Islamic Criminal Law for Gender Equality and Women's Rights," *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 9, no. 1 (2026): 127–43, <https://doi.org/10.24090/volksgeist.v9i1.15378>.

¹¹ Abdulaziz Alhassan et al., "Substantive Criminal Protection for the Right To Image in the Digital Era Under Uae and French Legislation," *Access to Justice in Eastern Europe* 7, no. 2 (2024): 325–54, <https://doi.org/10.33327/AJEE-18-7.2-a000216>.

¹² Misbahun Nidhom and Ali Murtadho, "Does Islam Protect Digital Privacy? An Islamic Studies Approach to Personal Data Protection," *Al-Afham: Journal of Islamic Studies* 2, no. 2 (2025): 107–28, <https://doi.org/10.62509/ajis.v2i2.260>.

¹³ Hisam Ahyani et al., "Fraud in the Digital Space: A Comparative Study of Jinayah Fiqh and Indonesian Criminal Law," *Jurnal Hukum Islam* 23, no. 1 (2025): 37–72, <https://doi.org/10.28918/jhi.v23i1.02>.

¹⁴ Asmuni, Yusdani, and Januariansyah Arfaizar, "Dynamics Response of Indonesian Islamic Law To the Protection of Intellectual Property Rights," *Ulumuna* 27, no. 2 (2023): 876–904, <https://doi.org/10.20414/ujis.v27i2.749>.

law. In doing so, this study seeks to contribute to a more coherent understanding of personality-right protection in the context of evolving forms of digital communication.¹⁵

Methods

This study employs normative legal research to examine the legal rules, concepts, and principles governing the protection of the right to one's image in the use of photographs as digital stickers. It focuses on the extent to which Indonesian positive law protects individuals against unauthorized use of their images in digital spaces and how such conduct can be understood from the perspective of Islamic criminal law.¹⁶ Three approaches are applied: the statutory, conceptual, and comparative approaches. The statutory approach examines legal provisions concerning personal data protection, privacy, and electronic activities, particularly Law No. 27 of 2022 on Personal Data Protection and Law No. 1 of 2024 on Electronic Information and Transactions. The conceptual approach examines the right to one's image as an aspect of personality rights concerning an individual's control over the use and representation of their image. The comparative approach analyzes the protection of human honor and dignity under Indonesian positive law and Islamic criminal law.¹⁷

The legal materials consist of primary and secondary sources. Primary legal materials include relevant laws and regulations, as well as Islamic legal sources, particularly *fiqh al-jinayah* literature concerning the protection of human dignity (*hifz al-'ird*) and the prohibition of harm (*darar*). Secondary legal materials comprise scholarly books, journal articles, and previous studies addressing digital privacy, the right to one's image, and Islamic criminal law.¹⁸ The materials were collected through library research and analyzed qualitatively using legal interpretation and comparative analysis. The analysis focuses on identifying the relevant legal norms and principles, examining their applicability to the unauthorized use of photographs as digital stickers, and comparing their respective approaches to determining appropriate forms of legal protection.¹⁹

Results and Discussion

Protection of the right to one's image under Indonesian law

The use of photographs as digital stickers illustrates the growing role of personal images in everyday digital communication. A photograph can be transformed into a sticker for humor, emotional expression, or informal interaction and subsequently circulated across social media and messaging platforms. However, when an individual's image is used without consent, the legal concern extends beyond the publication of the photograph itself to the individual's loss of control over how their visual identity is represented and used by others.²⁰ This concern is closely associated with the right to one's image, namely the individual's interest in determining

¹⁵ M. Ilham Tanzilulloh and Khoirun Nisa Aprilian Agmar, "Virality, Justice and the Principle of 'Blocking the Means to Evil,'" *De Jure: Jurnal Hukum Dan Syar'iah* 16, no. 2 (2024): 317–35, <https://doi.org/10.18860/J-FSH.V16I2.28847>.

¹⁶ Vivi Ariyanti and Supani, "Examining Muslims' Aspirations in Drafting the New Criminal Code: Analyzing Criminal Law Policy in Indonesia from a Maslaha Perspective," *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024): 37–58, <https://doi.org/10.24090/mnh.v18i1.8280>.

¹⁷ Muhammad Rusdi Syahputra, "Metodologi Penelitian Hukum Dalam Menyelesaikan Problematika Hukum Kontemporer," *Jurisprudensi: Jurnal Ilmu Hukum* 1, no. 2 (2024): 10–27, <https://doi.org/10.70193/jurisprudensi.v1i02.08>.

¹⁸ Hari Sutra Disemadi, "Lenses of Legal Research: A Descriptive Essay on Legal Research Methodologies," *Journal of Judicial Review* 24, no. 2 (2022): 289–304, <https://doi.org/10.37253/jjr.v24i2.7280>.

¹⁹ Syahputra, "Metodologi Penelitian Hukum Dalam Menyelesaikan Problematika Hukum Kontemporer."

²⁰ Omar Saad Ahmed et al., "Fitnah in the Digital Age: Regulating Social Media Misuse Through Islamic Criminal Principles," *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025): 535–62, <https://doi.org/10.29240/jhi.v10i2.13369>.

how their own image is used and represented.²¹ Accordingly, the legal protection of this right must be examined through the Indonesian legal framework governing privacy, personal identity, dignity, and the use of personal data in the digital environment.

At the constitutional level, Article 28G(1) of the 1945 Constitution of the Republic of Indonesia guarantees every person's right to protection of their person, family, honor, dignity, and security. Although the provision does not expressly recognize a right to one's image, its protection of personal dignity and security provides a broader normative basis for safeguarding aspects of individual identity in the digital sphere. In the context of social media, identity may be expressed through names, photographs, facial images, and other personal identifiers.²² Accordingly, the unauthorized transformation of a person's photograph into a digital sticker may affect not only privacy but also the individual's ability to determine how they are represented before others. The constitutional guarantee therefore provides an important normative foundation for protecting the use of an individual's image in digital communication.²³

More specific protection is provided by Law No. 27 of 2022 on Personal Data Protection (PDP Law). Article 1(1) defines personal data as information concerning an identified or identifiable individual, either directly or indirectly, through electronic or non-electronic systems. On this basis, a person's photograph may constitute personal data where the individual can be identified from the image.²⁴ This protection is increasingly relevant in the digital environment, where technological developments, including facial recognition, facilitate the identification of individuals through facial images even in the absence of names or other identifying information. Consequently, the use of a photograph as a digital sticker may involve not merely an image but an identifiable aspect of personal identity that falls within the scope of legal protection.²⁵

The PDP Law further regulates the lawful processing of personal data and recognizes consent as one of its legal bases. Article 20(2)(a) provides for processing based on valid and explicit consent from the data subject, reflecting the broader principle that individuals should retain a degree of control over the processing of data relating to them.²⁶ In the context of digital stickers, consent to one form of photographic use cannot necessarily be understood as consent to every subsequent use. An individual may, for example, agree to the publication of a photograph on social media without consenting to its transformation into a digital sticker and dissemination in private or public conversations. The distinction between these purposes

²¹ Ayu Mustika Pamungkas and Hikam Hulwanullah, "Celebrity Persona: Can Intellectual Property Law in Indonesia Provide Adequate Protection?," *Jambura Law Review* 7, no. 1 (2025): 197–224, <https://doi.org/10.33756/jlr.v7i1.27579>.

²² Fajar Bukit Id Purnama, Ardy, and Ni Ketut Ni Ketut, Sari Adnyani, "Perlindungan Hukum Atas Karya Cipta Fotografi Berdasarkan Pasal 40 Ayat 1 Huruf K Undang – Undang No. 28 Tahun 2014 Tentang Hak Cipta," *Jurnal Komunitas Yustisia* 4, no. 2 (2021): 604–16, <https://doi.org/10.23887/jatayu.v4i2.38155>.

²³ Abdul Razak Nasution and Rahul Ardian Fikri, *Hukum Teknologi Dan Informasi* (Sukoharjo: Tahta Media Group, 2023).

²⁴ Mutiara Anggun Puspa Insani, Nu'man Aunuh, and Cholidah Cholidah, "A Juridical Review of Creating, Using, and/or Disseminating Online Stickers and Memes Depicting Another Person's Face on Social Media," *Indonesia Law Reform Journal* 5, no. 3 (2025): 431–41, <https://doi.org/10.22219/ilrej.v5i3.42483>.

²⁵ Marcellius Kirana Hamonangan, "The Urgency of Establishing a Legal Regime for the Right of Publicity in Indonesia: A Study of Legal Politics and International Comparison," *Journal of Business, Management, and Social Studies* 5, no. 3 (2025): 99–106, <https://doi.org/10.53748/jbms.v5i3.125>.

²⁶ Renda Sandi S and Dhika Surya P, "Legal Review of Misuse of Personal Portraits in WhatsApp Stickers," *International Journal of Humanities, Law, and Politics* 2, no. 4 (2024): 99–103, <https://doi.org/10.46336/ijhlp.v2i4.164>.

demonstrates the importance of assessing consent in relation to the specific nature and purpose of the processing.²⁷

Protection is further reinforced through the PDP Law's provisions concerning unlawful acts involving personal data. Article 65 prohibits the unlawful obtaining, disclosure, and use of another person's personal data, thereby extending legal protection beyond the initial collection of data to subsequent forms of use and dissemination.²⁸ Nevertheless, the application of these provisions to digital stickers raises a further question concerning the boundary between legitimate digital expression and unlawful interference with an individual's rights.²⁹ The existence of personal data protection does not, by itself, establish a specific legal test for determining whether the unauthorized use of an image constitutes an infringement of the individual's interest in controlling their visual identity.³⁰

Another relevant legal instrument is Law No. 1 of 2024 on the Second Amendment to the Law on Electronic Information and Transactions. Article 27A addresses intentional attacks on another person's honor or reputation through electronic information or electronic documents. The provision may therefore become relevant where a digital sticker is used to insult, humiliate, or damage a person's reputation.³¹ However, digital stickers are not inherently defamatory. They may also be used for humor, emotional expression, or informal communication without an intention to attack another person's honor. Consequently, the protection afforded by Article 27A is primarily concerned with conduct that falls within the elements of an attack on honor or reputation and does not directly regulate an individual's autonomous interest in controlling the use of their image.³² Following Constitutional Court Decision No. 105/PUU-XXII/2024, the application of Article 27A must further be understood in light of the Court's interpretation of the elements of defamation.³³ Thus, unauthorized use of a photograph or digital sticker does not automatically fall within the scope of Article 27A where the relevant elements of an attack on honor or reputation are absent.

Taken together, the Indonesian legal framework provides several bases for protecting individuals against harmful or unauthorized uses of their images. Constitutional guarantees protect personal dignity and security, the PDP Law regulates the protection and processing of personal data, and the ITE Law provides protection against certain forms of electronic defamation. Nevertheless, these protections remain distributed across different legal regimes,

²⁷ Dessy Asnita et al., "Hak Penggunaan Foto Untuk Keperluan Perdagangan: Perspektif Hukum Islam Dan Undang-Undang Hak Cipta," *Tadayun: Jurnal Hukum Ekonomi Syariah* 4, no. 2 (2023): 125–44, <https://doi.org/10.24239/tadayun.v4i2.113>.

²⁸ Wanda Iqwatul Qofifah et al., "Organizational Communication Ethics and Personal Data Protection: A Review of the Personal Data Protection Law," *SHISHYA: Studies and Perspectives on Law and Justice* 2, no. 1 (2026): 47–63, <https://nayottamareswara.co.id/index.php/jhpa/article/view/27>.

²⁹ Danang Arif Kurniawan, "Criminal Penalties for Individuals Who Create Stickers with Other People's Faces," *Gema Wiralodra* 15, no. 1 (2024): 145–50, <https://doi.org/10.31943/gw.v15i1.651>.

³⁰ Rafi Prasetyantara and Mochammad Tanzil Multazam, "Legal Implications of Unauthorized Distribution of Face Stickers in Digital Privacy," *Indonesian Journal of Law and Economics Review* 19, no. 3 (2024), <https://doi.org/10.21070/ijler.v19i3.1219>.

³¹ Mikhael Feka et al., "Navigating the Legal Minefield: The Impact of Articles 27A and 27B of Indonesia's EIT Law on Freedom of Expression and the Path to Legal Reform," *Journal of Law and Legal Reform* 6, no. 1 (2025): 265–304, <https://doi.org/10.15294/jllr.v6i1.19116>.

³² Dyah Arrum Ibna Suwita, Elisiyah Rahmah, and Evi Fauziah Rahmah, "Perlindungan Hak Cipta Atas Karya Fotografi Dalam Promosi Destinasi Wisata Jakarta Di Media Sosial," *Ekopedia: Jurnal Ilmiah Ekonomi* 1, no. 4 (2025): 2149–57, <https://doi.org/10.63822/ncwok472>.

³³ Sri Pujiarti, "MK Mempertegas Pemaknaan Unsur-Unsur Pencemaran Nama Baik Dalam UU ITE," ed. N. Rosi, Mahkamah Konstitusi Republik Indonesia, April 29, 2025, <https://www.mkri.id/berita/-23133>. Accessed on July 29, 2026.

and none expressly establishes the right to one's image as an autonomous personality right.³⁴ This fragmented framework places the use of photographs as digital stickers in a legal gray area: the conduct may not necessarily constitute an unlawful processing of personal data or an attack on honor, yet it may still deprive an individual of control over their visual identity.³⁵ The absence of a specific and comprehensive framework therefore highlights the need to strengthen the legal recognition of the right to one's image within Indonesia's evolving digital environment.

Protection of the right to one's image under Islamic criminal law

Islamic criminal law approaches contemporary legal issues by referring to the values and interests that Islamic law seeks to protect, rather than relying solely on categories developed in classical jurisprudence. This approach makes it possible to address emerging forms of conduct, including the unauthorized use of a person's photograph in digital communication.³⁶ Although classical *fiqh* does not expressly employ the concept of a "right to one's image," the absence of such terminology does not place the use of another person's image beyond the scope of Islamic law. The relevant consideration is whether the conduct undermines human dignity, causes harm, or facilitates degrading treatment of another person.³⁷

The protection of human dignity is reflected in the Qur'anic prohibition against ridicule, insult, and degrading treatment.³⁸ This principle is expressly reflected in QS. al-Hujurat [49], verse 11, in which Allah SWT states:

"O you who believe! Do not let one group ridicule another; perhaps they are better than them. Nor should women ridicule other women; perhaps they are better than them. Do not insult one another or call each other by offensive nicknames. How evil is the name of wickedness after faith. And whoever does not repent, such are the wrongdoers." (QS. al-Hujurat [49]: 11).

In the digital context, transforming a person's photograph into a sticker and disseminating it without consent may similarly exceed the boundaries of ordinary entertainment where it results in humiliation, ridicule, or degradation of the person depicted.³⁹

The prohibition of harm further strengthens this analysis through the legal maxim *la darar wa la dirar*, which establishes that harm should neither be inflicted nor reciprocated. This principle provides a relevant basis for assessing conduct that causes injury to others, including forms of harm arising through digital communication. A photograph transformed into a digital sticker can be repeatedly forwarded, reproduced, and circulated across different

³⁴ Gede Oka Swarbhawa, Anak Agung Sagung Laksmi Dewi, and Ni Made Sukaryati Karma, "Sanksi Pidana Terhadap Pembuat Stiker Whatsapp Yang Menyerang Personal Seseorang," *Jurnal Preferensi Hukum* 3, no. 1 (2022): 149–54, <https://doi.org/10.22225/jph.3.1.4675.149-154>.

³⁵ I Kadek Bayu Putera Darnyarsa and Nazaruddin Lathif, "Regulasi Pencemaran Nama Baik Dan Penghinaan Melalui Media Teknologi Informasi Komunikasi Pasca Amandemen Undang-Undang ITE," *Shar-E: Jurnal Kajian Ekonomi Hukum Syariah* 12, no. 1 (2026): 39–46, <https://doi.org/10.37567/shar-e.v12i1.5208>.

³⁶ Yassine Chami et al., "Abuse of Rights: A Comparative Study between Mālikī Jurisprudence & Positive Law," *Ahkam: Jurnal Ilmu Syariah* 25, no. 2 (2025): 415–28, <https://doi.org/10.15408/ajis.v25i2.44606>.

³⁷ Mustamam et al., "Reinterpreting Hifz Al-Nasl in Contemporary Marriage Contracts: Navigating Islamic Normativity and State Law," *MILRev: Metro Islamic Law Review* 4, no. 2 (2025): 1258–80, <https://doi.org/10.32332/milrev.v4i2.11158>.

³⁸ Muannif Ridwan et al., "Reconciliation of Human Rights, Positive Law, and Siyasa Syar'iyah: An Innovative Approach to Addressing Human Rights Issues in the Contemporary Era," *MILRev: Metro Islamic Law Review* 4, no. 1 (2025): 463–87, <https://doi.org/10.32332/milrev.v4i1.10433>.

³⁹ Septhiany Meryam Saleh, "Cyber Harassment and Exploitation of Women on Social Media: Perspective of Positive Law and Islamic Law," *International Journal of Multidisciplinary Research and Analysis* 08, no. 06 (2025), <https://doi.org/10.47191/ijmra/v8-i06-21>.

communication groups, making it difficult for the person depicted to regain control over their image. The resulting harm may extend beyond material loss to embarrassment, psychological distress, diminished self-confidence, and disruption of social relationships.⁴⁰ From the perspective of *fiqh al-jinayah*, conduct that belittles or degrades another person's honor may be understood as *tahqir*. Although the conduct occurs through digital media, its legal significance remains connected to the dignity and honor that Islamic law seeks to protect.⁴¹

The consequences of such conduct may further be considered through the framework of *jarimah ta'zir*. Unlike *hudud* and *qisas*, whose offenses and sanctions are specifically determined within Islamic criminal law, *ta'zir* provides discretionary authority to determine appropriate sanctions according to the nature of the wrongdoing and its consequences.⁴² This flexibility enables Islamic criminal law to address emerging forms of misconduct that have no direct equivalent in classical jurisprudence. Accordingly, the unauthorized use of a person's photograph as a digital sticker may be subject to *ta'zir* where the conduct constitutes humiliation, degradation, or harm to another person. The basis for sanctioning such conduct lies not in the technological medium itself but in the violation of protected values and the harm resulting from the act.⁴³

Nevertheless, the application of *ta'zir* should not be understood to mean that every unauthorized use of a photograph automatically constitutes a criminal offense. The assessment should consider the purpose of the use, the manner in which the image is modified and disseminated, the context in which it is used, and the actual or potential harm suffered by the person depicted. This distinction is important because digital stickers may also be used with consent, for ordinary communication, or without any intention to humiliate. The relevant question under Islamic criminal law is therefore whether the conduct crosses the boundary from permissible communication into conduct that unjustifiably harms or degrades another person.⁴⁴

Accordingly, Islamic criminal law provides a normative basis for protecting an individual's interest in controlling the use of their own image, even though it does not expressly formulate a separate doctrine of the "right to one's image." Such protection derives from the obligation to preserve human honor and dignity, the prohibition of harm, and the availability of *ta'zir* for conduct that violates these protected interests.⁴⁵ Where a person's photograph is transformed into a digital sticker without consent and the resulting use humiliates, degrades, or causes harm, the conduct may therefore be assessed as contrary to the values of human dignity and honor protected by Islamic criminal law. Thus, the relevant issue is not the novelty of the

⁴⁰ Azizah et al., "Digitalization and Cyberfeminism: Reinterpreting Islamic Criminal Law for Gender Equality and Women's Rights."

⁴¹ Mahatir Harahap and Tetty Marlina Tarigan, "Analisis Yuridis Atas Praktik Komersialisasi Foto Tanpa Izin Objek Oleh Fotografer Dalam Perspektif Maqashid Syariah" 7, no. 5 (2026): 3880–95.

⁴² Anis Mashdurohatun et al., "Contemporary Reassessment of Punishment in Islamic Sharia and Secular Law: A Comparative Study of Justice and Penal Philosophy," *MILRev: Metro Islamic Law Review* 5, no. 1 (2026): 80–100, <https://doi.org/10.32332/milrev.v5i1.11887>.

⁴³ Mahrus Ali, Hamad F. Al-Fahad, and Wasik Maulana, "Philosophical Foundation, Application, and Controversies of Judicial Pardon in Islamic Criminal Law, Indonesian Penal Code, and the Criminal Justice System of Kuwait," *De Jure: Jurnal Hukum Dan Syar'iah* 17, no. 2 (2025): 624–48, <https://doi.org/10.18860/j-fsh.v17i2.32629>.

⁴⁴ Daiyatul Mardiyah and noor Azizah, "Sanksi Ta'zir Terhadap Perilaku Eksploitasi Diri Manusia Silver Perspektif Maqashid Syari'ah," *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan* 24, no. 2 (2025): 254–66, <https://doi.org/10.30863/ekspose.v24i2.10501>.

⁴⁵ Erniwati Erniwati et al., "Customary Sanctions for Strengthening Moral Order and Social Harmony in South Sumatra Communities," *De Jure: Jurnal Hukum Dan Syar'iah* 17, no. 2 (2025): 417–37, <https://doi.org/10.18860/j-fsh.v17i2.32262>.

technological medium, but whether the substance of the conduct violates the rights and dignity that Islamic law seeks to preserve.

Strengthening legal protection for the right to one's image

The preceding analysis demonstrates that both Indonesian positive law and Islamic criminal law provide protection against the harmful use of an individual's identity, although they approach such protection from different normative foundations.⁴⁶ Indonesian law regulates these interests primarily through personal data protection, electronic information, and the protection of honor, whereas Islamic criminal law emphasizes the preservation of human dignity and the prevention of harm.⁴⁷ These approaches are not mutually exclusive. Rather, their differences provide an opportunity to construct a more comprehensive framework for protecting individuals against the unauthorized use of photographs as digital stickers.⁴⁸

Legal protection should extend beyond sanctions imposed after a violation has occurred. Hadjon distinguishes between preventive and repressive legal protection. Preventive protection is intended to prevent violations by enabling individuals to protect their rights before harm occurs, while repressive protection provides mechanisms for resolving violations and restoring rights after harm has occurred.⁴⁹ This distinction is particularly relevant in the digital environment, where photographs can be copied, modified, and disseminated rapidly and repeatedly. Effective protection of the right to one's image should therefore combine mechanisms that prevent unauthorized use with remedies that address violations when they occur.⁵⁰

From this perspective, the existing Indonesian framework remains stronger in its repressive dimension. The PDP Law establishes legal requirements for the processing of personal data, while the ITE Law provides legal mechanisms for particular forms of unlawful electronic conduct affecting a person's honor or reputation.⁵¹ However, neither framework expressly recognizes an autonomous right of individuals to determine how their images may be used. Consequently, protection may become effective only after the conduct falls within a specific statutory violation or causes legally recognizable harm.⁵² The preventive dimension remains comparatively underdeveloped, particularly with respect to establishing clear rules on consent, purpose limitation, and individual control over the subsequent use of photographs.

Islamic criminal law provides a complementary normative perspective by emphasizing the preservation of human honor and the prevention of harm before misconduct results in serious injury. The prohibition against ridicule, humiliation, and harmful conduct reflects a preventive

⁴⁶ Ahmad Abdulrahman Al Sheehah, "Exemption from Penalty: A Jurisprudential Study Compared to Positive Law," *Journal of Posthumanism* 5, no. 7 (2025), <https://doi.org/10.63332/joph.v5i7.3113>.

⁴⁷ Qofifah et al., "Organizational Communication Ethics and Personal Data Protection: A Review of the Personal Data Protection Law."

⁴⁸ Beni Kharisma Arrasuli and Khairul Fahmi, "Perlindungan Hukum Positif Indonesia Terhadap Kejahatan Penyalahgunaan Data Pribadi," *UNES Journal of Swara Justisia* 7, no. 2 (2023): 369, <https://doi.org/10.31933/ujsj.v7i2.351>.

⁴⁹ Nasywa Rizqiwati Majid, Nasrullah Arsyad, and Farah Syah Rezah, "Dimensi Viktimologis Dan Kriminologis Dalam Perlindungan Narapidana Terhadap Eksploitasi," *Jurnal Legal Dialogica* 1, no. 2 (2026).

⁵⁰ Qofifah et al., "Organizational Communication Ethics and Personal Data Protection: A Review of the Personal Data Protection Law."

⁵¹ Althea Serafim Kriswandaru, Berliant Pratiwi, and Suwardi Suwardi, "Efektivitas Kebijakan Perlindungan Data Pribadi Di Indonesia: Analisis Hukum Perdata Dengan Pendekatan Studi Kasus," *Hakim: Jurnal Ilmu Hukum Dan Sosial* 2, no. 4 (2024): 740–56, <https://doi.org/10.51903/hakim.v2i4.2157>.

⁵² Ade Pratiwi Susanty and Fenny Bintarawati, "Tinjauan Hukum Terhadap Implementasi Undang-Undang Nomor 27 Tahun 2022 Tentang Perlindungan Data Pribadi Dalam Layanan Finansial Digital," *Sanskara Hukum Dan HAM* 4, no. 02 (2025): 164–72, <https://doi.org/10.58812/shh.v4i02.715>.

orientation in which respect for human dignity is maintained as a primary legal value.⁵³ Applied to digital communication, this approach suggests that protection should not depend solely on whether the use of a photograph has already produced measurable harm. Conduct that creates an unjustified risk of humiliation or degradation may also warrant legal scrutiny, particularly where the person depicted has not consented to the use of their image.

On the basis of these approaches, the protection of the right to one's image can be formulated around three interrelated elements: consent, control, and redress. First, consent should constitute the principal basis for the use of an individual's photograph where consent is legally required, and it should be understood in relation to a specific purpose rather than as unrestricted permission.⁵⁴ Permission to post a photograph on social media, for example, should not automatically be interpreted as permission to transform it into a digital sticker and redistribute it in other contexts. Second, individuals should retain meaningful control over the subsequent use of their images, including the ability to determine the scope and purpose of use and, where appropriate, to request cessation of unauthorized use. Third, where unauthorized use causes harm or violates personal dignity, effective remedies should be available, including removal of the content, restoration of the victim's rights, compensation where legally available, and proportionate sanctions corresponding to the seriousness of the violation.⁵⁵

An integrated framework combining these elements would allow Indonesian positive law and Islamic criminal law to complement one another. Positive law provides institutional certainty through clearly defined rights, obligations, procedures, and enforcement mechanisms, while Islamic criminal law contributes substantive ethical and normative principles grounded in human dignity and the prevention of harm.⁵⁶ Such integration would shift legal protection from a predominantly reactive model toward a more balanced framework that also emphasizes prevention. In this framework, the right to one's image should not be understood merely as an incidental aspect of personal data protection, but as an individual personality interest concerning control over personal representation. Strengthening its recognition would provide a more coherent basis for addressing the growing use, modification, and dissemination of personal images through digital communication.⁵⁷

Conclusion

The development of digital technology has created new challenges for the protection of the right to one's image, particularly when an individual's photograph is used as a digital sticker without consent. This study demonstrates that Indonesian positive law provides protection through legal regimes governing personal data, electronic information, and individual honor. However, these protections remain fragmented and do not expressly recognize the right to one's image as an autonomous personality right. From the perspective of Islamic criminal law, the unauthorized use of a person's photograph may be assessed in light of the protection of human honor (*hifz al-'ird*) and the prohibition of harm (*la darar wa la dirar*). Although Islamic

⁵³ Majid, Arsyad, and Rezah, "Dimensi Viktimologis Dan Kriminologis Dalam Perlindungan Narapidana Terhadap Eksploitasi."

⁵⁴ Siti Karisma et al., "Penegakan Hukum Terhadap Pelaku Pembuat Stiker Menggunakan Foto Orang Lain Yang Mengandung Muatan Penghinaan Di Sosial Media," *Welfare State* 3, no. 2 (2024): 143–70.

⁵⁵ Kurniawan, "Criminal Penalties for Individuals Who Create Stickers with Other People's Faces."

⁵⁶ M. Ridho Butar and Noor Azizah, "Perlindungan Hukum Terhadap Korban Tindak Pidana Terorisme; Korelasi Hukum Pidana Islam Dan Hukum Positif," *Legalite : Jurnal Perundang Undangan Dan Hukum Pidana Islam* 9, no. 2 (2024): 166–84, <https://doi.org/10.32505/legalite.v9i2.9252>.

⁵⁷ I Nengah Sudiarta, "Pengaturan Hak Asasi Manusia Dalam Sistem Hukum Nasional," *IJOLARES: Indonesian Journal of Law Research* 2, no. 1 (2024): 25–31, <https://doi.org/10.60153/ijolares.v2i1.44>.

law does not expressly employ the concept of the “right to one’s image,” these principles provide a normative basis for protecting an individual’s dignity and control over their image.

Based on these findings, this study proposes a legal protection framework based on three interrelated elements: consent, control over the use of one’s image, and effective remedies for violations. Such an approach positions the right to one’s image beyond the limited frameworks of personal data protection and defamation and recognizes it as an aspect of individual personality and dignity in the digital environment. Integrating the protective mechanisms of Indonesian positive law with the normative principles of Islamic criminal law can therefore provide a more comprehensive basis for preventing and responding to the unauthorized use of personal images as digital stickers.

Acknowledgements

The authors have no acknowledgements to report.

Disclosure Statement

The authors declare that they have no competing financial interests, personal relationships, or other conflicts of interest that could have influenced the research or the findings presented in this manuscript.

AI Usage Statement

The authors used OpenAI’s ChatGPT and Grammarly AI solely as language-support tools to assist with grammar, spelling, clarity, readability, and translation. These tools were not used to develop the study’s conceptual framework, methodology, data analysis, interpretation of findings, or conclusions. All scientific content, including the research design, analysis, interpretation, and final manuscript, was independently developed, critically reviewed, and verified by the authors. The authors take full responsibility for the accuracy, integrity, originality, and content of the manuscript.

Author Contributions

A.A.R.N.: Conceptualization, methodology, formal analysis, investigation, and writing—original draft preparation. A.A.H.N.: Validation, supervision, investigation, and writing—review and editing. All authors have reviewed and approved the final version of the manuscript.

References

- Ahmed, Omar Saad, Hussein Ajlan Hasan, Sameer Dawood Salman Bazool, Aigul Mirzaeva, and Oudha Yousif Salman Al-Musawi. “Fitnah in the Digital Age: Regulating Social Media Misuse Through Islamic Criminal Principles.” *Al-Istinbath: Jurnal Hukum Islam* 10, no. 2 (2025): 535–62. <https://doi.org/10.29240/jhi.v10i2.13369>.
- Ahyani, Hisam, Parhan Parhan, Muhtolib Muhtolib, Ahmad Berizi, Nurhasana Nurhasana, and Nurul Ilyana Muhd Adnan. “Fraud in the Digital Space: A Comparative Study of Jinayah Fiqh and Indonesian Criminal Law.” *Jurnal Hukum Islam* 23, no. 1 (2025): 37–72. <https://doi.org/10.28918/jhi.v23i1.02>.
- Alhassan, Abdulaziz, Hamoud Tannar, Raed S.A. Faqir, Alaeldin Mansour Maghaireh, and Habis Mshhour Al Fawara. “Substantive Criminal Protection for the Right To Image in the Digital Era Under Uae and French Legislation.” *Access to Justice in Eastern Europe* 7, no. 2 (2024): 325–54. <https://doi.org/10.33327/AJEE-18-7.2-a000216>.
- Ali, Mahrus, Hamad F. Al-Fahad, and Wasik Maulana. “Philosophical Foundation, Application,

- and Controversies of Judicial Pardon in Islamic Criminal Law, Indonesian Penal Code, and the Criminal Justice System of Kuwait.” *De Jure: Jurnal Hukum Dan Syar’iah* 17, no. 2 (2025): 624–48. <https://doi.org/10.18860/j-fsh.v17i2.32629>.
- Ariyanti, Vivi, and Supani. “Examining Muslims’ Aspirations in Drafting the New Criminal Code: Analyzing Criminal Law Policy in Indonesia from a Maslaha Perspective.” *Al-Manahij: Jurnal Kajian Hukum Islam* 18, no. 1 (2024): 37–58. <https://doi.org/10.24090/mnh.v18i1.8280>.
- Arrasuli, Beni Kharisma, and Khairul Fahmi. “Perlindungan Hukum Positif Indonesia Terhadap Kejahatan Penyalahgunaan Data Pribadi.” *UNES Journal of Swara Justisia* 7, no. 2 (2023): 369. <https://doi.org/10.31933/ujsj.v7i2.351>.
- Asmuni, Yusdani, and Januariansyah Arfaizar. “Dynamics Response of Indonesian Islamic Law To the Protection of Intellectual Property Rights.” *Ulumuna* 27, no. 2 (2023): 876–904. <https://doi.org/10.20414/ujs.v27i2.749>.
- Asnita, Dessy, Muthmainnah, Agustinar, and Sitti Muallimah. “Hak Penggunaan Foto Untuk Keperluan Perdagangan: Perspektif Hukum Islam Dan Undang-Undang Hak Cipta.” *Tadayun: Jurnal Hukum Ekonomi Syariah* 4, no. 2 (2023): 125–44. <https://doi.org/10.24239/tadayun.v4i2.113>.
- Ayu, Hanuring, Annisa Safinatun Nikmah, Ismiyanto Ismiyanto, Ariy Khaerudin, and Femmy Silaswaty. “Legal Protection against Use of a Person’s Face as a Meme or Stickers on WhatsApp without Permission.” *International Journal of Law, Crime and Justice* 2, no. 3 (2025): 202–7. <https://doi.org/10.62951/ijlcj.v2i3.772>.
- Azizah, Imroatul, Lisa Aminatul Mukaromah, Khurul Anam, Sanuri, and Nafi’ Mubarak. “Digitalization and Cyberfeminism: Reinterpreting Islamic Criminal Law for Gender Equality and Women’s Rights.” *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 9, no. 1 (2026): 127–43. <https://doi.org/10.24090/volksgeist.v9i1.15378>.
- Butar, M. Ridho, and Noor Azizah. “Perlindungan Hukum Terhadap Korban Tindak Pidana Terorisme; Korelasi Hukum Pidana Islam Dan Hukum Positif.” *Legalite : Jurnal Perundang Undangan Dan Hukum Pidana Islam* 9, no. 2 (2024): 166–84. <https://doi.org/10.32505/legalite.v9i2.9252>.
- Chami, Yassine, Dina Imad, Maya Khater, and Mohamed El Arbi Aoka. “Abuse of Rights: A Comparative Study between Mālikī Jurisprudence & Positive Law.” *Ahkam: Jurnal Ilmu Syariah* 25, no. 2 (2025): 415–28. <https://doi.org/10.15408/ajis.v25i2.44606>.
- Darnyarsa, I Kadek Bayu Putera, and Nazaruddin Lathif. “Regulasi Pencemaran Nama Baik Dan Penghinaan Melalui Media Teknologi Informasi Komunikasi Pasca Amandemen Undang-Undang ITE.” *Shar-E : Jurnal Kajian Ekonomi Hukum Syariah* 12, no. 1 (2026): 39–46. <https://doi.org/10.37567/shar-e.v12i1.5208>.
- Disemadi, Hari Sutra. “Lenses of Legal Research: A Descriptive Essay on Legal Research Methodologies.” *Journal of Judicial Review* 24, no. 2 (2022): 289–304. <https://doi.org/10.37253/jjr.v24i2.7280>.
- Erniwati, Erniwati, Hana Pertiwi, Sri Asmita, Andriyani Andriyani, and Evi Oktarina. “Customary Sanctions for Strengthening Moral Order and Social Harmony in South Sumatra Communities.” *De Jure: Jurnal Hukum Dan Syar’iah* 17, no. 2 (2025): 417–37. <https://doi.org/10.18860/j-fsh.v17i2.32262>.
- Feka, Mikhael, Pujiyono, R. B. Sularto, and J. T. Pareke. “Navigating the Legal Minefield: The Impact of Articles 27A and 27B of Indonesia’s EIT Law on Freedom of Expression and the Path to Legal Reform.” *Journal of Law and Legal Reform* 6, no. 1 (2025): 265–304. <https://doi.org/10.15294/jllr.v6i1.19116>.

- Halinkina, V. S. "Basic Principles of Personal Data Processing and Protection." *Uzhhorod National University Herald. Series: Law* 1, no. 81 (2024): 111–15. <https://doi.org/10.24144/2307-3322.2024.81.1.17>.
- Hamonangan, Marcellius Kirana. "The Urgency of Establishing a Legal Regime for the Right of Publicity in Indonesia: A Study of Legal Politics and International Comparison." *Journal of Business, Management, and Social Studies* 5, no. 3 (2025): 99–106. <https://doi.org/10.53748/jbms.v5i3.125>.
- Harahap, Mahatir, and Tetty Marlina Tarigan. "Analisis Yuridis Atas Praktik Komersialisasi Foto Tanpa Izin Objek Oleh Fotografer Dalam Perspektif Maqashid Syariah" 7, no. 5 (2026): 3880–95.
- Hotima, Desi Patul, and Diki Zukriadi. "Tanggung Jawab Hukum Perdata Atas Penggunaan Citra Publik Figur Dalam Foto Buatan AI." *Al-Muamalat: Jurnal Ilmu Hukum & Ekonomi Syariah* 11, no. 1 (2026): 93–105. <https://doi.org/10.32505/muamalat.v11i1.12860>.
- Insani, Mutiara Anggun Puspa, Nu'man Aunuh, and Cholidah Cholidah. "A Juridical Review of Creating, Using, and/or Disseminating Online Stickers and Memes Depicting Another Person's Face on Social Media." *Indonesia Law Reform Journal* 5, no. 3 (2025): 431–41. <https://doi.org/10.22219/ilrej.v5i3.42483>.
- Karisma, Siti, Suphia, Firda Laily Mufid, and Nanang Tri Budiman. "Penegakan Hukum Terhadap Pelaku Pembuat Stiker Menggunakan Foto Orang Lain Yang Mengandung Muatan Penghinaan Di Sosial Media." *Welfare State* 3, no. 2 (2024): 143–70.
- Kemp, Simon. "Data Reportal Digital 2026 Report for Indonesia." Datareportal, November 5, 2025. <https://datareportal.com/reports/digital-2026-indonesia>.
- Kriswandaru, Althea Serafim, Berliant Pratiwi, and Suwardi Suwardi. "Efektivitas Kebijakan Perlindungan Data Pribadi Di Indonesia: Analisis Hukum Perdata Dengan Pendekatan Studi Kasus." *Hakim: Jurnal Ilmu Hukum Dan Sosial* 2, no. 4 (2024): 740–56. <https://doi.org/10.51903/hakim.v2i4.2157>.
- Kurniawan, Danang Arif. "Criminal Penalties for Individuals Who Create Stickers with Other People's Faces." *Gema Wiralodra* 15, no. 1 (2024): 145–50. <https://doi.org/10.31943/gw.v15i1.651>.
- Majid, Nasywa Rizqiawati, Nasrullah Arsyad, and Farah Syah Rezah. "Dimensi Viktimologis Dan Kriminologis Dalam Perlindungan Narapidana Terhadap Eksploitasi." *Jurnal Legal Dialogica* 1, no. 2 (2026).
- Mardiyah, Daiyatul, and noor Azizah. "Sanksi Ta'zir Terhadap Perilaku Eksploitasi Diri Manusia Silver Perspektif Maqashid Syari'ah." *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan* 24, no. 2 (2025): 254–66. <https://doi.org/10.30863/ekspose.v24i2.10501>.
- Maryati, Sri, Husnul Khotimah, Adelia Salsabila, Nadilla Qorinah Azzahrah, Intan Pahira, and Aulia Agustina. "Perkembangan Teknologi Informasi Dan Komunikasi (TIK): Peran Dan Manfaatnya Dalam Media Pendidikan Serta Dampaknya Terhadap Proses Pembelajaran." *Journal of Artificial Intelligence and Digital Business (RIGGS)* 5, no. 1 (2026): 14316–14324. <https://doi.org/10.31004/riggs.v5i1.8041>.
- Mashdurohatun, Anis, Eid Abed Alhaleem Maslat Harahsheh, Muhammad Irwan Datuiding, Abun Hasbulloh Syambas, and Prasetyo Adhi Wibowo. "Contemporary Reassessment of Punishment in Islamic Sharia and Secular Law: A Comparative Study of Justice and Penal Philosophy." *MILRev: Metro Islamic Law Review* 5, no. 1 (2026): 80–100. <https://doi.org/10.32332/milrev.v5i1.11887>.
- Mustamam, Danialsyah, Nurasih Harahap, Mega Arum Saputri, and Lutter Ariestino.

- “Reinterpreting *Hfz* Al-Nasl in Contemporary Marriage Contracts: Navigating Islamic Normativity and State Law.” *MILRev: Metro Islamic Law Review* 4, no. 2 (2025): 1258–80. <https://doi.org/10.32332/milrev.v4i2.11158>.
- Nasution, Abdul Razak, and Rahul Ardian Fikri. *Hukum Tekhnologi Dan Informasi*. Sukoharjo: Tahta Media Group, 2023.
- Nidhom, Misbahun, and Ali Murtadho. “Does Islam Protect Digital Privacy? An Islamic Studies Approach to Personal Data Protection.” *Al-Afham: Journal of Islamic Studies* 2, no. 2 (2025): 107–28. <https://doi.org/10.62509/ajis.v2i2.260>.
- Pamungkas, Ayu Mustika, and Hikam Hulwanullah. “Celebrity Persona: Can Intellectual Property Law in Indonesia Provide Adequate Protection?” *Jambura Law Review* 7, no. 1 (2025): 197–224. <https://doi.org/10.33756/jlr.v7i1.27579>.
- Prasetiantara, Rafi, and Mochammad Tanzil Multazam. “Legal Implications of Unauthorized Distribution of Face Stickers in Digital Privacy.” *Indonesian Journal of Law and Economics Review* 19, no. 3 (2024). <https://doi.org/10.21070/ijler.v19i3.1219>.
- Pujianti, Sri. “MK Mempertegas Pemaknaan Unsur-Unsur Pencemaran Nama Baik Dalam UU ITE.” Edited by N. Rosi. Mahkamah Konstitusi Republik Indonesia, April 29, 2025. <https://www.mkri.id/berita/-23133>.
- Purnama, Fajar Bukit Id, Ardya, and Ni Ketut Ni Ketut, Sari Adnyani. “Perlindungan Hukum Atas Karya Cipta Fotografi Berdasarkan Pasal 40 Ayat 1 Huruf K Undang – Undang No. 28 Tahun 2014 Tentang Hak Cipta.” *Jurnal Komunitas Yustisia* 4, no. 2 (2021): 604–16. <https://doi.org/10.23887/jatayu.v4i2.38155>.
- Qofifah, Wanda Iqwatul, Muhammad Dirgantara, Fadhlana Maulana, and Zul Fahmi. “Organizational Communication Ethics and Personal Data Protection: A Review of the Personal Data Protection Law.” *SHISHYA: Studies and Perspectives on Law and Justice* 2, no. 1 (2026): 47–63. <https://nayottamareswara.co.id/index.php/jhpa/article/view/27>.
- Ridwan, Muannif, Usman Jayadi, Sobardo Hamonangan, Daniel Tanati, and James Yoseph Palenewen. “Reconciliation of Human Rights, Positive Law, and Siyasa Syar’iyyah: An Innovative Approach to Addressing Human Rights Issues in the Contemporary Era.” *MILRev: Metro Islamic Law Review* 4, no. 1 (2025): 463–87. <https://doi.org/10.32332/milrev.v4i1.10433>.
- Saleh, Septhiany Meryam. “Cyber Harassment and Exploitation of Women on Social Media: Perspective of Positive Law and Islamic Law.” *International Journal of Multidisciplinary Research and Analysis* 08, no. 06 (2025). <https://doi.org/10.47191/ijmra/v8-i06-21>.
- Salma, Amanta Fatia, Lina Nafisatussangadah, and Riri Izzatur Hasna. “Budaya Penggunaan Stiker WhatsApp Sebagai Media Komunikasi Humor Di Kalangan Mahasiswa.” *Jurnal Ilmiah Nusantara (JINU)* 3, no. 3 (2026): 800–813. <https://doi.org/10.61722/jinu.v3i3.9942>.
- Sandi S, Renda, and Dhika Surya P. “Legal Review of Misuse of Personal Portraits in WhatsApp Stickers.” *International Journal of Humanities, Law, and Politics* 2, no. 4 (2024): 99–103. <https://doi.org/10.46336/ijhlp.v2i4.164>.
- Sheehah, Ahmad Abdulrahman Al. “Exemption from Penalty: A Jurisprudential Study Compared to Positive Law.” *Journal of Posthumanism* 5, no. 7 (2025). <https://doi.org/10.63332/joph.v5i7.3113>.
- Simanjuntak, Predderics Hockop. “Perlindungan Hukum Terhadap Data Pribadi Pada Era Digital Di Indonesia: Studi Undang-Undang Perlindungan Data Pribadi Dan General Data Protection Regulation (GDPR).” *Esensi Hukum* 6, no. 2 (2025): 105–24. <https://doi.org/https://doi.org/10.35586/esensihukum.v6i2.412>.
- Sudiarta, I Nengah. “Pengaturan Hak Asasi Manusia Dalam Sistem Hukum Nasional.” *IJOLARES*:

Indonesian Journal of Law Research 2, no. 1 (2024): 25–31. <https://doi.org/10.60153/ijolare.v2i1.44>.

Susanty, Ade Pratiwi, and Fenny Bintarawati. “Tinjauan Hukum Terhadap Implementasi Undang-Undang Nomor 27 Tahun 2022 Tentang Perlindungan Data Pribadi Dalam Layanan Finansial Digital.” *Sanskara Hukum Dan HAM* 4, no. 02 (2025): 164–72. <https://doi.org/10.58812/shh.v4i02.715>.

Suwita, Dyah Arrum Ibna, Elisiyah Rahmah, and Evi Fauziah Rahmah. “Perlindungan Hak Cipta Atas Karya Fotografi Dalam Promosi Destinasi Wisata Jakarta Di Media Sosial.” *Ekopedia: Jurnal Ilmiah Ekonomi* 1, no. 4 (2025): 2149–57. <https://doi.org/10.63822/ncwok472>.

Swarbhawa, Gede Oka, Anak Agung Sagung Laksmi Dewi, and Ni Made Sukaryati Karma. “Sanksi Pidana Terhadap Pembuat Stiker Whatsapp Yang Menyerang Personal Seseorang.” *Jurnal Preferensi Hukum* 3, no. 1 (2022): 149–54. <https://doi.org/10.22225/jph.3.1.4675.149-154>.

Syahputra, Muhammad Rusdi. “Metodologi Penelitian Hukum Dalam Menyelesaikan Problematika Hukum Kontemporer.” *Jurisprudensi: Jurnal Ilmu Hukum* 1, no. 2 (2024): 10–27. <https://doi.org/10.70193/jurisprudensi.v1i02.08>.

Tahir, Nur Alfiah, and Haerani Nur. “Representation of Personal Identity on Social Media.” *Pinisi Journal of Art, Humanity, and Social Studies* 5, no. 3 (2025): 107–126.

Tanzilulloh, M. Ilham, and Khoirun Nisa Aprilian Agmar. “Virality, Justice and the Principle of ‘Blocking the Means to Evil.’” *De Jure: Jurnal Hukum Dan Syar’iah* 16, no. 2 (2024): 317–35. <https://doi.org/10.18860/J-FSH.V16I2.28847>.

Todica, Carmen. “The Right to One’s Image, as a Right of the Human Personality Jurisprudence.” *PEOPLE: International Journal of Social Sciences* 10, no. 1 (2024): 42–55. <https://doi.org/10.20319/pijss.2024.101.4255>.

We Are Social. “Digital 2026: Top Digital and Social Media Trends in Indonesia.” We Are Social, November 11, 2025. <https://wearesocial.com/id/blog/2025/11/digital-2026-top-digital-and-social-media-trends-in-indonesia/>.