

## MAQĀṢID AL-QUR'AN AS THE FOUNDATION FOR A NON-SEXUAL VIOLENCE STRATEGY IN THE DIGITAL SPHERE

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### Abstract

*The digital space, once envisioned as a medium for freedom of expression, has increasingly become a site of Online Gender-Based Violence (OGBV), with cases continuing to rise despite the enactment of Indonesia's Sexual Violence Crime Law (UU TPKS). Existing studies remain fragmented and have yet to integrate Qur'anic values into a comprehensive preventive framework. This study aims to formulate a non-sexual violence strategy for the digital sphere through a maqāṣidī interpretation of the Qur'an. It employs a qualitative library research design combined with thematic content analysis. Primary data consist of four Qur'anic passages: Q.S. al-Isrā' [17]:70, Q.S. al-Isrā' [17]:32, Q.S. an-Nūr [24]:27–31, and Q.S. al-Ḥujurāt [49]:11. Secondary data are drawn from maqāṣidī exegesis, classical and contemporary tafsir, reports issued by Komnas Perempuan, SAFEnet, and SIMFONI-PPA, as well as relevant scholarly publications. Data were analyzed through four operational stages: nash analysis, maqāṣid extraction, contextualization with OGBV, and strategic formulation. The findings identify karāmah insāniyyah as a meta-maqṣad underpinning the protection of dignity, privacy, intellect, and family, culminating in five preventive strategies that integrate Qur'anic values into digital governance, education, and public policy.*

**Keywords:** Maqāṣid al-Qur'an; Online Gender-Based Violence (OGBV); Digital Ethics

### Abstrak

*Ruang digital yang semula dijanjikan sebagai wahana kebebasan berekspresi kini bertransformasi menjadi arena baru Kekerasan Berbasis Gender Online (KBGO), dengan tren kasus yang terus meningkat meskipun UU TPKS telah diberlakukan. Sementara itu, kajian terdahulu masih terfragmentasi dan belum mengintegrasikan nilai-nilai Qur'ani sebagai strategi pencegahan. Penelitian ini bertujuan merumuskan strategi nir-kekerasan seksual di ruang digital melalui pendekatan tafsir maqāṣidī. Penelitian menggunakan metode kualitatif dengan jenis penelitian kepustakaan (library research) yang dipadukan dengan*

*thematic content analysis. Data primer berupa empat ayat Al-Qur'an, yaitu QS. al-Isrā' [17]:70, QS. al-Isrā' [17]:32, QS. an-Nūr [24]:27–31, dan QS. al-Hujurāt [49]:11, sedangkan data sekunder berasal dari literatur tafsir maqāṣidī, kitab tafsir klasik dan kontemporer, laporan Komnas Perempuan, SAFEnet, SIMFONI-PPA, serta artikel ilmiah terkait. Analisis dilakukan melalui empat tahap, yaitu nash analysis, maqāṣid extraction, kontekstualisasi, dan strategic formulation. Hasil penelitian menunjukkan bahwa karāmah insāniyyah merupakan meta-maqṣad yang melandasi perlindungan kehormatan, privasi, akal, dan keturunan di ruang digital. Sintesis keempat ayat menghasilkan lima strategi preventif yang memperkuat tata kelola digital, pendidikan, dan kebijakan publik guna mewujudkan ekosistem digital yang aman, bermartabat, dan bebas dari kekerasan seksual.*

**Kata kunci:** *Maqashid Al-Qur'an, KBGO, Etika Digital*

## INTRODUCTION

The space once envisioned as a medium for freedom of expression has now become a new arena for sexual violence that evolves alongside technological advancement. Today, the digital sphere has emerged as a digital agora that reconstructs the social, cultural, and epistemic patterns of human interaction, with more than 5.20 billion active users in 2025. Social media now rivals conventional social spaces in shaping identities, discourses, and power relations. However, the digital space is not neutral; instead, it generates power asymmetries and new threats to human dignity (*marwah*), one of which is Online Gender-Based Violence (OGBV). (Siti Fatimah, 2025) The Chairperson of the Indonesian National Commission on

Violence Against Women (*Komnas Perempuan*), Mariah Ulfa Anshor, defines OGBV as gender-based violence against women occurring in digital spaces or facilitated by technology, encompassing five typologies: malicious distribution, cyber sexual harassment, sexploitation, online threats, and violations of personal privacy. (Siti Fatimah, 2025)

Empirical data consistently confirm the escalation of this phenomenon. *Komnas Perempuan* recorded a dramatic increase from 16 cases in 2017 to 1,721 cases in 2021. Although the number declined during 2022–2023, it rose again to 1,791 cases in 2024, representing a 40.8% increase compared to the previous year. SAFEnet reported 665 cases in the second quarter of 2025, up from 465 cases during the same period in the

previous year, with 65.56% of victims being women and 61.8% of reporters aged 18–25. Meanwhile, SIMFONI PPA documented nearly 7,000 reports within the first four months of 2025, 86% of which involved female victims.(Komnas Perempuan, 2026 ). In response, the Indonesian government enacted Law No. 12 of 2022 on Sexual Violence Crimes (UU TPKS), including Article 14, which classifies technology-facilitated sexual violence as a criminal offense.(Peraturan BPK, 2022) Nevertheless, its implementation continues to face structural challenges, including limited institutional training regarding the TPKS Law, inadequate understanding among law enforcement officials of its legal provisions, differing interpretations among law enforcement agencies as reflected in numerous sexual violence cases that have been dismissed or left unprosecuted under the assumption of "mutual consent," despite indications of power imbalance and victim vulnerability difficulties in collecting legally admissible digital evidence when perpetrators remain anonymous, challenges in coordinating content removal and case handling among relevant institutions (the police, the prosecutor's office, and the Ministry of

Communication and Digital Affairs), persistent social stigma against victims, and the continued predominance of customary law settlements.(Komnas Perempuan,2025). These implementation barriers explain why strengthening legal regulations has not been accompanied by a corresponding decline in reported cases. Although legal measures remain essential, the continuously increasing statistics demonstrate that regulation alone is insufficient without an ethical approach capable of transforming the mindset and behavior of digital society.

Previous studies on digital sexual violence remain fragmented. Filmanda (2025) focused on the psychological dynamics experienced by survivors of cyber sexual harassment. M. Rifqi (2022) examined sexual harassment in the Qur'an from the perspective of Islamic law. Juliana (2026) identified the risk and protective factors associated with OGBV in Indonesia. Ellen (2025) investigated the effectiveness of criminal fines in cases of digital sexual violence. Meanwhile, Siti (2025) explored the relationship between gender issues and human rights within digital spaces.. Collectively, these five studies examine psychological, normative Islamic legal, and digital rights dimensions

separately, without integrating Qur'anic ethical values into preventive strategies for addressing sexual violence in digital environments.

This gap calls for a renewed interpretation of how Qur'anic values can be rediscovered to respond effectively to contemporary challenges. Maqāṣidī exegesis (tafsīr maqāṣidī) does not merely interpret the Qur'anic text literally but emphasizes the higher objectives (*maqāṣid*) of Islamic law, grounded in the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), honor (*ḥifẓ al-'ird*), intellect (*ḥifẓ al-'aql*), and lineage (*ḥifẓ al-nasl*). Through this maqāṣidī approach, Qur'anic values can be articulated into practical strategies that are relevant to the digital era. (Mayola Andika, 2020) At the same time, the need to cultivate a culture of non-violence has become increasingly urgent not merely as the absence of violent acts, but as a social condition in which mutual respect, equality, and the protection of human dignity become collective habits consistent with the objectives of the Sharī'ah, thereby achieving sustainable *maṣlaḥah* (public welfare).

Accordingly, this study, entitled "Maqāṣid al-Qur'an as the Foundation for

a Non-Sexual Violence Strategy in the Digital Sphere," is grounded in the principle of human dignity (*karāmah insāniyyah*) as a fundamental objective of the Qur'an (Qur'an 17:70). It seeks to address the existing research gap through a threefold integrative framework: (1) a maqāṣidī interpretation of four key Qur'anic passages (Qur'an 17:70; 17:32; 24:27–31; and 49:11–12) employing Wasfi 'Ashur's maqāṣid methodology; (2) an empirical analysis of Online Gender-Based Violence (OGBV) based on the latest available data; and (3) the formulation of five operational strategies that integrate Qur'anic ethics, technology governance, and Indonesia's digital policy framework. By positioning the Qur'an's maqāṣid as both a conceptual and practical foundation, this study moves beyond presenting the Qur'an's normative values and translates them into actionable strategies for preventing sexual violence in digital spaces. Ultimately, it offers strategic recommendations that are applicable at the individual, community, and governmental levels.

## LITERATURE REVIEW

Recent scholarship on Online Gender-Based Violence (OGBV) has demonstrated significant progress in

identifying its various forms, examining its impacts, and formulating response strategies. Existing studies consistently indicate that OGBV has increased not only in terms of prevalence but also in its qualitative complexity.

A study by Cintya Anggun et al. (2024) revealed that digital sexual violence encompasses various forms, including the non-consensual dissemination of intimate content (*revenge porn*), cyber grooming, sexual harassment through messages and online comments, doxing, and account impersonation. This study contributes substantially to mapping the typologies of digital sexual violence and provides an important foundation for understanding its characteristics and dynamics in Indonesia. However, its analysis remains largely descriptive and does not explore the deeper normative dimension, particularly the ethical foundations or value-based approaches that could inform preventive strategies.

Research focusing on the impacts of digital sexual violence demonstrates that victims experience severe psychological and social consequences. Ghina Nabilah (2022) found that victims frequently suffer from trauma, anxiety, depression, social stigma, and victim

blaming. These findings are reinforced by Basrowi and Galuh (2025), who identified children and adolescents as the most vulnerable groups while also highlighting the persistently low reporting rate due to limited digital literacy.

The principal contribution of these studies lies in establishing that OGBV is not merely a technological issue but also a profound humanitarian concern involving the protection of human dignity and mental well-being. Nevertheless, most of these studies remain confined to impact analysis and have yet to develop a conceptual framework that connects these issues with broader ethical principles or normative objectives, particularly those embodied in the *maqāṣid al-Qur'an*.

Several other studies have approached digital sexual violence from a structural perspective by emphasizing regulatory reform, digital literacy, and multi-stakeholder collaboration. Dian Permatasari (2023) underscored the importance of legal frameworks, particularly Indonesia's Law on Sexual Violence Crimes (UU TPKS), alongside digital literacy programs and enhanced cybersecurity as primary policy responses. Similarly, L. Nurtjahyo (2024) identified a persistent gap between legal regulation

and its practical implementation, particularly regarding victim protection and the management of digital evidence.

These findings suggest that although legal and technical approaches are indispensable, they remain insufficient to address the complexity of OGBV comprehensively. Their primary contribution lies in strengthening policy and institutional responses, yet they pay relatively limited attention to the internal dimension of individuals, especially the cultivation of ethical awareness and responsible digital behavior.

Overall, previous studies remain fragmented and partial. Some focus on identifying the phenomenon, others examine its psychological consequences, while still others prioritize legal and technical solutions. To date, however, no study has comprehensively integrated the empirical, normative, and strategic dimensions of OGBV within a unified analytical framework. Moreover, despite Indonesia's strong religious foundation, the application of Islamic perspectives particularly through maqāṣid-based Qur'anic interpretation (*tafsīr maqāṣidī*) remains largely absent from scholarly discussions on digital sexual violence.

Addressing this gap, the present study proposes a distinct approach by integrating the values of the Qur'an through maqāṣid-based interpretation as both a normative and strategic foundation for preventing sexual violence in digital spaces. Unlike previous studies, which tend to adopt reactive and fragmented approaches, this research emphasizes a preventive framework rooted in the internalization of Qur'anic values, particularly the preservation of honor (*ḥifẓ al-'ird*), the protection of life (*ḥifẓ al-nafs*), and the preservation of intellect (*ḥifẓ al-'aql*). Accordingly, the principal contribution of this study lies in constructing a holistic conceptual framework that connects Qur'anic teachings, empirical realities, and practical strategic formulations. Through this integrative approach, the study seeks not only to enrich the academic discourse on OGBV but also to offer a more comprehensive strategy for fostering a digital environment that is safe, ethical, and free from sexual

## RESEARCH METHODOLOGY

This study employs a qualitative research design using a maqāṣid al-Qur'an approach to examine the phenomenon of Online Gender-Based

Violence (OGBV) from a Qur'anic perspective. This approach positions the *maqāṣid* al-Qur'an as the primary analytical framework for understanding digital sexual violence comprehensively, enabling Qur'anic values to be understood not merely as normative teachings but also as practical solutions to contemporary challenges. The research adopts a library research design complemented by thematic content analysis of Qur'anic verses, classical and contemporary Qur'anic exegesis (*tafsīr*), and scholarly literature related to OGBV.

The primary data consist of Qur'anic verses concerning the protection of human dignity (*karāmah insāniyyah*), ethical social conduct, and the prevention of sexual violence within the framework of the *al-ḍarūriyyāt al-khams*. From these verses, four key passages were selected through purposive sampling: Qur'an 17:70, which establishes the principle of human dignity; Qur'an 17:32, which prohibits approaching immoral acts and, within the digital context, encompasses various forms of cyber sexual misconduct; Qur'an 24:27–31, which provides the ethical foundation for privacy and the regulation of visual conduct; and Qur'an 49:11–12, which articulates the principles of

protecting honor, reputation, and preventing bullying in digital spaces. Secondary data were drawn from the literature on *maqāṣidī* exegesis, including the works of Wasfi 'Ashur Abu Zayd, Ibn 'Āshūr, and Jasser Auda, as well as the contemporary Qur'anic commentary of M. Quraish Shihab. The study also incorporates empirical reports on OGBV published by Komnas Perempuan, SAFEnet, and SIMFONI-PPA, together with relevant scholarly articles to strengthen the analysis.

The data were analyzed through four sequential stages: *nash* analysis, *maqāṣid* extraction, contextualization, and strategic formulation. These stages were systematically applied to each selected Qur'anic passage. *Nash* analysis examined the linguistic meanings of the verses through lexical sources and Qur'anic exegesis, with particular emphasis on the interpretation of Ibn 'Āshūr. The findings were then synthesized through *maqāṣid* extraction, which identified both the protected interests (*maqāṣid*) and the harms that each verse seeks to prevent. For example, in Qur'an 17:70, the expression *karramnā* ("We have honored") was interpreted as reflecting the objective of

ḥifẓ al-'ird (the preservation of honor) in its broader sense. This objective was subsequently linked, during the contextualization stage, to specific forms of OGBV by identifying the common 'illah (effective legal cause) shared by the Qur'anic text and contemporary digital phenomena. For instance, ḥifẓ al-'ird was associated with malicious distribution because both involve the degradation of human dignity through the non-consensual instrumentalization of the body. Finally, during the strategic formulation stage, the contextualized *maqāṣid* were translated into Qur'anic principles of digital ethics and practical implementation strategies, each of which remained explicitly traceable to its underlying maqṣad.

## RESULT AND DISCUSSION

### Karāmah Insāniyyah as the Maqāṣid al-Qur'an Foundation for Building a Culture of Non-Sexual Violence in Digital Spaces

*Karāmah* may be understood as the grace, honor, blessing, and protection bestowed by Allah upon His servants. Within the Qur'anic worldview, *karāmah insāniyyah* (human dignity) is not merely a theological recognition of human beings as God's creation but also a foundational principle underlying the protection of all

human rights and welfare. Consequently, the preservation of human honor, dignity, and worth (*karāmah insāniyyah*) constitutes one of the central objectives emphasized by the Qur'an and forms an essential foundation of the Sharī'ah. (Qurtubi, 2025) From an Islamic perspective, human rights refer to the body of divine legal principles (*aḥkām al-sharī'ah*) established to safeguard human welfare in accordance with the inherent nature of humanity, thereby ensuring a dignified existence. (Attamimi & Hariyadi, 2020) This principle serves as a defining characteristic of human personhood and distinguishes human beings from other creatures. (Sejati, 2017)

Within the term *maqāṣid* derives from the root **قصد-يقصد-قصدًا-ومقصود** which means intention or purpose. (Mustaqim, 2019) According to Wasfi Abū Zayd, *maqāṣid*, etymologically, are understood as objectives (الأهداف), secrets (الأسرار), foundations or origins (الأم), and advancement or progress (النهوض). (Hamidiy, 2007) bn Jinnī also argues that the root (q-ṣ-d) in the classical Arabic linguistic tradition encompasses a spectrum of meanings: intention (*al-ītizām*), orientation (*at-tawajjuh*), focus and firmness of direction (*an-nuhūd*), as

well as forward movement toward a specific point of purpose without deviation from the intended path.(Cholid, 2020)

Maqāṣid do not merely refer to an endpoint or final objective, but also encompass the entire sequence of processes, instruments, and mechanisms undertaken to attain that objective.(At-Tijani, 2013) Terminologically, Wasfi 'Āshūr defines Maqāṣid al-Qur'an as:

ما يحقق أهداف الصور والآيات  
والموضوعات للقرآن الكريم

*Something that affirms the existence of objectives within the sūrahs, verses, and themes of the Qur'ana.*(Zayd, 2019)

The framework of maqāṣid al-Qur'an, karāmah insāniyyah is not positioned as one objective of the Sharī'ah alongside *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, *ḥifẓ al-'ird*, and *ḥifẓ al-nasl*. Rather, it functions as a meta-maqṣad a fundamental principle that underlies and provides orientation for all the primary objectives of Islamic law. Grounded in the Qur'anic affirmation of human dignity in Qur'an 17:70, the protection of religion, life, honor, intellect, and lineage is understood as inherent and unconditional. Accordingly, as digital space has become an extension of human social life, the

scope of karāmah likewise extends to encompass digital identity, online reputation, personal data footprints, and visual representations, all of which deserve equal protection. (Qurtubi, 2025)

From its inception, the Sharī'ah has never confined karāmah solely to the physical body; rather, it protects individuals from every form of violence capable of diminishing their dignity, whether in physical or digital environments. The Qur'an and the Prophetic traditions progressively documented and challenged the historical realities of violence against women, including sexual violence. Exploitative pre-Islamic marriage practices that objectified women's bodies such as *nikāḥ al-shighār*, *nikāḥ al-raḥt*, *nikāḥ al-istibḍā'*, *nikāḥ al-badal*, and *nikāḥ al-mut'ah* were abolished by Islam and replaced with marital relationships founded upon equality, justice, and reciprocity (*mubādalah*). (Swararahima, 2022) This transformative reform demonstrates that the Qur'an sought from the outset to eliminate exploitative sexual relations rooted in patriarchal traditions that had long characterized human society.

The Qur'an's concern for various forms of sexual violence provides a

compelling ethical foundation for recognizing that every act of sexual violence inevitably degrades human dignity and therefore must be eradicated. Eliminating sexual violence, including Online Gender-Based Violence (OGBV), requires addressing the underlying conditions that give rise to such violence. (Swararahima, 2022) Consequently, the affirmation of *karāmah insāniyyah* should not be regarded as a modern concept imposed upon classical Islamic texts; rather, it represents a Qur'anic project that has, from its earliest revelation, confronted the root causes of sexual violence, namely unequal gender relations and unjust power structures.

A critical question then arises: why does *karāmah insāniyyah*, articulated within the social context of the seventh century, remain relevant for addressing sexual violence in twenty-first-century digital spaces? Its relevance lies not in the medium but in the object of protection. From the outset, Islam has protected not only the human body but also personal honor, privacy, and identity. (Digital & Islam, 2026) This is reflected in the prohibition of *ghībah* (backbiting), which safeguards personal reputation, and in the prohibition against entering another

person's home without permission (*isti'dhān*), which protects private space independently of the physical body itself. (Hajar & Riyadi, 2021) In the digital age, these protections naturally extend to online reputation, digital identity, visual representation, and personal data footprints, all of which have become integral dimensions of human existence. Accordingly, safeguarding digital dignity constitutes a logical extension of the principle of *karāmah insāniyyah*. The urgency of this principle is further underscored by the continuing rise in cases of digital sexual violence.

Therefore, *karāmah insāniyyah* functions as the meta-maqṣad that underpins the protection of human dignity. This conceptual foundation provides the basis for the subsequent analysis of selected Qur'anic verses, demonstrating how this overarching principle can be translated into practical strategies for fostering a culture of non-sexual violence in digital spaces.

### **Telaah Tafsir Maqashidi Atas Ayat-Ayat Nir-Kekerasan Seksual**

*Q.s Al-isra' [17]: 70 sebagai fondasi karamah insaniyyah*

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ  
وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ  
عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

*Dan sesungguhnya telah Kami muliakan anak-anak Adam, Kami angkut mereka di daratan dan di lautan, Kami beri mereka rezeki dari yang baik-baik dan Kami lebihkan mereka dengan kelebihan yang sempurna atas kebanyakan makhluk yang telah Kami ciptakan. (Q.s Al-Isra' [17]: 70).*

The verse opens with the emphatic particles *wa* and *laqad*, forming a double emphatic construction (*tawkid*) which, according to the principles of Arabic rhetoric (*balāghah*), serves to eliminate any possibility of doubt regarding the statement that follows. Such a layered emphasis is typically employed by the Qur'an in relation to truths that people are inclined to deny or forget, indicating that human dignity is not a reality that is automatically recognized but rather a truth that must be continually reaffirmed. (Shihab, 2002) (Ibnu Asyur, 1984)

The word *karramnā* derives from the triliteral root *kāf-rā'-mīm* (ك-ر-م), which, according to Ibn Fāris in *Maqāyīs al-Lughah*, conveys the fundamental meanings of honor, nobility, and everything possessing intrinsic worth (*al-sharaf wa al-faḍl*). Unlike the verbs *a'ṭā* (to

give) or *an'ama* (to bestow a favor), the verb *karrama* denotes the conferral of an intrinsic value that is inherent in its object and universal in nature. This dignity is inseparable from the very essence of human beings as creatures of Allah; it is not granted to other creatures and cannot be revoked by anyone or under any circumstance. (Shihab, 2002) (Ibnu Asyur, 1984)

This understanding is further reinforced by Ibn 'Āshūr, who conceptually distinguishes between *takrīm* (bestowal of inherent dignity) and *tafḍīl* (preferential distinction) in this verse. According to him, *takrīm* refers to the innate dignity embedded within human beings from the moment of their creation, whereas *tafḍīl* relates to the superiority that arises through the actualization of the gifts bestowed upon them. (Ibnu Asyur, 1984) Endowed with intellect and knowledge, human beings possess the capacity to recognize the truth, cultivate genuine faith, and embody virtuous character. Consequently, *tafḍīl* signifies the excellence attained through the realization of divinely endowed potential, enabling human beings to achieve a higher status than other creatures. (Shihab, 2002)(Ibnu Asyur, 1984)

From the perspective of maqāṣidī exegesis, the distinction between takrīm and tafḍīl carries profound implications. Wasfi ʿĀshūr Abū Zayd explains that the maqāṣid of the Qur'an extend beyond the literal meaning of the text, aiming instead to realize the universal values (*al-qiyam al-kullīyyah*) that constitute the objectives of the Sharīʿah, such as justice, mercy, human dignity, and the protection of life. Therefore, this verse should not merely be understood as providing information about the creation of humankind; rather, it constitutes a maqāṣidic declaration that the entire social order must be founded upon respect for human dignity.

Based on this perspective, Online Gender-Based Violence (OGBV) constitutes a direct violation of the maqṣad of ḥifẓ al-karāmah al-insāniyyah (the protection of human dignity). (Firoozeh Hazrati, 2013) (Khairul Hamim, 2020). OGBV not only inflicts psychological harm but also deprives individuals of their fundamental right to be treated as dignified human beings. Furthermore, its consequences extend beyond individual victims. Repeated exposure to sexually exploitative content fosters a digital culture that dulls critical reasoning, erodes empathy, and normalizes the perception

of human beings as visual commodities (*commodification of the body*). (*The World Bank*, 2021) The intellect, which should function as the faculty for distinguishing between dignity and degradation, instead becomes desensitized through the persistent reproduction of voyeurism and objectification by digital media algorithms. Such degradation constitutes a form of mafsadah (harm) that must be prevented because it undermines one of the fundamental objectives of the Sharīʿah.

It is precisely here that the maqāṣid of this verse demonstrate their contemporary relevance. If takrīm requires the protection of every individual's dignity, then tafḍīl demands the creation of a digital ecosystem that nurtures the ethical consciousness of society. Accordingly, efforts to eradicate OGBV cannot rely solely on repressive measures in the form of criminal sanctions; they must also encompass the transformation of digital culture toward one that upholds respect for human dignity in accordance with the principle of karāmah insāniyyah, which Allah affirms through one of the Qur'an's strongest emphatic constructions.

***Qur'an 24:27–31 as the Foundation of Digital Privacy Ethics and Self-Regulation***

An adequate understanding of Qur'an 24:27–29 cannot be separated from the preceding verses concerning the incident of ḥadīth al-ifk (the false accusation against ʿĀ'ishah) and the prohibition of false accusations of adultery (*qadḥ*). Through the approach of *munāsabah* (textual coherence), Aḥmad Muṣṭafā al-Marāghī and al-Biqā'ī, as cited by M. Quraish Shihab, explain that the command to seek permission (*isti'dhān*) was revealed as a preventive mechanism to close avenues that could lead to slander and violations of personal honor. (Linsyiana, 2022) One factor contributing to the spread of suspicion at that time was the practice of entering other people's homes without permission, creating opportunities for misunderstanding, unlawful seclusion (*khalwah*), and unfounded accusations. Thus, the command of *isti'dhān* is not merely a rule of social etiquette but a legal mechanism intended to safeguard honor (*ḥifẓ al-'ird*) and to block the means leading to harm (*sadd al-dharā'ī*).

The preventive objective of these verses is further reinforced by their *asbāb al-nuzūl* (occasion of revelation). It is narrated that an Anṣār woman complained to the Prophet Muhammad (peace be

upon him) that her male relatives frequently entered her home without permission while she was in situations in which she did not wish to be seen. (Laduni, n.d.) In response, Allah revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ  
بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

This occasion of revelation demonstrates that the Qur'an regarded privacy from the outset as a right deserving protection rather than merely a matter of courtesy. Accordingly, the *maqṣad* of this passage extends beyond regulating the etiquette of visiting others; it seeks to protect personal space so that every individual may feel secure from unwanted intrusion.

This objective becomes even clearer through the linguistic analysis of the word *تَسْتَأْذِنُوا* (*tasta'nīsū*). According to Ibn 'Āshūr, the Qur'an deliberately employs *tasta'nīsū* instead of *tasta'dhinū* ("to seek permission"). (Ibnu Asyur, 1984) Derived from the root *al-uns*, which conveys familiarity, comfort, and emotional reassurance, *tasta'nīsū* indicates that the purpose of requesting permission is not simply to gain physical access to a house but to ensure that one's presence is psychologically welcomed by

its occupants, thereby preventing feelings of surprise, embarrassment, or insecurity. Likewise, the word *تَسَلَّمُوا* (*tusallimū*) signifies more than offering a verbal greeting; it conveys a message of peace, assuring the residents that the visitor poses no threat to their private sphere. (Ibnu Asyur, 1984) If the occupants ask a visitor to leave (*farji'ū*), complying with that request is "purer for you" (*azkā lakum*) because it respects the homeowner's autonomy over private space. (Ibnu Asyur, 1984)

From the perspective of *maqāṣid al-Qur'an*, the entire structure of these verses reflects the objective of *ḥifẓ al-'ird* (the preservation of honor). The concept of "home" is not confined to a physical building but symbolizes every space under an individual's authority. Consequently, technological developments require this concept to be extended into cyberspace, where social media accounts, electronic devices, cloud storage, photo galleries, and private communications likewise constitute protected personal spaces. (Nurjati, 2026) This interpretation is also consistent with studies on the moral teachings of *Sūrat al-Nūr*, which emphasize that seeking permission and respecting privacy remain fundamental

ethical principles for protecting personal data and governing digital interactions.

Viewed from this perspective, actions such as cyberstalking, account hacking, taking photographs or videos without consent, disseminating screenshots of private conversations, and misusing personal data are not merely violations of digital etiquette but constitute direct violations of the Qur'an's objective of protecting human privacy. Numerous cases of Online Gender-Based Violence (OGBV) originate from infringements upon a victim's private sphere before escalating into the non-consensual distribution of intimate content, sextortion, and other forms of digital exploitation. Therefore, these verses establish respect for privacy as the first layer of protection in preventing sexual violence within digital spaces.

Having established protection through respect for external privacy, the subsequent verses shift attention to the internal dimension of the individual. Whereas Qur'an 24:27–29 regulates interpersonal boundaries, Qur'an 24:30–31 focuses on how individuals regulate themselves before moral impulses develop into harmful actions. This transition demonstrates that the Qur'an builds a comprehensive system of

protection not only through social regulation but also through character formation and self-regulation. Allah states:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ  
وَيَحْفَظُوا فُرُوجَهُمْ

From a linguistic perspective, the verbs *يَغُضُّوا* (*yaghduḍū*) and *يَغُضُّنَ* (*yaghduḍna*) derive from the root *غَضَّ* (*ghaḍḍa*), which means to restrain, reduce, or lower the intensity of one's gaze rather than eliminating the act of seeing altogether. Moreover, the preposition *مِنْ* (*min*) in the expressions *yaghduḍū min abṣārihim* and *yaghduḍna min abṣārihinna* conveys the meaning of *tab'īḍ* (partiality), indicating the obligation to avert one's gaze from prohibited objects rather than to avoid looking altogether. (Az-zajaj, 2007) The scope of visual temptation is broader than the protection of chastity itself; therefore, moral discipline must begin with controlling one's gaze.

Significantly, after commanding believing men to lower their gaze and guard their chastity in Qur'an 24:30, the Qur'an repeats the same command for believing women in the following verse. (Jamalallail, 2025) Ibn 'Āshūr explains that this repetition is not merely rhetorical emphasis but an affirmation that the

wisdom underlying the command applies equally to both men and women, thereby rejecting the assumption that the responsibility of controlling one's gaze rests primarily upon men. In this way, the Qur'an establishes an ethic of reciprocal responsibility, in which both men and women share equal responsibility for lowering their gaze as an expression of respect for both personal and human dignity.

According to Ibn 'Āshūr, this command functions as a preventive mechanism operating at the psychological level because the gaze constitutes the initial gateway through which external stimuli enter the mind, gradually developing into desire (*shahwah*) and eventually leading to immoral conduct. For this reason, the Qur'an places the command to lower the gaze (*ghaḍḍ al-baṣar*) before the command to guard chastity, emphasizing that regulating one's gaze serves as an educational strategy for interrupting the progression of moral violations at their cognitive and affective stages. Furthermore, the Qur'an's use of the term *furūj* as a refined rhetorical expression (*kināyah*) illustrates its linguistic elegance while affirming that the human body particularly one's intimate

parts constitutes an essential component of human dignity that must be protected from exploitation, objectification, harassment, and commercialization. Consequently, this command is directed not only toward preserving individual chastity but also toward safeguarding human honor and dignity in their fullest sense. (Ibnu Asyur, 1984)

The foregoing analysis becomes even more relevant when contextualized within the characteristics of Online Gender-Based Violence (OGBV). Unlike conventional sexual violence, which generally involves physical contact, many forms of OGBV originate from technology-mediated visual exploitation. Digital voyeurism, cyberstalking, image manipulation through deepfake technology, cyberflashing, and the non-consensual distribution of intimate images all represent abuses of visual engagement that subsequently develop into violations of victims' privacy, honor, and dignity. In this context, the concept of *ghaḍḍ al-baṣar* (lowering the gaze) should no longer be

understood merely as physically averting one's eyes; rather, it extends to the ethics of digital visual literacy the capacity to exercise self-restraint by refraining from accessing, consuming, recording, storing, producing, manipulating, or disseminating content that exploits the bodies and dignity of others. (Triwulan, 2025)

This demonstrates that the Qur'anic command is not limited to an individual prohibition but establishes a framework of collective moral responsibility for the ethical use of digital technology. From the perspective of *maqāṣidī* exegesis, regulating visual conduct serves as an essential instrument for realizing *ḥifẓ al-'ird* (the preservation of honor) while simultaneously functioning as a means of *tazkiyat al-naḥs* (self-purification) through the cultivation of self-control before sexual impulses develop into actions that harm others. Consequently, the moral teachings embodied in Qur'an 24:30–31 offer a preventive paradigm that is highly relevant for addressing exposure to pornography, the culture of bodily objectification, and the various forms of technology-facilitated

sexual violence that characterize the digital era.

This protective framework is further reinforced in Qur'an 24:31, where believing women are instructed to lower their gaze, preserve their chastity, and refrain from displaying their *zinah* except what ordinarily appears. (Maghfiroh et al., 2025) According to Ibn 'Āshūr, the prohibition against displaying *zinah* is not limited to clothing or ornaments but encompasses every form of self-presentation intentionally designed to attract attention and stimulate sexual desire. Likewise, M. Quraish Shihab emphasizes that the objective of this verse is not to restrict women's participation in society but to ensure that they are recognized and treated as subjects possessing inherent dignity rather than as objects of exploitation. (Dicky Mohammad Ilham et al., 2022)

Within the context of digital spaces, this message must never be interpreted as shifting responsibility onto victims. Instead, it should be understood as establishing a collective ethical obligation to cultivate a digital culture that rejects every form of sexual violence, whether occurring in physical or virtual environments. Accordingly, Qur'an 24:27–

31 presents a comprehensive system of protection, encompassing respect for privacy, regulation of visual conduct, and the preservation of human honor and dignity as fundamental objectives of the Sharī'ah in preventing Online Gender-Based Violence (OGBV).

### ***Qur'an 17:32 as an Early Warning Against Sexual Immorality***

وَلَا تَقْرَبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً ۖ  
وَسَاءَ سَبِيلًا ۚ ٣٢

Qur'an 17:32 should not be understood merely as a prohibition against *zinā* (illicit sexual intercourse), but as a moral warning established by the Qur'an to prevent every form of behavior that leads to sexual exploitation and the violation of human dignity. The Qur'anic expression وَلَا تَقْرَبُوا الزَّانِيَ (*wa lā taqrabū al-zinā*) is particularly significant. Rather than stating *lā taznū* ("do not commit adultery"), the Qur'an employs the phrase *lā taqrabū* ("do not even approach"), indicating that the prohibition extends beyond the act of *zinā* itself to encompass every pathway, means, and circumstance that may lead to it. (Shhab, 2016) According to Ibn 'Āshūr, this formulation constitutes a rhetorical expression (*kināyah*) that conveys the

strongest possible prohibition, thereby including within its scope all behaviors that create opportunities for sexual misconduct.

From a linguistic perspective, the term فَاحِشَةٌ (*fāḥishah*) derives from the root ف-ح-ش, denoting an act that exceeds all acceptable limits of indecency and moral corruption. Ibn 'Āshūr explains that the characterization of *zinā* as *fāḥishah* is reinforced through three rhetorical devices: the emphatic particle *inna*, the use of the verb *kāna*, and the selection of the term *fāḥishah*, which denotes the highest degree of moral depravity. The verb *kāna* signifies that this quality is permanent and inherent, remaining unchanged regardless of time or place. Thus, *zinā* is condemned not merely because of changing social norms but because it intrinsically contradicts the objectives of the Sharī'ah in preserving human welfare. (Ibnu Asyur, 1984)

Describing *zinā* as *fāḥishah* also indicates that the prohibition extends

beyond a single form of illicit sexual conduct to encompass every act involving obscenity, exploitation, and violations of human dignity. Al-Rāghib al-Aṣḥānī explains that the terms *fāḥishah*, *fuḥsh*, and *fahshā'* refer broadly to all forms of speech and conduct that transgress the limits of moral decency. Accordingly, the meaning of *fāḥishah* in Qur'an 17:32 is considerably broader than extramarital sexual intercourse alone; it encompasses every form of sexual misconduct that undermines human dignity. The verse concludes with the expression وَسَاءَ سَبِيلًا (*wa sā'a sabīlā*), literally meaning "an evil way." (Hamzah, 2025) According to Ibn 'Āshūr, the term *sabīl* refers not merely to an isolated act but to a pathway that inevitably generates a chain of subsequent harms.

Contemporary realities demonstrate the continuing relevance of this prohibition through the increasing prevalence of sexual violence in both physical and digital environments. Rape, sexual harassment, child sexual exploitation, incest, sexual coercion, and Online Gender-Based Violence (OGBV) all illustrate that sexual misconduct inevitably produces consequences far exceeding the violation of individual

morality. Although many forms of technology-facilitated sexual violence do not involve physical sexual contact, they nevertheless constitute violations of the very objectives of protection envisioned by the Qur'an.

Sexual misconduct never emerges in isolation; rather, it is preceded by the gradual normalization of seemingly minor transgressions. Digital spaces saturated with sexual jokes, the objectification of women's bodies, verbal harassment, pornography, and viral content that exploits the human body progressively erode society's moral sensitivity. Once such behaviors become socially normalized, the boundary between freedom of expression and sexual violence becomes increasingly blurred. It is precisely here that the maqāsid of Qur'an 17:32 demonstrates its contemporary relevance as a preventive instrument designed to cultivate a culture of 'iffah (moral chastity), respect for the human body, and moral responsibility in every form of social interaction.

Accordingly, the primary objective of this verse is not merely to prevent individuals from committing sexual sins but to foster public spaces including digital environments that are safe, dignified, and

free from sexual violence while respecting the honor and integrity of every human being as a creation honored by Allah. In the context of the growing prevalence of Online Gender-Based Violence (OGBV), a maqāsid-based interpretation of this verse demonstrates that the Qur'an establishes a preventive framework oriented not only toward punishing perpetrators but also toward eliminating every pathway that may lead to sexual violence and the dehumanization of individuals in digital spaces.

#### ***Qur'an 49:11 as the Ethical Foundation for Reputation Protection in Public Spaces***

Allah states in Qur'an 49:11:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ  
عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن  
نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا  
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّغَالِبِ بَيْنَ الْأَسْمِ  
الْفُسُوقِ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ  
هُمُ الظَّالِمُونَ.

This verse constitutes one of the principal foundations of the Qur'anic social ethic concerning the protection of human honor and reputation. The opening address, "O you who believe" (yā ayyuhā alladhīna āmanū), indicates that the prohibitions which follow are not merely social conventions but direct consequences of faith itself. According to

Ibn 'Āshūr, the repeated address to the believers serves to draw attention to the moral obligations arising from Islamic brotherhood (ukhuwwah Islāmiyyah). (Ibnu Asyur, 1984) Having established the principle of fraternity among believers in the preceding verses, the Qur'an here explains how that fraternity should be manifested through ethical communication and respect for the dignity of others. Thus, social relationships in Islam are not sustained by faith alone but must be expressed through conduct that preserves the honor of fellow human beings.

From a linguistic perspective, the expression لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ (*lā yaskhar qawmun min qawmin*) employs the verb *yaskhar*, derived from the root س-خ-ر, meaning to ridicule, belittle, or make another person an object of mockery. Ibn 'Āshūr explains that this prohibition refers to deliberate acts of humiliation intended to undermine another person's dignity. Significantly, the Qur'an explicitly addresses both men and women by separately prohibiting ridicule among women (وَلَا يَسَاءُ مِنْ نِسَاءٍ), indicating that such behavior may occur across all social relationships regardless of gender. (Ibnu Asyur, 1984) This distinction further emphasizes the universality of human

dignity as one of the objectives of the Shari'ah, affirming that ridicule by either men or women constitutes a violation of the principles of equality and human honor.

The prohibition is reinforced through the expression وَلَا تَلْمِزُوا أَنْفُسَكُمْ (*wa lā talmizū anfusakum*). The verb *talmizū*, derived from the root ل-م-ز, denotes criticizing, insulting, mocking, or humiliating others through speech, gestures, facial expressions, or other hurtful forms of communication. The Qur'an's use of the phrase "anfusakum" ("yourselves") carries profound rhetorical significance. Rather than saying "do not insult others," it instructs believers not to insult "yourselves," reflecting the Qur'anic understanding that members of the believing community constitute a single moral body. (Shihab, 2016) To insult another believer is, in essence, to injure oneself. This rhetorical construction highlights that an individual's reputation forms an integral part of the collective dignity of society.

The subsequent prohibition, وَلَا تَنَابَزُوا بِالْأَلْقَابِ (*wa lā tanābazū bil-alqāb*), extends this protection to the sphere of social identity. According to Ibn 'Āshūr, *tanābuz bi al-alqāb* encompasses far

more than assigning offensive nicknames; it includes every form of labeling that causes shame, stigma, or diminishes an individual's social standing in public. (Ibnu Asyur, 1984) Identity and reputation therefore constitute essential dimensions of human dignity deserving legal and ethical protection, since the destruction of one's reputation often becomes the gateway to further forms of injustice. Accordingly, the *maqṣad* of this verse may be understood as protecting the right to reputation, which represents a practical manifestation of safeguarding human dignity (*al-karāmah al-insāniyyah*).

These *maqāṣid* become particularly relevant when viewed in light of Online Gender-Based Violence (OGBV). Digital technology has transformed acts of humiliation that once occurred face-to-face into forms of symbolic violence capable of spreading instantly through social media. Today, *lamz* manifests in sexually explicit comments, verbal harassment, misogynistic remarks, sexually suggestive emojis, and victim-blaming narratives. Likewise, *tanābuz bi al-alqāb* appears through derogatory labels such as "cheap woman," "homewrecker," "immoral woman," "open BO," and numerous other

pejorative terms frequently directed at survivors of sexual violence. Such labels not only humiliate victims but also generate enduring social stigma, resulting in revictimization long after the initial abuse has ended.

The prohibitions contained in Qur'an 49:11 are fundamentally preventive in nature because they seek to stop violence at its earliest stage namely, within language, symbols, and the social constructions that produce stigma. The Qur'an recognizes that violence does not always begin with physical acts; rather, it often originates through degrading speech, stigmatizing labels, and the normalization of humiliation, which subsequently evolve into discrimination, intimidation, and more severe forms of sexual violence.

Accordingly, the *maqāṣid* of Qur'an 49:11 may be understood as establishing an ethic of public reputation protection. Public spaces including social media should function as environments that guarantee respect for every person's identity, honor, and dignity, rather than as arenas that legitimize humiliation or the exploitation of human vulnerability. (Mukhlis, 2025) Within digital environments, implementing this verse

requires users not only to refrain from mockery, insults, and derogatory labeling but also to cultivate a culture of communication grounded in respect for *karāmah al-insān* (human dignity), empathy, and moral responsibility. In this way, Qur'an 49:11 continues to offer a

timeless *maqāṣid* framework that serves as a normative foundation for preventing Online Gender-Based Violence (OGBV) while fostering a digital ecosystem that is safe, dignified, and civilized.

Table. 1 Verse Analysis

| Qur'anic Verse & Translation                                                                                                                                                                                                | Nash Analysis                                                                                                                                                                                                                                                                         | Maqāṣid Extraction                                                                                                                                                                             | Contextualization with Digital GBV                                                                                                                                                                       |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>QS. al-Isrā' [17]:70</b><br>“And indeed We have honored the children of Adam, carried them on land and sea, provided them with good things, and preferred them with a perfect preference over many of those We created.” | Emphasis on the word <i>karramnā</i> (We honored) and the redaction <i>tafdīlan</i> indicates human dignity that is inherent, universal, and irrevocable.                                                                                                                             | <i>Ḥifẓ al-ʿIrḍ</i> (Protection of Honor), <i>Karāmah insāniyyah</i> as a fundamental human dignity right; <i>Ḥifẓ al-Nafs</i> (Protection of Life/Self-worth)                                 | All forms of digital GBV (e.g., body shaming, revenge porn, deepfake pornography) violate <i>karāmah insāniyyah</i> , degrade digital dignity, and cause psychological trauma and social stigmatization. |
| <b>QS. an-Nūr [24]:27–31</b><br>“O you who believe! Do not enter houses other than your own without permission...—tell the believing men to guard their gaze...”                                                            | The prohibition <i>lā tadkhulū buyūtan</i> (do not enter houses without permission) emphasizes respect for privacy. Commands <i>yaghudhdhu min abṣārihim</i> (lowering the gaze) and <i>yaḥfazū furūjahum</i> (guarding private parts) indicate self-control over prohibited stimuli, | <i>Ḥifẓ al-ʿIrḍ &amp; Ḥifẓ al-Nafs</i> ; protection of private space, regulated interaction, prevention of sexual exploitation. <i>Ḥifẓ al-ʿAql</i> (Self-Control/Reason from Objectification) | Prohibition of accessing private data, messages, photos, or intimate content without consent; prevention of cyber sexual harassment, digital voyeurism, and non-consensual image sharing.                |

|                                                                                                          |                                                                                                                                                                                                                              |                                                                                                                               |                                                                                                                                                                                                                                                     |
|----------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                                                                                                          | while isti'dzān (requesting permission) and taslīm (greeting) stress ethical interaction; yaghudhdhu highlights self-regulation, furūj asserts sexual privacy.                                                               |                                                                                                                               |                                                                                                                                                                                                                                                     |
| <b>Q.S. al-Isrā'</b><br>[17]:32 "And do not approach zina; indeed, it is a heinous act and an evil way." | The phrasing lā taqrabū az-zinā (do not approach zina) indicates prohibition not only of zina itself but also all muqaddimāt az-zinā (precursors to adultery); fāḥishah and s-sā'u sabīlā indicate moral and social wrongs.. | Ḥifẓ al-'Ird & Ḥifẓ al-Nafs; prevention of destructive behaviors and protection of moral integrity                            | Digital behaviors such as accessing private data, messages, photos, or intimate content without consent; cyber sexual harassment, digital voyeurism, and non-consensual image sharing are virtual "approaches to zina" that violate this principle. |
| <b>QS. al-Ḥujurāt [49]:11</b><br>"O you who believe! Let not a group of men ridicule another group..."   | Phrasing <i>yaskharū</i> and <i>talmizū</i> emphasizes prohibition of belittling, mocking, or labeling others; the acts are systematic, intentional, and apply to all genders.                                               | Ḥifẓ al-'Ird; protection of public reputation and prevention of bullying.<br>Ḥifẓ al-Nafs; prevention of psychological trauma | Avoid body shaming, public stigma, dissemination of humiliating memes, sexualized emojis, and derogatory labeling on social media; establishes a preventive "identity protection" mechanism.                                                        |
|                                                                                                          |                                                                                                                                                                                                                              |                                                                                                                               |                                                                                                                                                                                                                                                     |

The table above comprehensively presents the findings of the maqāṣid

analysis of four groups of Qur'anic verses that provide the normative foundation for addressing Online Gender-Based Violence (OGBV). The analysis begins with nash analysis to identify the linguistic meanings and principal messages of each verse, followed by the extraction of their underlying maqāṣid (higher objectives of the Sharī'ah), which are then contextualized within various forms of violence in digital spaces. Qur'an 17:70 establishes the principle of karāmah insāniyyah (human dignity) as the foundation for protecting honor and human dignity. Qur'an 24:27–31 develops the principles of privacy protection, regulation of the gaze, and preservation of honor, forming the ethical basis for prohibiting violations of digital privacy. Qur'an 17:32 expands the prohibition of *zinā* to include all means leading to it (*muqaddimāt al-zinā*), while Qur'an 49:11 prohibits ridicule, humiliation, and derogatory labeling, thereby establishing the ethical foundation for respectful digital communication and the rejection of all forms of verbal abuse.

Collectively, these four Qur'anic passages construct a comprehensive framework for protecting honor (*ḥifẓ al-*

*ʿird*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), and family integrity (*ḥifẓ al-nash*). Accordingly, a maqāṣid-based interpretation demonstrates that the various manifestations of Online Gender-Based Violence (OGBV) are not merely violations of digital ethics but also constitute violations of the fundamental objectives of the Sharī'ah, which seek to preserve and uphold human dignity.

### Maqāṣid Framework for Preventing Digital Sexual Violence

The maqāṣidī analysis of the four Qur'anic passages Qur'an 17:70, 24:27–31, 17:32, and 49:11 demonstrates that Online Gender-Based Violence (OGBV) is not merely a violation of individual ethics but a systemic assault on the al-darūriyyāt al-khams (the five essential objectives of the Sharī'ah). This framework synthesizes Wasfi 'Ashur Abu Zayd's (2013) methodology of maqāṣid extraction, Ibn 'Āshūr's (1973) rhetorical (*balāghah*) analysis, and Jasser Auda's (2008) systems-based approach to the maqāṣid al-Sharī'ah, thereby recontextualizing the Qur'an's protective principles within the realities of the contemporary digital landscape.

**Table. 2 Maqāṣidī Framework for the Prevention of Digital Sexual Violence**

| Ḍarūriyyah                                   | Dasar Ayat                                                         | Manifestasi OBGV                                           | Interkoneksi Sistemik                                                                                                                              | Data Empiris                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
|----------------------------------------------|--------------------------------------------------------------------|------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Ḥifẓ al-‘Ird</b> (Hamdi & Musthofa, 2021) | Karāmah (al-Isrā’:70), isti’dzān (an-Nūr:27), lamz (al-Hujurāt:11) | Doxing, revenge porn, body shaming                         | Menentang prinsip <i>karamah insaniyah</i> mutlak , rusaknya <i>Ḥifdz al-ird</i> , (Sidiq, n.d.) Merusak Jiwa dan psikologis → disintegrasi sosial | 1.791 kasus OBGV pada 2024 naik 40,8%.komnasperempuan, “Membangun Ruang Aman Dunia Digital: Gunakan Teknologi Menjadi Ruang Aman Dan Inovasi Untuk Penghapusan Kekerasan Dan Diskriminasi Terhadap Perempuan”, Komnas Perempuan, 2025<br>< <a href="https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-memperingati-hari-kebangkitan-teknologi-nasional-2025">https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-memperingati-hari-kebangkitan-teknologi-nasional-2025</a> >. |
| <b>Ḥifẓ alNafs</b><br>(Quraish et al., 2024) | Trauma karāmah (al-Isrā’:70), fāḥishah (al-Isrā’:32)               | Sextortion, deepfake trauma, sexploitation, online threats | Pelanggaran <i>ḥifz nafs</i> saat korban mengalami tekanan mental, kerusakan ini berantai ke <i>ḥifz ‘aql</i> → bunuh diri , normalisasi kekerasan | Korban pada umumnya berusia 18-25 tahun (adanya kerentanan spesifik).(Ridwan, 2025) Sebagaimana kasus Jonathan yang menyebabkan korban “F” truma berkepanjangan. (Khudori, 2025)                                                                                                                                                                                                                                                                                                                                                    |

|                                       |                               |                                         |                                                                                                                                                                                                                                                |                                                                                                                                                                                                                 |
|---------------------------------------|-------------------------------|-----------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>Ḥifẓ al-‘Aql</b>                   | Yaghuḍḍū<br>(an-Nūr:30-31)    | Voyeurisme digital, pornografi permisif | Menumpulkan objektivitas, hingga berpotensi Merusak <i>ḥifẓ ad-Din</i> (agama) → degradasi moral kolektif, menormalisasikan kekerasan seksual. ( <i>Hifẓh Al-Aql Dan Tantangan Era Digital: Menjaga Pikiran Dari Informasi Negatif</i> , 2025) | Ketimpangan relasi kuasa, di mana pelaku sering memiliki legitimasi sosial (guru, senior), memperparah kerusakan ḥifẓ al-‘aql masyarakat karena mengaburkan batas etika dan keadilan, mendorong underreporting. |
| <b>Ḥifẓ al-Nasl</b> (Baidhawry, 2024) | Muqaddimāt zina (al-Isrā’:32) | Stigma keluarga, nasab sosial rusak     | Bukan secara biologis, tapi merusak integritas sosial dan kehormatan keturunan. Stigmatisasi permanen → kenciptakan siklus kekerasan generasi                                                                                                  | Kasus "Jonathan" yang merekam dan menjual video asusila mengindikasikan dampak pada nasab sosial korban melalui aib yang menempel pada keluarga.                                                                |

The table illustrates the systemic chain of destruction through which Online Gender-Based Violence (OGBV) evolves as a multilayered phenomenon. A violation of ḥifẓ al-‘ird (the preservation of honor) triggers psychological harm that undermines ḥifẓ al-naḥs (the preservation of life), as reflected in experiences such as sextortion and other forms of technology-facilitated abuse. These harms

subsequently weaken ḥifẓ al-‘aql (the preservation of intellect) by normalizing voyeuristic and permissive digital cultures, and ultimately threaten ḥifẓ al-nasl (the preservation of lineage and family integrity) through enduring family stigma and broader social disintegration. Contextualizing these four maqāṣid principles within the challenge of digital sexual violence therefore requires a

comprehensive and multidimensional response.

First, at the preventive level, digital ethics grounded in the values of the maqāṣid al-Qur'an should be integrated into both formal and non-formal educational curricula. Public education should cultivate awareness of digital dignity, online privacy, and the ethical principles governing responsible interaction in digital environments.

Second, at the curative level, comprehensive support systems should be established for survivors by integrating psychological and spiritual approaches while addressing the distinctive forms of trauma associated with technology-facilitated sexual violence.

Third, at the reformative level, policies and regulatory frameworks should be strengthened to foster a digital environment that is safe, ethical, and civilized through the collaborative involvement of digital platforms, government institutions, and civil society. From a maqāṣid perspective, Online Gender-Based Violence (OGBV) should not be regarded merely as an ordinary legal offense but as a violation of the fundamental objectives of the Sharī'ah,

which are intended to safeguard human honor, life, intellect, and family integrity.

### **Transforming Maqāṣid Values into a Non-Sexual Violence Strategy**

Unlike positive legal approaches, which generally operate after victims have suffered harm (*post-crime justice*), the maqāṣid al-Qur'an places prevention (*preventive justice*) at the center of its normative vision through the preservation of honor (*ḥifẓ al-'ird*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), family integrity (*ḥifẓ al-nash*), and human dignity (*karāmah insāniyyah*) as the overarching meta-maqṣad. Accordingly, these values should not remain merely as individual moral exhortations but must be translated into social, educational, technological, and digital governance strategies capable of fostering a culture of zero sexual violence.

#### *Strategy 1. Digital Karāmah Framework: Establishing Human Dignity as the Primary Standard of the Digital Ecosystem*

The first strategy shifts the paradigm of digital security from a narrow focus on data protection toward the broader protection of human dignity (*digital dignity protection*). Existing digital security

frameworks primarily measure safety in terms of information confidentiality, whereas the reality of Online Gender-Based Violence (OGBV) demonstrates that the most severe harms affect victims' honor, identity, and psychological well-being. (Rise, 2024) Based on Qur'an 17:70, every aspect of digital activity should be evaluated according to the principle of *karāmah insāniyyah*. Consequently, platform design, algorithms, and content moderation policies should be assessed according to whether they preserve or undermine human dignity. Practical implementation includes strengthening human rights by design, improving victim reporting mechanisms, accelerating the removal of non-consensual intimate content, and employing artificial intelligence to detect deepfake pornography, revenge pornography, and other forms of sexual exploitation before they spread widely.

This approach aligns with the concept of ethics-by-design in AI governance, which positions human values as the central orientation of technological development.

## *Strategy 2. Qur'anic Digital Self-Regulation: Cultivating Self-Control Before Legal Regulation*

Qur'an 24:27–31 demonstrates that the Qur'an prioritizes character formation before the imposition of legal sanctions. The commands to lower the gaze (*ghaḍḍ al-baṣar*), respect privacy, and preserve honor constitute mechanisms of self-regulation operating at both cognitive and affective levels. This strategy integrates digital literacy with *akhlāq* (moral education). Rather than focusing solely on cybersecurity skills, educational curricula should also cultivate the capacity to regulate impulses, reject voyeuristic culture, refrain from consuming sexually exploitative content, understand the principle of digital consent, and develop empathy toward survivors of sexual violence. This approach is particularly important because research has shown that digital literacy alone, without corresponding moral development, is insufficient to reduce aggressive online behavior and digital violence. (Rizki, 2025)

*Strategy 3. Digital Sadd al-Dharā'i':  
Blocking the Pathways Before  
Violence Occurs*

The wording of Qur'an 17:32 *lā taqrabū al-zinā* ("do not approach zinā") rather than *lā taznū* ("do not commit zinā") demonstrates that Islamic law seeks to eliminate not only prohibited acts but also the pathways leading to them. (Ika Agustini 2021). This principle of *sadd al-dharā'i'* (blocking the means to harm) can be translated into a digital prevention strategy by identifying and addressing factors that facilitate Online Gender-Based Violence (OGBV), including cyber grooming, pornography, the misuse of online anonymity, AI-generated image manipulation, and the sexualization of social media culture. Practical implementation includes early detection systems for sexual predators, stricter age verification mechanisms, restrictions on the dissemination of intimate content, strengthened parental control systems, and accessible, rapid reporting mechanisms. In this way, public policy shifts from merely punishing perpetrators after victimization occurs toward preventing

opportunities for violence from emerging in the first place.

*Strategy 4. Qur'anic Anti-Sexual  
Violence Campaign*

The fourth strategy harnesses the ethical narratives of the Qur'an as the foundation for a nationwide digital campaign against sexual violence through collaboration among social media influencers, religious institutions, and other relevant stakeholders. By disseminating Qur'anic values through digital platforms, this initiative seeks to transform online culture from one that tolerates harassment into one characterized by respect, dignity, and zero tolerance for sexual violence. The campaign aims to normalize ethical digital communication, promote respect for human dignity, and strengthen public awareness that preventing sexual violence is a shared moral and social responsibility. (Ni Putu 2026), Eny Ratnasari, 2020).

These four strategies cannot be realized through individual efforts alone. Protecting human dignity requires a governance framework that actively involves all relevant stakeholders. Therefore, collaboration among the

government, educational institutions, religious leaders, digital platforms, civil society organizations, and families is essential for fostering a zero sexual violence culture. The government is responsible for strengthening the implementation of Law No. 12 of 2022 on the Crime of Sexual Violence (UU TPKS) and personal data protection; digital platforms are responsible for ensuring algorithmic safety and effective content moderation; educational institutions play a vital role in integrating Qur'anic digital ethics into educational practices; while families serve as the primary environment for character formation. This multi-stakeholder collaboration is consistent with the recommendations of the Coordinating Ministry for Human Development and Cultural Affairs (Kemenko PMK), Disaster and Social Conflict Management Division, which emphasize the importance of strengthening synergies among the government, civil society organizations (CSOs), the private sector, the media, and academia to promote a harmonious society free from exploitation and violence. (Kemenko PMK, 2025)

## CONCLUSION

This study addresses the gap in existing research on Online Gender-Based Violence (OGBV), which has remained fragmented across psychological, legal, and digital rights perspectives without integrating Qur'anic values into a comprehensive ethical-preventive framework. The *maqāṣidī* analysis of four key Qur'anic passages demonstrates that the Qur'an established a multilayered system for protecting human dignity long before the emergence of digital sexual violence. Since the Qur'an safeguards the objects of protection honor, privacy, intellect, and family integrity rather than specific media, its principles remain applicable to contemporary digital spaces. *Karāmah insāniyyah*, as affirmed in Qur'an 17:70, functions as a meta-*maqṣad* that underpins all essential objectives of the *Sharī'ah*, extending protection to digital identity, online reputation, and visual representation. The four passages examined provide complementary preventive principles: Qur'an 24:27–31 establishes privacy protection and self-regulation; Qur'an 17:32 extends the prohibition to all pathways leading to sexual misconduct through the principle of *sadd al-dharā'ī*; and Qur'an 49:11

prevents violence originating from ridicule, stigmatization, and victim blaming.

Based on this synthesis, the study formulates four operational strategies: the Digital Karāmah Framework, Qur'anic Digital Self-Regulation, Digital Sadd al-Dharā'i', and the Qur'anic Anti-Sexual Violence Campaign, all of which can be evaluated empirically using OGBV data from Komnas Perempuan and the Ministry of Women's Empowerment and Child Protection. The findings indicate that strengthening legal instruments alone, including the Law on Sexual Violence Crimes (UU TPKS), is insufficient without fostering ethical transformation at both individual and societal levels.

Therefore, post-crime justice should be complemented by a preventive justice approach grounded in the maqāsid al-Qur'an. Future research should empirically test the implementation and effectiveness of these four strategies through field-based studies to strengthen the practical validity of the proposed Framework.

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