

## **Protection of Family Honor on Social Media : Framework Digital Ethics Perspective Maqas h id Sharia**

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### **Abstract**

The rapid growth of social media has transformed family interactions and communications, creating significant challenges in protecting family honor. Issues such as digital gossip, cyberbullying, and unauthorized sharing of personal content are ethical violations that undermine individual dignity and threaten family stability. UNICEF (2020) reports that 45% of child internet users in Indonesia experience digital bullying. This study analyzes the application of the principles of Maqasid al-Shariah, specifically *hifz al-'ird* (protection of honor) and *hifz an-nasl* (protection of lineage), as a foundation for effective digital ethics in addressing these violations. Using normative juridical methods with case studies, legislative reviews, and conceptual and literature analysis related to the ITE Law, protection of family honor, and maqasid sharia, the findings show that these principles serve as a strong ethical foundation for combating social media violations. The principle of *hifz al-'ird* focuses on safeguarding individual and family dignity from actions such as digital slander, defamation, and the dissemination of harmful content, which have psychological impacts on victims. Meanwhile, *hifz an-nasl* emphasizes the importance of maintaining moral integrity and protecting generations from the negative impacts of digital media, including immoral content and cyberbullying. The integration of these maqasid values increases moral awareness and user responsibility, while encouraging preventive and educational regulations. Digital ethics based on Maqasid Sharia can provide sustainable solutions for maintaining family honor in the digital era and strengthen the position of laws and regulations, such as the ITE Law in Indonesia, so that their implementation is not only repressive but also builds social awareness.

**Keywords** : Digital Ethics, Protection of Honor, Social Media, Maqasid Syariah, Hifz al-'Ird.

### **Introduction**

The development of information technology, particularly social media, has resulted in significant changes in interaction and communication patterns within the family environment. Social media makes it easier for individuals to communicate with each other and share information quickly and widely. However, this convenience also poses significant challenges, particularly regarding the protection of family honor. Several negative phenomena emerging in the digital world, such as digital gossip, cyberbullying, and the unauthorized distribution of personal photos or videos, constitute violations of human rights and social norms that have a broad impact on family stability and harmony (Azahari et al., 2025; Rosli et al., 2025).

From an Islamic legal perspective, these violations constitute a serious threat to the principles of *hifz al-'ird* (protection of honor) and *hifz an-nasl* (protection of offspring), which are fundamental objectives of Maqasid Sharia that must be upheld, namely maintaining social harmony and peace (Abdulhameed, 2021; Harefa, 2025). Violations that occur in the realm of social media not only violate social norms but also the principles of maqasid, thus potentially causing significant social and psychological impacts on individuals and their families (Habib, 2025).

Previous studies have revealed that the phenomena of gossip, slander, and cyberbullying on social media are growing rapidly and are difficult to control. Widespread negative information can lead to widespread social stigma, lower victims' self-confidence, and damage close family relationships (Musakif, 2024). The openness of social media increases the likelihood of unauthorized dissemination of personal content such as photos and videos, which has negative material and non-material impacts, including social and psychological pressure that harms individual and family honor.

The urgency of this research arises from the limited implementation of the Maqasid al-Shariah principles in addressing the challenges of the modern digital world. Many previous studies still focus on the textual or theoretical aspects of maqasid without comprehensive integration with contemporary digital phenomena and their impact on families (Albar et al., 2023; Khotimah, 2020). Furthermore, the existing literature tends not to examine the relationship between maqasid and digital ethical frameworks and family law regulations that are adaptive to digital risks, resulting in low public understanding and a lack of effective policies to protect family honor from digital threats.

In several recent studies, maqasid is not only considered a fiqh theory, but also as a practical guide to facing the challenges of the times, including the development of digital technology (Riswanti et al., 2025). Digital literacy education combined with maqasid values is expected to foster mutual respect, social responsibility, and ethical awareness among social media users. However, there is a clear gap between Maqasid Sharia and its practical application, especially in managing the negative impacts of digital media experienced by families and the wider community. The main problems include low legal awareness, weak regulatory enforcement, and the lack of responsive Islamic family law protections to social media issues, particularly in data protection and privacy (Arkanudin, 2024). This condition creates a wide space for serious violations to occur without adequate consequences, thus threatening social stability and the honor of Muslim families.

Therefore, this study is designed to examine the main question: how can Maqashid Syariah be used as a basis for building an effective digital ethical framework to protect family honor on social media? This study presents cases of violations as context empirical as well as basic material for recommendations policy based sharia. Thus, this research is expected to provide a significant contribution to the development of family law and ethics in digital communication in a modern Islamic perspective. The hypothesis proposed is that Maqashid Syariah within the framework of digital ethics is able to provide effective protection for family honor on social media and can be an adaptive legal basis to reduce the negative impact of digital dangers.

### **Methods**

The research method used in this study is a normative juridical approach, using case studies, legislation, conceptual, and analytical approaches. The aim is to analyze and examine Islamic

legal norms, as well as regulations and literature related to digital ethics and the protection of family honor in social media (Marzuki, 2013) . The data processed are secondary sources, namely library materials in the form of books, national and international scientific journals, legal documents, and cases of violations in the digital realm related to the research topic. Data collection techniques are carried out through systematic literature studies and document reviews, to obtain valid and relevant data to the research focus. Data analysis uses a qualitative descriptive approach that includes interpretation and description of the contents of legal sources and cases tested, then linked to the principle of maqasid in the context of digital ethics and the protection of family honor. This approach was chosen because it is able to provide an in-depth and contextual legal study, linking the theory of maqasid sharia with contemporary digital phenomena without relying on primary data in the field (Marzuki, 2013).

## Results

### Violation Digital Ethics in Social Media

Social media has now become an integral part of people's daily routines, especially among the younger generation. While it offers numerous benefits in facilitating communication, it also poses serious risks to individual dignity and family harmony. Digital phenomena such as digital gossip, cyberbullying, and the unauthorized distribution of personal content constitute significant ethical violations and can disrupt family social stability.

Based on data from UNICEF (2020), it was reported that online bullying in Indonesia against young people aged 14-24 years is one of the main factors that triggers an increased risk of mental disorders, poor social functioning and educational processes with a prevalence rate reaching 45% in some regions. The most common types of online bullying according to 1,207 U-Report respondents are harassment via chat applications (45%), distribution of personal photos/videos without permission (41%), and other harassment (14%) (UNICEF Indonesia, 2020) . A national survey by Efianingrum et al. in 2020 shows the high prevalence of cyberbullying in Indonesia, reaching 69.64% with metropolitan areas such as Jakarta recording a figure of 82.15% (Efianingrum et al., 2020) .

Qualitative research by Ningsih states that the impact of cyberbullying and digital gossip is very deep, causing psychological trauma, feelings of insecurity, and rifts in social relationships within the family. In addition, the distribution of personal photos and videos without permission that often occurs on social media also worsens the condition of the honor and privacy of victims (Ningsih et al., 2024) , Wahyuningrum who reported that 34% of student respondents had been victims of the illegal distribution of personal content (Wahyuningrum et al., 2023) .

This phenomenon confirms that digital ethics violations are a problem that impacts not only individuals but also has widespread social consequences that threaten the stability of families and communities. Therefore, a comprehensive approach is needed, encompassing not only legal aspects but also social norms and moral values to protect family honor in the digital space.

### Maqashid Syariah in the Protection of Digital Honor

Maqasid Syariah linguistically means the aim of Islamic law. In terms of terms, Maqasid Syariah is the main goal of Islamic law in maintaining the benefit of the people and preventing damage in various aspects of life (Rahmawan, 2025) . There are five main aspects that form the basis of maqasid protection, namely protection of religion ( *hifz al-din* ), soul ( *hifz al-nafs* ), reason ( *hifz al-'aql* ), descendants ( *hifz al-nasl* ), and property ( *hifz al-mal* ).

These five aspects function as important pillars for upholding balance and social justice in human life (Harefa, 2025)

According to Rahmawan, religious protection includes maintaining beliefs and freedom of worship, soul protection focuses on physical and mental safety and well-being, reason protection relates to maintaining intellectual and thinking abilities, offspring protection emphasizes the importance of maintaining morals and family continuity, while property protection guarantees property rights and their fair use. This concept has been developed into a multidimensional framework that provides not only normative guidance but also measurement instruments in various contexts, including economic and social (Rahmawan, 2025) . Thus, Maqasid Syariah provides a comprehensive ethical and legal foundation for building a just and dignified society in accordance with the development of the times (Harefa, 2025) .

In today's digital era, social media has become an integral part of people's daily lives. Uncontrolled use of social media raises various issues, particularly those related to ethical and honor violations. The concept of Maqasid Sharia (Islamic principles) is not only relevant within the scope of fiqh (Islamic jurisprudence) or classical Islamic law, but can also be adopted as an ethical and normative framework in addressing technological developments and contemporary digital life.

From the perspective of Maqashid Syariah, there are two main principles that must be protected in this digital context, namely *hifz al-'ird* (protection of honor) and *hifz an-nasl* (protection of offspring). Both are important foundations for maintaining individual dignity and the sustainability of moral values in society. Basically, *hifz al-'ird* aims to maintain self-respect, respect self-esteem, and prevent all forms of slander, defamation, and immoral behavior that can damage a person's reputation. Phenomena such as digital gossip, slander, hoaxes, and the spread of immoral content on social media are examples of attacks on *hifz al-'ird* that cause broad psychological and social impacts. Saibatul Hamdi & Khabib Musthofa (2020) in their research stated that *hifz al-'ird* is not only about protecting oneself from insults, but goes further as a guideline for guaranteeing human dignity and honor in social relationships, including digital media. They show that gray immoral content on platforms such as YouTube needs to be addressed with consistent implementation of *hifz al-'ird in order to maintain the dignity, especially of the younger generation, from these negative influences* (Hamdi & Musthofa, 2020) .

Furthermore, *hifz an-nasl* emphasizes the importance of protecting descendants from all forms of threats, especially those that could affect the morals, education, and social values of children and future generations. In their study, Iffatin Nur et al. (2020) emphasized that unethical communication on social media will inherit a negative digital culture that is dangerous for children and grandchildren and damages family dignity in the long term (Nur & Muttaqin, 2020) . They recommend strict regulations and education to ensure that *hifz an-nasl* are protected from the negative impacts of social media.

Maqasid Sharia provides an ideal framework for such protection, but the reality of digital practices on the ground reveals significant gaps. Lack of public awareness of the maqasid and weak regulations integrating moral elements and Islamic values are the primary causes of continued violations. Existing regulations are primarily technical in nature, neglecting the ethical and spiritual aspects that underpin the maqasid in establishing social media values. Consequently, social media has become a vulnerable space for unethical practices without strong religiously based social controls.

Digital literacy studies show that most young people active on social media lack a strong understanding of Islamic moral values in the use of digital technology. Education and training based on the Maqasid Sharia , particularly *hifz al-'ird* and *hifz an-nasl* , are urgently needed to improve behavior and build a dignified digital environment.

Practically, strengthening this protection must be implemented through synergy between various parties: the government, religious institutions, and social media platforms.

Regulations must integrate the principles of Maqasid as guidelines in establishing rules for social media use that protect honor and lineage. Educational strategies need to instill awareness of Maqasid Sharia from an early age, so that users can select and be responsible for the content they consume and share digitally. This concept is supported by the principle of Maqasid as a universal goal of Sharia that accommodates contextual needs without neglecting fundamental values. In the context of the digital era, Maqasid serves as an ethical foundation capable of preventing pornography, the spread of slander, and cyberbullying that have the potential to damage the digital honor of individuals and families (Hamdi & Musthofa, 2020).

The mismatch in the implementation of these values in practice is a critical point that must be addressed through a continuing education approach and effective policies. The maqasid approach is not just about technical regulations, but also about spiritual and moral development, which ultimately leads to a healthy and civilized social media etiquette.

### **Electronic Information and Transactions Law on Maqashid Syariah**

Law No. 11 of 2008 concerning Electronic Information and Transactions (UU ITE) serves as the primary legal umbrella governing violations in the digital realm. Key relevant articles include Articles 27 and 45, which specifically prohibit content containing immoral content, gambling, insults, and defamation (Law No. 11 of 2008 concerning Electronic Information and Transactions, 2008).

Specifically, Article 27 paragraph (1) strictly prohibits the distribution and transmission of electronic information containing immoral content, where violations of this article are punishable by imprisonment of up to 6 years and/or a fine of up to one billion rupiah. In addition, Article 27 paragraph (3) regulates the prohibition on the distribution of content containing insults and/or defamation, which if violated can result in a prison sentence of up to 4 years and/or a fine of up to 750 million rupiah, as further regulated in Article 45 paragraph (3) of the ITE Law (DA, 2021; Law Number 11 of 2008 concerning Information and Electronic Transactions, 2008).

Although these provisions are quite comprehensive from a formal legal perspective in pursuing perpetrators of violations on social media, the findings of Ramadhan et al. (2025) indicate that the ITE Law tends to focus on formal legal aspects and has not explicitly adopted the values of maqasid as the moral and ethical basis for implementing digital law. As a result, the handling of issues related to honor ( *hifz al-'ird* ) and lineage ( *hifz an-nasl* ) is sometimes still suboptimal due to the lack of integration of religious norms in legal governance (Ramadhan et al., 2025).

In practice, Article 27 paragraph (3) concerning insults and defamation is the primary reference when cases of harassment or slander occur on social media that harm the honor of individuals and their families. However, legal studies and court cases show that the definition of insult is still debated, and often moral responsibility does not align with the enforcement of legal sanctions. This indicates the need for a regulatory strengthening approach that explicitly adopts the principle of maqasid in order to provide a foundation that is not only legalistic but also builds ethical awareness in the wider community.

In contrast to Indonesia, several Muslim-majority countries have attempted to integrate the maqasid sharia into their digital regulatory frameworks, with particular emphasis on digital moral education and the protection of honor and lineage. This approach has demonstrated success in establishing solid social norms, thus supporting more effective law enforcement based on strong religious values (Ramadhan et al., 2025).

The importance of accommodating maqasid (objectives) in Indonesian digital regulations is not only to strengthen legal sanctions, but also to instill ethical values such as social responsibility, justice, and protection of honor as fundamental principles for interacting in the digital world. Thus, regulations are not merely repressive but also preventive and educational, strengthening social order and the moral resilience of society.

## Discussion

### Maqashid Syariah as the Foundation of Digital Ethics for Protecting Family Honor

Social media, despite being a potentially positive means of communication and information, is often misused, resulting in social damage. According to Maqashid Sharia, social media ethics encompasses maintaining reason and morals ( *hifz al-'aql* ) and self-respect ( *hifz al-'ird* ). This is outlined in research by Dila Alfiana Nur Haliza et al. (2022), which emphasizes that social media ethics must be based on truth, maintain honor, and avoid slander and hate speech. Social media acts as a digital environment that can build or destroy these values, depending on the user's ability to internalize and practice Maqashid Sharia-based ethics (Haliza et al., 2022) .

A review of the maqashid sharia as a foundation for digital ethics for family protection is crucial as a normative and practical perspective in addressing the moral challenges emerging in the modern social media era. In the digital context, the application of the principle of *hifz al-'ird* is crucial given that honor is highly vulnerable to threats from the widespread dissemination of negative content, harassment, and cyberbullying on social media (Azahari et al., 2025) .

Iffatin Nur et al. (2020) emphasized that unethical communication activities on social media not only harm individuals but also negatively impact future generations, damaging the dignity of families and their descendants. Therefore, implementing the principles of *hifz al-'ird* and *hifz an-nasl* is a strategic step to prevent the spread of hatred, slander, and false information, which are easily disseminated in digital media (Nur & Muttaqin, 2020).

In practice, Maqashid Syariah can serve as a moral guideline to foster a greater sense of social responsibility in social media use. For example, in addressing issues of digital gossip or cyberbullying, the principle of *hifz al-'ird* teaches users to refrain from demeaning and harassing others, which can damage their reputation and honor. Likewise, *hifz an-nasl* serves as a reminder that our digital behavior impacts not only ourselves but also the world and the future of our children and grandchildren, who must be protected from such negative influences (Azahari et al., 2025) .

Article 27 paragraphs (1) and (3), as well as Article 45 paragraph (3), are the main legal instruments in Indonesia that regulate the prohibition of the dissemination of electronic information containing immorality, insults, and defamation (Law Number 11 of 2008 concerning Information and Electronic Transactions, 2008) . These articles explicitly provide criminal sanctions for perpetrators of the dissemination of hoaxes and information that causes hatred or hostility between individuals or groups, which can threaten a person's honor (Ramadhan et al., 2025) .

From the perspective of maqasid, specifically the principle of *hifz al-'ird* , regulations such as the ITE Law can be understood as implementing sharia that preserves human honor from all forms of actions that damage one's reputation and dignity. However, critical analysis shows that despite the ITE Law's important role, this regulation has not fully internalized the maqasid principle explicitly in its design and enforcement (Ramadhan et al., 2025) . Regulations tend to focus on the technical and procedural aspects of the law without addressing the moral-spiritual dimension that is the main foundation of Islamic law. This has the potential to make law enforcement merely formalistic and less effective in fostering ethical awareness in the wider community.

There is a significant gap between the normative values advocated by maqasid (objectives) and the reality of social media use, which is often far from ethical. Society currently lacks awareness of these values, and existing regulations are unable to effectively integrate maqasid (objectives) to provide both legal and moral protection in cyberspace. Without in-depth understanding and systematic education, digital regulations tend to be purely technical and fail to address the moral and spiritual dimensions of users.

Awareness of the maqasid (objectives of God) must be embodied in digital literacy and social policy development to enable digital communities to holistically uphold the values

of honor and social responsibility. Synergy between maqasid-based law enforcement and digital literacy education is key to building a healthy, responsible social media culture that avoids ethical violations that harm family honor.

The integration of the principle of *hifz al-'ird* in the ITE Law as the primary regulation for protecting honor in the digital realm demonstrates a meeting point between positive law and Islamic law. However, greater harmonization between formal legal aspects and the ethical values of maqasid is necessary so that existing regulations serve not only as a tool for preventing violations but also as a means of developing digital character, with the principle of honor as the primary foundation of Islamic family and social life (DA, 2021; Ramadhan et al., 2025).

Sharia law is not solely about sanctions, but rather about building a harmonious social order and preventing harm as a whole. Therefore, the ITE Law should ideally be strengthened with a legal approach rooted in the maqasid (purpose of action) to not only prosecute violations but also educate and guide the public in practicing digital ethics that uphold honor. This effort will increase regulatory effectiveness by fulfilling the principles of social justice and morality in line with Islamic teachings (Nurjanah & Sholeha, 2024).

### Conclusion

This study emphasizes the importance of Maqasid Syariah as an effective digital ethical foundation for protecting family honor in the social media era. By focusing on the principles of *hifz al-'ird* (protection of honor) and *hifz an-nasl* (protection of offspring), this study proves that maqasid values are not only a normative theory but also a practical basis for addressing various digital ethical violations that damage family and social harmony. Based on empirical findings and analysis of legal regulations in Indonesia, especially Law No. 11 of 2008 concerning Electronic Information and Transactions (UU ITE), the study shows that although regulations already regulate technical legal aspects such as the prohibition of the distribution of immoral content and defamation, the explicit integration of maqasid values in regulations is still less effective.

These results reinforce the hypothesis that Maqasid Sharia can serve as the basis for developing a more holistic digital ethics framework, prioritizing not only legal enforcement but also moral development and the formation of social awareness that upholds the honor and protection of descendants. The gap between formal regulations and the ethical values of Maqasid demands policy reform that integrates spiritual and moral aspects so that law enforcement is not merely repressive, but also preventive and educational.

This research contributes to the development of Maqasid Syariah theory in the modern context and practice of digital law in Indonesia. Furthermore, it opens up opportunities for further, more in-depth research on the implementation of maqasid studies in various digital domains and its impact on changing digital society behavior.

This study's limitations are the lack of primary data and direct field observations that could enrich our understanding of the practical application of maqasid among social media users. Therefore, further research is recommended to explore empirical data through broader surveys and case studies to comprehensively test the effectiveness of maqasid-based educational and regulatory programs.

The pedagogical implication of this research is the importance of incorporating maqasid values into the digital literacy curriculum in Islamic educational institutions and general education, to build a generation that is not only technologically literate but also has high digital morals. It is hoped that this effort will be able to create a digital culture that is healthy, responsible and respects family honor as the main element of a harmonious Islamic society.

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