QANUN: Journal of Islamic Laws and Studies
E-ISSN: 2964-4690, Vol. 4 No. 3, 2026
DOI: https://doi.org/10.58738/qanun.v4i3.1324

FIQH JINAYAH IN THE DIGITAL ERA: ANSWERING THE CHALLENGES OF DEEPFAKE PORNOGRAPHY FROM THE PERSPECTIVE OF MAQĀṢID AL-SYARĪ'AH

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ABSTRACT
The development of Artificial Intelligence (AI) technology has given rise to the deepfake phenomenon, an audio-visual manipulation that mimics a person's face and voice with a high degree of similarity. The misuse of deepfakes in the creation of pornographic content raises serious issues related to privacy violations, the destruction of dignity, and the lack of legal norms. National regulations such as the Electronic Information and Transactions Law (UU ITE) and the Pornography Law do not specifically address AI-based digital crimes, so an Islamic legal perspective is needed to provide a more comprehensive normative approach. This study aims to analyze the phenomenon of deepfake pornography through the framework of Islamic jurisprudence (fiqh jinayah) by emphasizing the principle of maqāṣid al-syarī'ah, particularly the protection of honor (ḥifẓ al-'ird). The research method used is qualitative with a normative-juridical approach through a literature study of Islamic legal sources and contemporary legal studies. The results of this study indicate that Islamic jurisprudence (fiqh jinayah) has high flexibility in responding to new crimes unknown in classical literature through the concept of ta'zīr and the principle of benefit (maṣlaḥah mursalah). The maqāṣid al-syarī'ah approach strengthens the ethical basis to emphasize that the distribution of deepfake pornography content is a violation of human dignity and must be sanctioned based on the principles of substantive Islamic justice. Thus, Islamic jurisprudence (fiqh jinayah) and maqāṣid al-syarī'ah can be an alternative paradigm in formulating contemporary Islamic legal policies to protect human dignity in the digital era.

Keywords: Fiqh Jinayah, Maqāṣid al-Syarī'ah, Deepfake Pornography, Cyber Crime, Protection of Honor.

1. INTRODUCTION

The development of digital technology has given rise to various innovations that make human life easier, one of which is deepfake technology, which can manipulate a person's face, voice, and movements to appear realistic. Initially developed for entertainment, education, and the creative industry, this technology is often misused in practice, particularly for the creation of pornographic content. This phenomenon raises serious concerns due to the violation of privacy, the destruction of dignity, and the damage to the reputation of victims whose faces are used without permission. In many cases, victims experience severe psychological impacts, ranging from trauma to social stigma that is difficult to erase (Chesney & Citron, 2019). Deeptrace's 2019 research even recorded that more than 95% of deepfake content on the internet is pornographic, mostly targeting women, both public figures and ordinary people (Ajder et al., 2019).This data demonstrates the massive and dangerous nature of pornographic deepfakes as a rapidly growing form of cybercrime. This reality confirms that deepfakes are no longer just a fictional issue, but a real threat that haunts global society, including Indonesia (Floridi, 2018).

E-ISSN: 2964-4690, Vol. 4 No. 3, 2026
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Within the context of Indonesian positive law, regulations regarding pornographic deepfakes remain limited because there are no specific regulations governing artificial intelligence-based manipulation. While the Electronic Information and Transactions Law (ITE Law) and the Pornography Law provide legal basis for prosecuting some cases, they are not specific enough to address new technological developments. This normative vacuum has given rise to debate among legal academics, particularly regarding the effectiveness of national legal instruments in dealing with modern dynamics. Therefore, a more contextual, alternative academic approach is needed, one of which is through the perspective of Islamic law, specifically Islamic jurisprudence (fiqh jinayah). With this perspective, we can examine the deepfake phenomenon not only from a formal legal perspective but also through deeper normative values. This approach is believed to enrich legal discourse, especially given Islamic law's flexibility in responding to the challenges of the times (Ghiffari, 2025).

Islamic criminal law (fiqh jinayah), as a branch of Islamic criminal law, has a normative framework that emphasizes the protection of the five main aspects of the maqāṣid al-syarīʻah (obligatory principles of Islamic law): religion, life, intellect, property, and honor. In the case of pornographic deepfakes, the protection of honor (hifz al-ʻird) becomes highly relevant because it concerns a person's dignity, which is tarnished by digital manipulation. Although classical fiqh literature does not recognize the term "deepfake," its principles can be used as a basis for assessing and sanctioning the behavior of disseminating such content (Kamali, 2021).This shows that jinayah fiqh is flexible, able to respond to contemporary problems that were not known in the past, including cyber crime. Thus, jinayah fiqh can be used as a normative alternative in assessing this issue, as well as showing the relevance of Islamic law amidst modern challenges. More than that, the use of the jinayah fiqh framework in this analysis also shows the ability of Islamic law to provide solutions in the social and legal realms (Syah et al., 2025).

Academically, the study of deepfake pornography through fiqh jinayah is important to answer the fundamental question: to what extent is Islamic law able to adapt to modern realities? This question raises debate among scholars, whether jinayah fiqh is only relevant for classical contexts or can it also be applied to contemporary issues such as cyber crime (Auda, 2008). By examining this phenomenon, researchers seek to broaden the horizons of Islamic law and demonstrate its relevance in addressing global challenges. Furthermore, this study demonstrates the intersection of empirical phenomena with Islamic legal thought, where the social reality of deepfakes meets Islamic legal literature as a conceptual framework. Thus, this research can serve as a bridge between legal theory and practice. It also demonstrates that Islamic law continues to play a role in addressing increasingly complex modern problems (Hamamah, 2025).

The urgency of this research lies in its contribution to enriching contemporary Islamic legal literature, as most previous studies have primarily discussed pornography from the perspective of the ITE Law or positive law. The Islamic jurisprudence (fiqh jinayah) approach remains relatively under-recognized, even though it offers a solution rooted in more comprehensive Islamic sharia values. By utilizing the principles of maqāṣid al-syarīʻah (objectives of law), particularly the protection of honor, Islamic jurisprudence (fiqh jinayah) can serve as a basis for providing normative solutions to the phenomenon of pornographic deepfakes (Hidayat & Alimuddin, 2020).

This study is expected to open up new space in academic discourse regarding the relationship between Islamic law and cybercrime. Furthermore, this research can provide theoretical and practical benefits, both within the realm of Islamic law and national law, to collectively address the challenges of the digital world. Therefore, the study, entitled "Fiqh Jinayah in the Digital Era: Answering the Challenges of Pornographic Deepfakes from the Perspective of Maqāṣid Al Syarīʻah," holds significant significance for the development of Islamic law and the protection of society in the modern technological era (Nasution et al., 2025).

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2. RESEARCH METHODS

This research uses a qualitative method with a normative-conceptual approach. This approach was chosen because the research focus lies in the analysis of Islamic law, specifically Islamic jurisprudence (fiqh jinayah), in responding to the modern legal phenomenon of pornographic deepfakes in the digital era. The normative approach is used to examine Islamic legal provisions sourced from the Qur'an, hadith, ijma', and qiyas, as well as classical fiqh literature discussing the concept of honor ('ird) and violations of morality. Meanwhile, the conceptual approach is used to link the values of maqāṣid al-syarī'ah, especially ḥifẓ al-'ird (protection of honor), with contemporary issues in the digital world. The research data was obtained through library research that included classical Islamic jurisprudence books, contemporary Islamic legal literature, Indonesian laws and regulations such as the ITE Law and the Pornography Law, and recent scientific articles on cybercrime and deepfake technology. The analysis process includes collecting, classifying and interpreting data based on the principles of maqāṣid al-syarī'ah, then ending with inductive-deductive conclusions. Through this method, research seeks to find the relevance and actualization of jinayah fiqh in facing the moral and legal challenges posed by the development of digital technology, in accordance with the main objective of maqāṣid al-syarī'ah in maintaining human dignity and honor.

3. RESULTS AND ANALYSIS

The Phenomenon of Deepfake Pornography as a Cybercrime

The development of artificial intelligence technology, particularly deep learning and generative adversarial networks (GANS), has given rise to the deepfake phenomenon, which allows for the manipulation of a person's face or body in videos or digital images with a high degree of realism. This technology was initially used for entertainment, but over time, it has been widely misused in the form of non-consensual pornography. In Indonesia, this phenomenon has begun to attract attention because cases of deepfake pornography have affected both public figures and ordinary people, despite limited national data documentation (Faqih & Priowirjanto, 2022).

The social impacts of deepfake pornography are complex. Victims experience not only moral harm but also psychological trauma, loss of social reputation, and even threats of blackmail. Research shows that deepfake pornography has the potential to exacerbate online gender-based violence, as the majority of victims are women whose faces are superimposed onto other people's bodies in pornographic content (Mahardika, 2025). Legally, victims often have difficulty suing because digital evidence is still weak and there are no specific regulations that explicitly regulate this phenomenon (Novera & Fitri, 2024).

Global cases demonstrate that pornographic deepfakes are often used to damage the reputations of public figures or even as instruments of cyber harassment. In Indonesia, a similar phenomenon has emerged in the form of the distribution of fake pornographic videos through social media, including those involving artists and celebrities. Unfortunately, existing legal instruments, such as the Electronic Information and Transactions (ITE) Law and the Pornography Law, are inadequate. The ITE Law emphasizes the prohibition of the distribution of indecent content, while the Pornography Law focuses on the production and distribution of pornography in general. However, pornographic deepfake content does not always involve live recordings but is instead the result of digital manipulation (Fauzyah et al., 2024).

The limitations of Indonesian positive law are evident in three aspects. First, normative, because the term "deepfake" is not explicitly mentioned, requiring authorities to relate it to general norms, potentially leading to legal inconsistencies. Second, digital evidence, because authorities' forensic skills are still limited in tracing the origins and authenticating digital content (Polandos et al., 2025). Third, victim protection, as non-legal remedies such as swift takedown and psychosocial compensation have not been accommodated. This is exacerbated by cases of deepfake-based child

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pornography, which have created an urgent need for additional legal protection, yet positive regulations remain incomplete (M. T. Darmawan et al., 2025).

Thus, the phenomenon of pornographic deepfakes must be understood not simply as a misuse of technology, but as a form of cybercrime with legal, social, and moral implications. The lack of specific regulations in Indonesia underscores the need for a new approach that relies not solely on positive law but also on Islamic jurisprudence (fiqh jinayah) to provide a more comprehensive alternative normative solution.

The Principle of Maqāṣid al-Syarī'ah as an Ethical and Normative Framework in the Phenomenon of Deepfake Pornography

The phenomenon of deepfake pornography raises new issues that touch on aspects of honor, privacy, and personal identity. For example, the unauthorized use of a person's face in digital sexual content demeans individual dignity and burdens victims with social stigma. The study "A Legal Approach to Addressing Deepfake Pornography" shows that deepfakes can violate an individual's right to privacy, dignity, and integrity (Ramadhani et al., 2025), From the perspective of Islamic law, this kind of phenomenon cannot be separated from the demands of maqāṣid al-syarī'ah to maintain 'ird (honor).

The principle of maqāṣid al-syarī'ah stipulates that the main objectives of sharia include the protection of five things: religion (dīn), life (nafs), reason ('aql), descendants (nasl), and property (māl) (Pahutar et al., 2024). In the context of pornographic deepfakes, the aspects of hifẓ an-nasl (protection of descendants/family honor) and hifẓ al-'aql (protection of reason and public norms) are very important to be used as normative benchmarks.

In dealing with crimes unknown in classical times such as deepfakes, sharia can use maqāṣid as a flexible legal framework (al-murūnah) so that norms can be translated according to the context of the times. This concept is reinforced in the literature that maqāṣid is not merely a textual goal, but as "wisdom" and the basis for contemporary ijtihad (Paryadi, 2021). Thus, the application of the maqāṣid principle allows the formulation of new norms that consider the harm (mafsadah) and benefits (maslahah) related to digital technology.

Ethically, the principle of hifẓ al-'ird demands the protection of an individual's reputation and honor from being humiliated or tarnished through digital media. Pornographic deepfakes directly attack 'ird, as they disseminate intimate content without permission, thereby robbing a person of their honor. Within the maqāṣid (social and personal harm) framework, such acts are categorized as mafsadah (social and personal harm), and therefore the law must prevent or sanction them. Garuda literature and contemporary Islamic journals emphasize that the determination of Islamic law must consider sadd al-dzarī'ah (blocking the path to harm) (Pahutar et al., 2024).

The principle of hifẓ an-nafs (protection of the soul) is also relevant, as the psychological impact on victims of pornographic deepfakes can be severe: depression, trauma, stigma, and even the risk of suicide. A thesis study on the phenomenon of deepfakes reveals that digital pornographic material is used to humiliate victims and trigger psychological threats. Therefore, Islamic legal norms constructed through maqāṣid must consider the protection of the soul from an ethical and juridical perspective (Abidin, 2023).

Furthermore, the principle of hifẓ al-'aql (reason/intellect) requires the protection of moral norms, knowledge, and the mental health of society. The massive distribution of pornographic deepfakes can pollute public reason and undermine moral values, blurring the line between reality and fiction, and inviting social disorientation. The maqāṣid approach warns that sharia not only regulates individuals but also safeguards the moral order and collective reason of society (Zahro' et al., 2024).

When theoretical norms and social reality intersect between Islamic legal literature and the digital phenomenon of deepfakes, maqāṣid acts as an integrative bridge. Research that combines empirical phenomena (deepfake pornography) with Islamic legal thought demonstrates that sharia is capable of responding to the challenges of the times through a solid foundation of values. The study

E-ISSN: 2964-4690, Vol. 4 No. 3, 2026
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"Integrating Islamic Values with the Right to Be Forgotten" discusses how Islamic principles and the protection of dignity can be used as legal regulatory instruments for deepfake pornography (Ramadhani et al., 2025). Through maqāṣid, Islamic legal theory does not become a rigid dogma, but moves adaptively.

In conclusion, the use of the maqāṣid al-syarī‘ah principle as a normative and ethical framework in addressing pornographic deepfakes demonstrates that Islamic law remains relevant in the digital era. Thus, Islamic jurisprudence developed through maqāṣid can serve as a basis for norms that are responsive to technological challenges while maintaining a balance between moral values and justice. Your research is an important contribution to reconstructing modern Islamic jurisprudence based on maqāṣid so that Islamic law is not merely theoretical but also applicable in addressing contemporary problems (Ikhsan et al., 2020).

Integration of Islamic Fiqh and National Legal Policy in Combating Digital Crime

The integration of Islamic jurisprudence (fiqh jinayah) and national legal policy in addressing digital crime represents a synergistic effort between Islamic values and Indonesian positive law. Islamic jurisprudence, as a branch of Islamic criminal law, emphasizes the principles of justice, prevention, and protection of individual rights and the public interest. In the digital context, these values are crucial for addressing the rise of cybercrime, which often involves privacy violations and the dissemination of illegal content. This integration serves not only as a religious normative framework but also as an ethical foundation for national law enforcement (Sibawaihi et al., 2024).

Digital crime poses new challenges for national legal systems, particularly in terms of evidence and jurisdiction. Therefore, Islamic jurisprudence (jurisprudence), such as ta'zir (discretionary sanctions), can serve as a basis for determining proportionate punishments for cybercrime perpetrators. The principle of saddu al-dzari'ah, or prevention of potential crimes, is also relevant for strengthening preventive policies. National law integrated with these Islamic jurisprudence values has the potential to produce a more humane and substantively just approach (Syarbaini, 2023).

The concept of maqasid al-syari'ah is key in aligning jinayah fiqh with national legal policy. The aim of Islamic law to protect religion, soul, mind, property and honor (al-daruriyyat al-khamsah) is very much in line with the aim of Indonesian positive law in protecting the rights of citizens in the digital realm. For example, in the case of the dissemination of personal data, protection against hifz al-mal and hifz al-‘ird can be translated into legal policies that prevent data breaches and other digital crimes (Harahap, 2017).

The application of Islamic jurisprudence (fiqh jinayah) values in national legal policy does not mean the literal application of Islamic criminal law, but rather the transformation of its values into a modern legal framework. This approach also requires adaptation to the rapid development of digital technology. Therefore, national law needs to incorporate the spirit of Islamic jurisprudence through the principle of public benefit (maslahah mursalah) so that law enforcement against digital crimes is not rigid but remains responsive to social change (Malik et al., 2024).

It is also crucial to build synergy between religious institutions and law enforcement agencies in strengthening digital regulations. Islamic jurisprudence (fiqh jinayah) can contribute to establishing a digital ethical framework for Indonesian Muslims, so that technology use can be directed toward the public good. Furthermore, collaboration between Islamic scholars and modern legal academics can produce policy guidelines that harmoniously align Islamic values and national law (Shuhufi et al., 2022).

In addition to its preventive function, the integration of Islamic jurisprudence (fiqh jinayah) also has corrective and educational value. In the concept of ta'zir, punishment is not only intended to retaliate, but also to educate the perpetrator so that they do not repeat their actions. This principle is relevant for digital criminals, especially the younger generation who commit violations due to

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ignorance. National law can utilize this approach through educational and rehabilitative programs for cybercriminals (Darsi & Husairi, 2018).

Digital law reform, informed by the values of Islamic jurisprudence (fiqh jinayah), also reflects the restorative justice paradigm. This approach emphasizes the restoration of social relationships and compensation for victims, rather than solely punishment. In Islamic law, this is known as the concept of islah, or peace, which prioritizes dialogical solutions. Therefore, national legal policies that integrate these values can be more inclusive and humane in handling digital crime cases (J. B. Darmawan et al., 2025).

The integration of Islamic jurisprudence (fiqh jinayah) and national legal policy is a form of contemporary ijtihad that demonstrates the flexibility of Islamic law in the digital era. This synergy strengthens the moral and spiritual foundations of positive law, while simultaneously expanding the space for national legal reform oriented toward the public interest and social justice. Ultimately, this integration not only provides a solution to digital crime but also enriches Indonesia's national legal system with contextual and progressive Islamic values (Mustofa, 2018).

4. CONCLUSION

This research confirms that the phenomenon of deepfake pornography is a form of cybercrime that not only undermines individual privacy and dignity but also poses serious challenges to national legal systems that have not yet anticipated artificial intelligence-based digital manipulation. Through the approach of Islamic jurisprudence (fiqh jinayah) and the principles of maqāṣid al-syarī‘ah, particularly ḥifẓ al-‘ird (protection of honor), this research demonstrates that Islamic law has the normative flexibility to respond to modern crimes unknown in classical literature. The concept of ta'zīr and the principle of maṣlaḥah mursalah can serve as the basis for adaptive and contextual enforcement of Islamic law, allowing perpetrators of the distribution of pornographic deepfake content to be punished based on considerations of substantive justice and the protection of the public interest. Integrating the values of Islamic jurisprudence into national legal policy is also an important alternative for building a digital legal system that is humanistic, ethical, and aligned with Islamic spiritual values. Practically, the findings of this study are expected to encourage policymakers to formulate specific regulations regarding AI-based crimes, taking into account the ethical, psychological, and spiritual dimensions of victims. Theoretically, this study strengthens the position of Islamic jurisprudence (fiqh jinayah) as a dynamic paradigm in contemporary Islamic law capable of addressing the challenges of the digital era. The limitations of this research lie in the lack of empirical data regarding pornographic deepfake cases in Indonesia. Therefore, further research is recommended to expand the scope to include comparative juridical analysis between countries and the application of digital forensic fiqh as a new approach in Islamic law towards cybercrime.

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