

# NORMATIVITY OF CONSUMER PROTECTION IN THE PERSPECTIVE OF MAQĀSĪD SHARĪ AH: AN ANALYSIS OF THE EFFECTIVENESS OF LAWS RELATED TO PERSONAL DATA PROTECTION IN WHATSAPP APPLICATION USERS

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**Abstract:** Personal data security is the right of every person to protect their personal data confidentially. This research discusses regulations for consumer protection, personal data protection, and their implementation from the perspective of *the maqāṣid shari'ah*. The aim of this research is to determine the extent to which laws related to consumer data protection have been implemented to prevent leaks in the personal data of WhatsApp application users. This study used a qualitative approach with normative empirical research methods. Normative research examines Law No. 8 of 1999 concerning Consumer Protection and Law No. 27 of 2022 concerning Personal Data Protection, while empirical research examines the implementation of these regulations. Researchers draw the conclusion that regulations related to the protection of consumers' personal data and their implementation fall within the concept of *maqāṣid shari'ah*, especially the basic principle of maintaining one's honor (*hifz al- 'ird*) because these regulations were made to protect one's privacy.

**Keywords:** *legal effectiveness; personal data; whatsapp user*

**Abstract:** Keamanan data pribadi merupakan hak yang dimiliki oleh setiap orang agar data pribadi miliknya dilindungi kerahasiaannya. Didalam penelitian ini membahas mengenai regulasi dari perlindungan konsumen dan perlindungan data pribadi dan implementasinya dalam pandangan *maqāṣid shari'ah*. Tujuan dari penelitian ini adalah melihat seberapa jauh efektivitas dari undang-undang terkait perlindungan data konsumen sudah di implementasikan untuk mencegah terjadinya kebocoran data pribadi pengguna aplikasi whatsapp. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian normatif-empiris. Penelitian Normative Mengkaji Mengenai UU No. 8 Tahun 1999 Tentang Perlindungan Konsumen dan UU no 27 Tahun 2022 Tentang Perlindungan Data Pribadi, sedangkan penelitian empiris meneliti implementasi dari regulasi tersebut. Peneliti menarik kesimpulan bahwa peraturan terkait perlindungan data pribadi milik konsumen dan implementasinya masuk kedalam konsep *maqāṣid shari'ah* terutama pada prinsip pokok memelihara kehormatan seseorang (*hifz al- 'ird*) karena peraturan ini dibuat untuk menjaga privasi seseorang.

**Keywords:** *efektivitas hukum; perlindungan data; pengguna whatsapp.*

## INTRODUCTION

The digital era encourages people to use information technology, which is developing rapidly. With digitalization in all parts of the world, humans cannot be separated from technology, especially gadgets in the form of cellphones or mobile phones in daily life. Moreover, the Covid-19 pandemic has made all human activities can only be done online, known as work from home. Humans are required to follow all existing industrial developments during the covid outbreak.<sup>1</sup> However, the development of existing industries has also raised various problems. This is similar to the many cases of data leaks or cyber crimes that are often carried out in existing online applications. This is common because accessing all online applications requires users to import data to account for the application. There is a lot of data misuse by irresponsible individuals in WhatsApp applications

The following is a description of a number of phenomena related to WhatsApp user data leaks reported in various articles over a certain period. The article with the title "WhatsApp Data Leaked by Google Search So It Can Be Accessed by Many People." In this study, we reveal the problem of WhatsApp data leaks that can be accessed through a Google search engine.<sup>2</sup>

Furthermore, an article released by CNBC titled "WhatsApp Number Leaked on Google, This Feature Is the Culprit!". WhatsApp has Solved the Cellphone Number Leak Scandal at Google, these two articles discuss how to follow up on the problem of WhatsApp number leaks indexed by Google and the steps that WhatsApp has taken to clean up the scandal.

A similar article also reappeared with the title "Is it true that WhatsApp's New Settings Can Cause User Data and Privacy to Be Leaked?". This section discusses the impact of WhatsApp's new settings on user privacy. On January 29, 2021, Aisyah Kamaliah wrote an article on Detik Inet with the title "WhatsApp Web User Data Reported Leaked." This study focuses on the leakage of WhatsApp user data through the WhatsApp Web platform. On May 16, 2021, CNBC Indonesia raised the issue again with an article titled "5 Threats After WhatsApp Controls Users' Personal Data". This study considers various privacy-related threats that may arise after WhatsApp accesses users' personal data.

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<sup>1</sup> Muhammad Awin Alaby, *Media Sosial Whatsapp Sebagai Media Pembelajaran Jarak Jauh Mata Kuliah Ilmu Sosial Budaya Dasar (ISBD)* (Jakarta: Jayapangus Press, 2020).

<sup>2</sup> Puji Fauziah, "Data WhatsApp Bocor Si Google Search Hingga Bisa Diakses Banyak Orang," February 29, 2020.

Overall, these texts address recurring issues regarding the security and privacy of WhatsApp users, as well as the response and impact of various leak incidents that have occurred. From the above data, it can be seen that data leakage cases on the WhatsApp platform are rampant, and this will be the focus of research, where cases of data dissemination, especially data belonging to consumers who use WhatsApp as a recommendation for buying and selling. In one case, there was a leak of data belonging to the consumer because the seller felt that something had happened that violated the sale and purchase agreement made by the consumer, where the consumer ordered goods but there was no clarity and, in the end, the seller leaked the personal data belonging to the consumer starting from the identity virgin, wa number, to the personal address of the consumer.

Apart from the problems that occur above, what is rampant is the leakage of consumer data carried out by business actors who feel disadvantaged because the consumer has committed an act of default or violated the agreement that was agreed upon at the beginning. Data leakage often occurs in consumers who use WhatsApp as a means of online transactions, and many consumers from WhatsApp businesses experience data leaks carried out by business actors. This happened because of miscommunication that caused an alleged act of default committed by the buyer as a consumer, causing personal data belonging to the consumer to be leaked. Thus, from these problems, it can be seen that the implementation of personal data protection is still not carried out properly, because there are still many data leaks.<sup>3</sup>

Therefore, it is important for the government to respond to this phenomenon and strive to establish legal protection regarding the protection of WhatsApp application users' personal data. In LAW No. 8 of 1999 concerning Consumer Protection, article 3 relates to "increasing the awareness, ability and independence of consumers to protect themselves and raise the dignity and dignity of consumers by avoiding them from negative excesses in the use of goods and/or services."<sup>4</sup>

The article explains that there must be openness and transparency between business actors and consumers to foster an honest and responsible attitude from business actors to avoid actions that lead to fraudulent behavior or what is often called default. Therefore, it should be in the WhatsApp application that it provides a guarantee that the

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<sup>3</sup> Hilary G. Buttrick et al., "The Skeleton of a Data Breach: The Ethical and Legal Concerns," 23 Rich. J.L. & Tech. 2 (2016), [http://jolt.richmond.edu/wp-content/uploads/volume23\\_article2\\_Buttrick.pdf](http://jolt.richmond.edu/wp-content/uploads/volume23_article2_Buttrick.pdf).

<sup>4</sup> LAW No. 08 of 1999 concerning Consumer Protection article 3

data that have been input can be maintained and that the data will not be leaked and can be misused by irresponsible parties.<sup>5</sup>

In this study, we discuss the extent of implementation of the above regulations and whether they can be categorized as effective. Therefore, the legal effectiveness of Law No. 8 of 1999 concerning Consumer Protection was discussed. In addition, the analysis of *maqāṣid shari'ah* was related to data leaks on WhatsApp applications.

### **Effectiveness Law No.8 Year 1999 About Consumer Protection and *Maqāṣid Shar'ī'ah***

According to Soerjono Soekanto, the theory of legal effectiveness is determined by five main factors: legal factors (law), law enforcement factors, facilities that support law enforcement, community factors, and cultural factors. These five factors are closely related to each other in the essence of law enforcement. In the first element, the functioning of written law depends on the rule of law itself. The effectiveness of this element is measured by the systematization of regulations, their synchronization, quantitative and qualitative adequacy, and the suitability of the issuance of regulations with existing juridical requirements.<sup>6</sup>

It can be concluded that effectiveness is a measure that indicates how far the target (quantity, quality, and time) has been achieved by management, in which the target has been determined in advance. Effectiveness can be interpreted as the process of achieving a previously set goal. A business or activity can be said to be effective if it has achieved its goals. If the goal in question is that of an agency, the process of achieving that goal is a success in carrying out programs or activities according to the authority, duties, and functions of the agency. Therefore, a rule or law can be said to be effective if all factors can run properly, starting from regulations that already contain goals and content that can be carried out. Furthermore, it is supported by law enforcement officials, who enforce regulations so that the public knows and complies with it. The most important thing is that the community, as the object of regulation, can comply with existing laws.

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<sup>5</sup> Rebecca Wong, *Data Security Breaches and Privacy in Europe*, SpringerBriefs in Cybersecurity (London: Springer London, 2013), <https://doi.org/10.1007/978-1-4471-5586-7>.

<sup>6</sup> Soerjono Soekanto, *Pokok-Pokok Sosiologi Hukum*, (Jakarta: PT Raja Grafindo Persada, 2007).

## Law No. 8 Of 1999 Concerning Consumer Protection

A consumer is any person who uses goods and/or services available in society, either for the benefit of oneself, family, other people, or other living beings, and is not to be traded. Consumer protection is an effort to ensure legal certainty in providing protection to consumers.<sup>7</sup>

Article 3 of Law Number 8 of 1999 concerning Consumer Protection sets several main objectives for consumer protection. These goals are to increase consumers' awareness, ability, and independence in protecting themselves; elevate the dignity of consumers by preventing them from the negative impact of the use of goods and/or services; increase consumer empowerment in voting, determining, and prosecuting their rights; create a consumer protection system that includes legal certainty, information disclosure, and access to information; foster business actors' awareness of the importance of consumer protection so that an honest and responsible attitude is formed in doing business; and improve the quality of goods and/or services to ensure the continuity of production business, health, comfort, security, and safety of consumers.

Consumer data protection refers to efforts and policies designed to protect personal information held by individuals from unauthorized or unwanted use. This will be the focus of the research carried out by the researcher regarding efforts to protect consumer data of WhatsApp Business application users.

### Maqāṣid Shari'ah's Views on Personal Data

Any data about a person's life, either identified and/or identifiable separately or combined with other information, either directly or indirectly through electronic or non-electronic systems.

Thus, in Islam, it also seeks to maintain human dignity through Maqāṣid which was originally a sub-topic of 'Illat in the study of Usul fiqh, where 'Illat which is classified in the context of Maqāṣid becomes guarding religion, guarding the soul, guarding the intellect, safeguarding property, safeguarding the descendants known as Usul al-Khomsah added by Imam Subki and Imam Tufi with the protection of honor as the main purpose of the sixth shari'ah. This is based on the issue of hadd qadaf as its main foundation.<sup>16</sup> On this basis, the study of hifzul 'irdi became developed and discussed by scholars afterwards'. Jamaluddi Athiyah in his book also emphasized the conception of hifzul 'irdi itself, in his statement he stated that the issue of honor for human beings has a wider scope than the understanding of the meaning of human beings from the

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<sup>7</sup> "LAW No. 8 of 1999 concerning Consumer Protection," n.d., 8.

perspective of species. The prohibition of Islam related to the acts of qadaf, gibah, and lainyya is an indicator of the existence of maqsud shari'ah for the honor of human beings themselves.<sup>8</sup>

According to Q.S Al-Hujurat:49 verse 12, Allah SWT reminds believers not to easily blame or prejudice fellow believers because such negative attitudes can lead perpetrators to sin. Furthermore, Allah SWT forbids seeking disgrace or ugliness and speaking ill of fellow Muslims because such actions are not pleasing to fellow Muslims. Compared with these actions, it is like eating the flesh of a dead brother, which we certainly consider disgusting. Finally, it is emphasized to always be devoted to obeying all his commandments. Allah SWT is explained as the Most Forgiving and Most Merciful to His believing servants.

In its development, Maqāsid related to honor was more deeply managed by Abdul Majid An-Najjar where in his book entitled Maqāsid al-Shāri' Bi Abadin Jadidah, he used a relatively new term, namely the protection of the humanistic side of human beings. He emphasized that this protection is different from the protection of the soul itself, where the protection of human beings is related to human nature. The basic concept of *hifz al-ird* reflects the ethical and moral values in Islam, which places individual honor as one of the top priorities in social interaction. *Hifz al-ird* also provides the basis for the Islamic legal system to protect the rights of individuals regarding their privacy and honor.

### **Data Protection of Whatsapp Application Users**

WhatsApp Messenger is a cross-platform messaging and calling application that can be accessed via various operating systems. The app allows users to exchange messages at a more affordable cost using Internet data plans compared to traditional methods based on credit or mobile phone short messaging. WhatsApp (WA) has various features that allow its users to communicate, share content, and carry out other activities. Here are some of the key features of WhatsApp: Text Messages; Voice and Video Calls; Status; Media Files; Grub Features; End-to-End Encryption; and WhatsApp Business App

When it comes to privacy, sending messages through WA requires strict protection, including encoding messages, to ensure that messages sent can only be accessed by the intended recipient. Message security in WA is implemented through an end-to-end method, thus ensuring that only the communicating party can read the message content. This privacy protection is very important for ensuring the security and trust of the users who use this application.

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<sup>8</sup> Jamal al-Din 'Atiyah, *Nahwa Taf al-Muqaddas Siyari' Ah* (Damascus: Dar al-Fikr, 2003), 146-147.

WhatsApp application users were categorized as business actors and consumers. Business actors and consumers have the same rights and obligations related to the protection of their respective personal data.

Business actors are individuals or entities involved in economic and business activities. In general, business actors can include various parties who play a role in the production, distribution, and consumption cycles of goods or services. Business actors play a crucial role in economic dynamics, creating added value and shaping the economic structure of a country. The definition of a business actor can vary depending on the context and scope of its economic activities.

The business actors were online shop owners and business accounts in WhatsApp applications. After the Covid 19 pandemic, people switched to online activities, which were also supported by all existing technological developments. Starting from cyberspace or social media, which was initially only used to communicate with family friends in distant places. However, current technological developments are also used to conduct transactions between sellers, in this case, a business actor and his consumers.

A consumer is an individual or entity that uses or consumes goods, services, or products for economic activities. In the context of marketing and economics, consumers are an integral part of the economic cycle because they are end-users who buy and use products or services. Consumer behavior involves making decisions when it comes to purchasing, using, and disposing products or services. Consumers can be individuals, families, or organizations that conduct consumption activities. Consumer decisions can be influenced by a variety of factors, including personal needs and desires, preferences, financial situations, and social environment or advertising. In a market economy, consumers play an important role in determining demand for goods and services, which in turn affects production and supply in the market. Companies and sellers often try to understand consumer behavior to develop more effective marketing strategies and meet consumers' needs and wants.

Furthermore, between the two users in the WhatsApp application, there can be a misunderstanding that causes one party to feel disadvantaged and threatened, which in turn causes a violation of privacy (data leakage). Personal data leakage has a serious adverse impact on people whose personal data are widespread. Disruption of privacy and the threat of becoming a victim of cybercrime, such as fraud, extortion, or doxing practices, namely distributing and dismantling target targets by unauthorized parties. From a state point of view, data leaks can disrupt the stability of the country, because with the leakage of population data, it will make it easier for any party globally to carry out computational propaganda operations, such as Russia and the Analytica scandal in the United States presidential election or the Brexit referendum in 2016. Therefore, Yudi

Prayudi, the Head of the Center for Digital Forensic Studies of the Islamic University of Indonesia (UII), stated that data leaks from agencies are always awaited by dark web actors.

Data leakage can be caused by several factors. First, human errors, such as weak security settings or carelessness in managing data, can lead to leaks. Second, the lack of security in the app, such as WhatsApp's end-to-end encryption feature, which protects the content of messages during delivery, cannot prevent users from taking screenshots and sharing them. Third, a lost or stolen device can be a source of data leaks if its information is not encrypted. Fourth, noncompliance with data privacy regulations can cause leaks and legal consequences. Finally, data leaks can occur as a result of a breach of an agreement where one party violates an agreed contract.

### **Analysis of Legal Effectiveness on The Implementation of Law Number 8 Of 1999 Concerning Consumer Protection Against Data Protection Efforts on The Whatsapp Application**

According to Soerjono Soekanto, the theory of legal effectiveness is determined by five factors, the first of which is applicable law. The second is the law enforcement factor, namely, the parties that form and apply the law. Third, the factors of facilities support law enforcement. Fourth, community factors, in which public awareness and compliance with the law are highly influential. Fifth, cultural factors include the values and norms that apply to society.<sup>9</sup>

Of the five factors of legal effectiveness, the first is the law, here what the researcher researches is Law No. 8 of 1999 concerning Consumer Protection, where in Article 3 it contains increasing consumer awareness, ability, and independence to protect themselves. And in Law NO. 27 OF 2022 concerning Personal Data Protection in Article 12 paragraph (1), the Personal Data Subject has the right to sue and receive compensation for violations of the processing of Personal Data about him in accordance with the provisions of laws and regulations. From the above Law, neither have specifically regulated the actions that must be taken if a person or consumer is the owner of the data, and their personal data are misused or disseminated.<sup>10</sup>

The two law enforcement factors related to data leaks in Indonesia are the State Cyber and Cryptography Agency (BSSN) that launched the Cyber Threat Intelligence Program (CTIP) in collaboration with private technology companies to tackle cybercrime in Indonesia. The BSSN plays a significant role in efforts to deal with digital crime. Cyber

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<sup>9</sup> Soerjono Soekanto. *Efektivitas Hukum dan Peranan Sanksi*. Edited by Tjun Surjaman. Bandung: Remadja Karya, 1988.

<sup>10</sup> "PROCEEDINGS OF THE NATIONAL SEMINAR OF FH UNMAS DENPASAR," n.d.



security is responsible for protecting sensitive data from unauthorized access or leaks. This involves implementing security measures, such as data encryption, proper access settings, and constant monitoring to detect suspicious activities. In addition, it also plays a role in ensuring compliance with regulations and cybersecurity standards applied in Indonesia. The role of cybersecurity is to ensure the implementation of security policies and practices in accordance with the standards applied.<sup>11</sup>

Furthermore, the third factor is facilities, which we can see from the lack of educated and skilled human resources, good organization, and adequate equipment are the main obstacles to the lack of effective regulations related to personal data protection. Next, in the context of social and cultural factors, the majority of individuals or owners of personal data already understand that disclosing someone's personal data is an unethical act. Even so, due to the lack of counseling efforts implemented by the government regarding personal data protection regulations, there are still incidents of personal data leakage. Even if they realize that the act is against the law, awareness does not necessarily prevent them from engaging in such violations.<sup>12</sup>

The implementation of the Consumer Protection Law in the context of personal data protection plays a crucial role in regulating and protecting privacy-related consumer rights. This law, similar to Law Number 8 of 1999 in Indonesia, generally regulates consumers' rights to obtain clear, non-misleading information, as well as the protection of the products and services they consume. However, this law does not provide an adequate legal framework for protecting consumers' personal data in an increasingly advanced and complex digital era.<sup>13</sup>

However, the Personal Data Protection Law, such as Law Number 27 of 2022 in Indonesia, provides a more specific legal basis for the management and protection of personal data. This law regulates the right of data subjects to know, correct, delete, and restrict processing of their personal data. However, the main challenge lies in the effective

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<sup>11</sup> Utin Indah Permata Sari, "Kebijakan Penegakan Hukum Dalam Upaya Penanganan Cyber Crime Yang Dilakukan Oleh Virtual Police di Indonesia," *Jurnal Studia Legalia* 2, no. 01 (March 26, 2022): 58-77, <https://doi.org/10.61084/jsl.v2i01.7>.

<sup>12</sup> Winnie Stevani and Lu Sudirman, "Urgensi Perlindungan Data Pengguna Financial Technology terhadap Aksi Kejahatan Online di Indonesia," *Journal of Judicial Review* 23, no. 2 (December 23, 2021): 197, <https://doi.org/10.37253/jjr.v23i2.5028>.

<sup>13</sup> Jeane Neltje Saly and Irwandhy Idrus, "Analisis Kepastian Hukum Terhadap Perlindungan Data Pribadi Dari Penggunaan Aplikasi Online Sebagai Konsumen Berdasarkan Undang-Undang Nomor 8 Tahun 1999 Tentang Perlindungan Konsumen," *Journal.Upy.Ac.Id*, October 6, 2023, <https://doi.org/10.31316/jk.v7i2.5402>.

implementation of these laws, including adequate oversight and the enforcement of violations.<sup>14</sup>

An analysis of the implementation of these two laws shows a gap between the general protection of consumers and the specific protection of personal data in the digital context. Efforts are needed to harmonize and strengthen existing legal frameworks as well as ensure that effective oversight and enforcement mechanisms are in place to protect consumers' rights across the board in the use of their personal data. Thus, a safer and more reliable environment can be created for consumers facing privacy challenges in the ever-evolving digital era.

### **Analysis of *Maqāṣid Sharī'ah* on Data Leakage Due to Default**

*Maqāṣid* which was originally a sub-discussion of *'illat* in the study of *uṣūl al-fiqh*, where *'illat* which is classified in the context of *maqāṣid* becomes the guardian of religion, guardian of the soul, guard of the intellect, guard the property, protect the descendants known as *uṣūl al-khamsah* added by Imam Subki and Imam Ṭūfī with the guardianship of honor as the main purpose of sharia Sixth, this is based on the problem of *ḥadd qadaf* as its main basis. On this basis, the study of *ḥifẓ al-'ird* developed and was discussed by scholars afterwards.<sup>15</sup>

Jamāluddīn 'Aṭīyyah in his book also affirms the conception of *ḥifẓ al-'ird* itself. In his statement, he stated that the issue of honor for human beings has a wider scope than understanding the meaning of human beings from the perspective of gender. The prohibition of Islam related to the act of *qadaf*, *ghibah*, and others is an indicator of the existence of *maqāṣid sharī'ah* for the honor of the man himself. Religion (*ḥifẓ al-dīn*) prohibits the act of *ghibah* (gossiping) and *namīmah* (talking about one's ugliness), because it can damage the honor of the individual. This prohibition shows how important it is to maintain speech and attitudes towards others. In addition, in maintaining the soul (*ḥifẓ al-naḥs*), things related to data leaks experienced by consumers clearly disturb the consumer's mentality because his personal data are known by many people. Data leaks can harm individuals and society, threaten privacy, and even impact a person's security.<sup>16</sup>

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<sup>14</sup> Maichle Delpiero, Farah Azzahra Reynaldi, Istiawati Utami Ningdiah, and Nafisah Muthmainnah, "Analisis Yuridis Kebijakan Privasi dan Pertanggungjawaban Online Marketplace dalam Pelindungan Data Pribadi Pengguna Pada Kasus Kebocoran Data," *Padjajaran Law Review* 9, no. 1 (2021).

<sup>15</sup> Ibnu 'Āmir al-Ḥajj al-Ḥalabī, *At-Taqrīr wa at-Taḥrīr*. (Beirut: Dār al-Kutub al-'Ilmiyyah, n.d.), juz 3, 183.

<sup>16</sup> "Jamāluddīn 'Aṭīyyah. *Nahwa Taf'īl Maqāṣid Sharī'ah*. (Damaskus: Dār al-Fikr, 2003), 146–147."

In the digital era, technology and information systems must be used wisely to protect people's security and intelligence. Irresponsible actions in handling data can be considered violations of *the principles of ḥifẓ al-'aql*. The behavior of leaking personal data does not maintain the religion, soul, intellect, and honor of a person, which is contrary to the purpose of *Maqāṣid shari'ah*. In addition, *maqāṣid shari'ah* promotes the principle of *maslahah* (public interest or welfare). The effective protection of personal data can be seen as part of safeguarding public welfare in an increasingly digitally connected society, where trust and privacy are key to social stability and harmony.<sup>17</sup>

However, the challenges of implementing *maqāṣid shari'ah* for personal data protection include adapting to rapid technological advances and changing social needs. There needs to be an adaptive and responsive legal framework that remains consistent with the principles of *maqāṣid shari'ah*, but is also able to accommodate the dynamics and complexities in today's global digital environment.

Thus, *the maqāṣid shari'ah* analysis of personal data protection not only provides an ethical and moral outlook but also promotes a balanced approach between the security of individual personal data and the need to facilitate technological advancement as well as overall social well-being.

## CONCLUSION

The implementation of the Consumer Protection Law in the context of personal data protection plays a crucial role in regulating and protecting privacy-related consumer rights. This law, similar to Law Number 8 of 1999 in Indonesia, generally regulates consumers' rights to obtain clear, non-misleading information, as well as the protection of the products and services they consume. Efforts are needed to harmonize and strengthen existing legal frameworks as well as ensure that effective oversight and enforcement mechanisms are in place to protect consumers' rights across the board in the use of their personal data. Thus, a safer and more reliable environment can be created for consumers facing privacy challenges in the ever-evolving digital era.

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<sup>17</sup> Umi Kalsum Hehanussa, "Implementation of The Islamic Economic System Increasing Community Welfare Based on Maslahah in Indonesia," *Jurnal Ilmiah Ekonomi Islam* 9, no. 3 (November 20, 2023): 3839, <https://doi.org/10.29040/jiei.v9i3.9223>.

welfare in an increasingly digitally connected society, where trust and privacy are key to social stability and harmony. The maqāṣid shari'ah analysis of personal data protection not only provides an ethical and moral outlook, but also promotes a balanced approach between the security of individual personal data and the need to facilitate technological advancement as well as overall social well-being.

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