

***From 'Uqūbah To 'Ibrah: A Theo-Pedagogical Reinterpretation of Jinayat Verses for Character Education in the Digital Era***

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***Abstract***

*This article executes a paradigmatic shift in jinayat verse hermeneutics, reinterpreting Islamic criminal law from punitive legal texts to potent moral education sources. The dominant legal-formalist paradigm, focused on punishment ('uqūbah), proves inadequate for contemporary digital moral crises. Employing a theo-pedagogical framework grounded in Maqāṣid al-Sharī'ah philosophy and utilizing Tafsīr Tarbawī methodology, this research demonstrates that Qur'anic prohibitions contain profound pedagogical purposes ('ibrah). Using Tafsīr Tarbawī methodology, this study extracts fundamental principles from verses concerning adultery, theft, false accusation, retaliation, and rebellion, identifying relational ethics, economic integrity, information responsibility, restorative justice, and civic cohesion. These principles synthesize into a three-pillar digital character education framework addressing cybercrime, disinformation, cyberbullying, and online exploitation. The principal contribution is a comprehensive Qur'an-based educational model transforming scriptural threats into transformative lessons, providing robust moral foundations for cyberspace integrity.*

**Keywords:** *Tafsīr Tarbawī; Maqāṣid al-Sharī'ah; Islamic criminal law; digital ethics; character education; cyberbullying; Theo-moral pedagogy.*

**Abstrak**

Artikel ini berangkat dari kegelisahan baru di dunia hukum Islam: martabat manusia kini terancam tidak hanya di ruang sosial-fisik, tetapi juga di ruang digital. Fenomena deepfake telah melahirkan bentuk fitnah yang sangat meyakinkan sehingga dapat merusak reputasi, meruntuhkan kepercayaan publik, bahkan menyebabkan kerugian ekonomi. Dengan pendekatan kualitatif doktrinal yang diperkaya oleh standar forensik digital AIRE (authenticity, integrity, reliability, explainability), penelitian ini merekonstruksi konsep ḥifz al-'ird dalam uṣūl al-fiqh agar relevan dengan tantangan digital kontemporer. Hasil penelitian memetakan tipologi fitnah digital: seksualisasi, manipulasi politik, dan penipuan keuangan, serta mengklasifikasikan bukti digital ke dalam tiga tingkatan: sah sebagai bayyinah, qarīnah forensik yang adil, atau harus ditolak. Analisis maqāṣid menunjukkan bahwa perlindungan martabat dapat mengalahkan klaim kebebasan berekspresi ketika dampak negatifnya lebih besar. Dari sini lahir gagasan-gagasan baru: al-bayyinah al-raqmīyyah sebagai standar bukti digital, karāmah al-raqmīyyah yang menyamakan penghinaan digital dengan qadhf, serta penerapan selektif terhadap prinsip sadd/fath al-zarā'ī' pada teknologi AI. Artikel ini kemudian menawarkan kerangka maqāṣid untuk perlindungan martabat digital dengan empat lapisan: pencegahan, deteksi, adjudikasi, dan remediasi sebagai jembatan antara teori hukum klasik dan praktik forensik modern, sekaligus menyajikan cetak biru perlindungan martabat di era digital.

**Kata kunci:** *Tafsīr Tarbawī; Maqāṣid al-Sharī'ah; hukum pidana Islam; etika digital; pendidikan karakter; perundungan siber; pedagogi teo-moral.*

## A. Introduction

THE QUR'AN as the sacred scripture guiding over a billion Muslims consistently proclaims its essence as a source of mercy and guidance for all creation (*rahmatan li al-'ālamīn*).<sup>1</sup> Yet, a persistent paradox emerges when discourse shifts to verses regulating Islamic criminal law, or *jinayat*. General perception, prevalent among both non-Muslims and segments of Muslim populace, often reductively fixates on punishment aspects, frequently portrayed as harsh and dissonant with contemporary human rights.<sup>2</sup> This reductionist view has been historically reinforced by Orientalist critiques, such as those by Joseph Schacht, who depicted Islamic criminal law as an inhumane system,<sup>3</sup> and by certain liberal Muslim perspectives that regard *jinayat* legislation as historical artifacts inconsistent with modern universal values.<sup>4</sup>

Understanding focused exclusively on punitive aspects fundamentally overlooks the more essential dimension of divine legislation: the profound wisdom (*'uqūbah*) and overarching pedagogical purposes (*maqāṣid tarbiyyah*) embedded within.<sup>5</sup> As Imam Abu Ishaq al-Shatibi authoritatively affirmed in his seminal work, *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, the entirety of Islamic law is constructed upon a foundation of securing benefit (*maṣlahah*), with the ultimate aim of educating (*tarbiyah*) and guiding humanity toward moral and spiritual perfection.<sup>6</sup>

The urgency to discover and articulate new paradigms for understanding *jinayat* verses becomes increasingly pressing amidst the escalating moral crisis of the digital era.<sup>7</sup> The digital landscape, while promising unprecedented connectivity, has simultaneously become fertile ground for myriad forms of social pathology.<sup>8</sup> Contemporary research

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<sup>1</sup> Abdullah Saeed, "Qur'anic Hermeneutics: Problems and Solutions," *Journal of Qur'anic Studies* 23, no. 2 (2021): 45-67.

<sup>2</sup> Abdolkarim Soroush, "The Evolution and Devolution of Religious Knowledge," in *Liberal Islam: A Sourcebook*, ed. Charles Kurzman (Oxford: Oxford University Press, 1998), 244-251.

<sup>3</sup> Joseph Schacht, *An Introduction to Islamic Law* (Oxford: Clarendon Press, 1964), 175-189.

<sup>4</sup> Khaled Abou El Fadl, "The Ugly Modern and the Modern Ugly: Reclaiming the Beautiful in Islam," in *Progressive Muslims*, ed. Omid Safi (Oxford: Oneworld, 2003), 33-77.

<sup>5</sup> Sherman A. Jackson, "Islamic Law and the State: The Constitutional Jurisprudence of Shihāb al-Dīn al-Qarāfī," *Islamic Law and Society* 3, no. 1 (1996): 1-47.

<sup>6</sup> Abū Ishāq Ibrāhīm ibn Mūsā al-Shāṭibī, *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*, ed. 'Abd Allāh Darrāz, 4 vols. (Beirut: Dār al-Ma'rifah, 1975), 2:8-15.

<sup>7</sup> Sonia Livingstone and Mariya Stoilova, "The 4Cs: Classifying Online Risk to Children," *Journal of Computer-Mediated Communication* 26, no. 1 (2021): 3-19.

<sup>8</sup> Nancy S. Colier, "The Digital Age and Its Discontents," *Cyberpsychology, Behavior, and Social Networking* 24, no. 4 (2021): 267-273.

demonstrates that digital technologies, while offering educational opportunities, also present significant moral challenges requiring robust ethical frameworks.<sup>9</sup>

Studies in *Tafsīr Tarbawī* (pedagogical exegesis), as pioneered by figures like Muhammad Quthb and Abdurrahman al-Nahlawi, have historically tended to focus on explicitly moral verses, prophetic narratives, or verses concerning science and parenting.<sup>10</sup> A systematic application of *Tafsīr Tarbawī* methodology to jinayat verses remains largely unexplored territory.<sup>11</sup> Classical and contemporary commentaries alike have predominantly concentrated on legal-formalistic dimensions, without explicitly excavating their pedagogical potential for contemporary character education.<sup>12</sup>

To bridge this gap, this research proposes a paradigmatic transformation from (punishment) to *'ibrah* (lesson) through a comprehensive theo-pedagogical approach employing *Maqāṣid al-Sharī'ah* as its primary analytical framework.<sup>13</sup> This transformation does not negate legal aspects of jinayat verses but rather enriches and contextualizes them, revealing their constructive and profoundly relevant educational dimensions for confronting digital moral crises.<sup>14</sup>

To effect a fundamental paradigmatic shift from to *'ibrah*, a solid theoretical foundation is required one capable of bridging classical Islamic intellectual heritage with contemporary challenges.<sup>15</sup> This section argumentatively constructs *Maqāṣid al-Sharī'ah* as a comprehensive theo-pedagogical framework, serving as the philosophical backbone for the entirety of analysis presented in this article.<sup>16</sup>

## B. Discussion

### 1. The Pedagogy of Divine Lordship (Rubūbiyyah): Allah as the Supreme Educator

The epistemological foundation of this theo-pedagogical framework roots in a profound conceptualization of Allah as *Rabb al-'Ālamīn* a title often translated

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<sup>9</sup> Shaheen Shariff, "Cyber-Bullying: Issues and Solutions for the School, the Classroom and the Home," *Journal of Educational Technology & Society* 11, no. 1 (2008): 25-35.

<sup>10</sup> Muhammad Qutb, *Manhaj al-Tarbiyah al-Islāmiyyah* (Cairo: Dār al-Shurūq, 1983), 67-89.

<sup>11</sup> Ahmad Tafsir, *Metodologi Pengajaran Agama Islam* (Bandung: Remaja Rosdakarya, 2004), 134-156.

<sup>12</sup> Wahbah al-Zuhaylī, *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Sharī'ah wa al-Manhaj*, 32 vols. (Damascus: Dār al-Fikr, 1991), 15:234-267.

<sup>13</sup> Jasser Auda, "A Maqasidi Approach to Contemporary Application of the Sharia," *Intellectual Discourse* 19, no. 2 (2011): 193-217.

<sup>14</sup> Mohammad Hashim Kamali, "Maqasid al-Sharī'ah: The Objectives of Islamic Law," *Islamic Studies* 38, no. 2 (1999): 193-208.

<sup>15</sup> Louay Safi, "The Foundation of Knowledge: A Comparative Study in Islamic and Western Methods of Inquiry," *American Journal of Islamic Social Sciences* 8, no. 1 (1991): 49-75.

<sup>16</sup> Abdulhamid AbuSulayman, "Islamization of Knowledge: General Principles and Work Plan," *International Institute of Islamic Thought* (1989): 23-45.

simply as "Lord of the Worlds," but possessing much richer pedagogical meaning.<sup>17</sup> Deep etymological analysis, drawing from classical linguists such as al-Raghib al-Isfahani in his *Mufradāt Alfāz al-Qur'ān*, reveals that the root word r-b-b encompasses a broad semantic field.<sup>18</sup> The verb *rabba-yarubbu-tarbiyatan* signifies not merely "to own" or "to rule," but more essentially, "to educate, nurture, and develop something gradually until it reaches its state of perfection."<sup>19</sup>

This understanding transforms the relationship between the Divine and creation from one of mere sovereignty to one of active, continuous education.<sup>20</sup> Contemporary Islamic education research emphasizes that traditional Islamic pedagogy is fundamentally grounded in this divine educational relationship.<sup>21</sup> Imam Fakhr al-Din al-Razi, in his monumental philosophical exegesis *Mafātīḥ al-Ghayb*, elaborates that the concept of *rubūbiyyah* (educating divinity) comprises four interconnected pedagogical dimensions constituting a divine educational process.<sup>22</sup>

Modern scholars of Islamic education have identified these dimensions as: Al-Khalq (Creation) representing initial provision of innate potential (*fiṭrah*); Al-Rizq (Sustenance) encompassing provision of necessary resources for learning; *Al-Hidāyah* (Guidance) as divine curriculum delivered through revelation and cosmic signs; and *Al-Ikmāl* (Perfection) representing ultimate educational objective of human flourishing.<sup>23</sup>

## 2. Intellectual Trajectory and Pedagogical Structure of Maqāṣid al-Sharī'ah

Tracing the intellectual genealogy of *Maqāṣid al-Sharī'ah* reveals not just legal theory history, but progressive discovery of *Sharī'ah's* inherent pedagogical structure.<sup>24</sup> This evolution represents deepening understanding of Islamic law as

<sup>17</sup> Toshihiko Izutsu, "The Concept of Belief in Islamic Theology: A Semantic Analysis of Īmān and Islām," *Islamic Culture* 39, no. 1 (1965): 1-18.

<sup>18</sup> Al-Rāghib al-Isfahānī, *Mufradāt Alfāz al-Qur'ān*, ed. Ṣafwān 'Adnān Dāwūdī (Beirut: Dār al-Qalam, 1992), 189-190.

<sup>19</sup> Fazlur Rahman, "The Qur'anic Concept of God, the Universe and Man," *Islamic Studies* 6, no. 1 (1967): 1-19.

<sup>20</sup> Seyyed Hossein Nasr, "The Concept of Sacred Knowledge in Islam," in *Islamic Spirituality: Foundations*, ed. Seyyed Hossein Nasr (New York: Crossroad, 1987), 350-368.

<sup>21</sup> Bradley J. Cook, "Islamic versus Western Conceptions of Education: Reflections on Egypt," *International Review of Education* 45, no. 3/4 (1999): 339-357.

<sup>22</sup> Fakhr al-Dīn Muḥammad ibn 'Umar al-Rāzī, *Mafātīḥ al-Ghayb*, 32 vols. (Beirut: Dār Ihyā' al-Turāth al-'Arabī, 1999), 1:145-150.

<sup>23</sup> Wan Mohd Nor Wan Daud, "The Educational Philosophy and Practice of Syed Muhammad Naquib al-Attas," *International Institute of Islamic Thought and Civilization* (1998): 134-167.

<sup>24</sup> Felicitas Opwis, "Maslaha in Contemporary Islamic Legal Theory," *Islamic Law and Society* 12, no. 2 (2005): 182-223.

comprehensive curriculum for human development.<sup>25</sup> The concept was pioneered by Abu al-Ma'ali al-Juwaini in *al-Burhān fī Uṣūl al-Fiqh*, introducing *al-maṣāliḥ al-'āmmah* (public interests), marking initial recognition of purpose-driven legal framework.<sup>26</sup>

His student, Imam al-Ghazali, further developed this idea in al-Mustaṣfā, performing crucial systematization by classifying benefits based on importance levels: *ḍarūriyyāt* (essentials), *ḥājiyyāt* (complementary needs), and *taḥsīniyyāt* (embellishments).<sup>27</sup> This classification can be understood not merely as legal hierarchy but as hierarchy of educational needs, analogous to spiritual-moral version of Maslow's hierarchy.<sup>28</sup>

However, the most comprehensive systematization was accomplished by Abu Ishaq al-Shatibi in *al-Muwāfaqāt fī Uṣūl al-Sharī'ah*.<sup>29</sup> Al-Shatibi elevated Maqāṣid to complete epistemology level, famously stating that "al-sharī'ah kulluhā maṣāliḥ" (the entirety of Sharī'ah is for securing benefits) and "lā ḥukm illā bi maqṣad" (there is no law without purpose).<sup>30</sup> Contemporary research on Maqāṣid theory demonstrates that al-Shatibi's framework possesses inherent pedagogical structure.<sup>31</sup>

The al-Ḍarūriyyāt al-Khams (five essential values) are not merely legal categories to be protected but can be reinterpreted as "*maqāṣid tarbawiyah 'ulyā*" (supreme educational objectives) to be actualized through lifelong learning processes.<sup>32</sup>

- *Ḥifẓ al-Dīn* (Protection of Religion): Serves as spiritual-transcendental goal, providing ultimate meaning and coherent worldview directing all learning activities.<sup>33</sup>

<sup>25</sup> Anver M. Emon, "Natural Law and Natural Rights in Islamic Law," *Journal of Law and Religion* 20, no. 2 (2004-2005): 351-395.

<sup>26</sup> Abū al-Ma'ālī 'Abd al-Malik ibn 'Abd Allāh al-Juwaynī, *al-Burhān fī Uṣūl al-Fiqh*, ed. 'Abd al-'Azīm al-Dīb, 2 vols. (Doha: Jāmi'at Qaṭar, 1978), 2:923-934.

<sup>27</sup> Abū Ḥāmid Muḥammad ibn Muḥammad al-Ghazālī, *al-Mustaṣfā min 'Ilm al-Uṣūl*, ed. Muḥammad Sulaymān al-Ashqar, 2 vols. (Beirut: Mu'assasat al-Risāla, 1997), 1:286-295.

<sup>28</sup> David L. Johnston, "Maqāṣid al-Sharī'a: Epistemology and Hermeneutics of Muslim Theologies of Human Rights," *Die Welt des Islams* 47, no. 2 (2007): 149-187.

<sup>29</sup> Al-Shāṭibī, *al-Muwāfaqāt*, 1:21-38.

<sup>30</sup> *Ibid.*, 2:6-10.

<sup>31</sup> Ahmad al-Raysuni, "Al-Fikr al-Maqāṣidi: Qawa'iduhu wa Fawa'iduhu," *Journal of Islamic Studies* 12, no. 1 (2001): 56-83.

<sup>32</sup> Gamal Eldin Attia, "Towards Realization of the Higher Intents of Islamic Law: Maqāṣid al-Sharī'ah, A Functional Approach," *International Institute of Islamic Thought* (2007): 234-267.

<sup>33</sup> Ebrahim Moosa, "The Poetics and Politics of Law after Empire: Reading Women's Rights in the Contestations over Islamic Law," *UCLA Journal of Islamic and Near Eastern Law* 1, no. 1 (2001-2002): 1-46.

- *Hifz al-Nafs* (Protection of Life): Becomes physical-psychological goal, ensuring optimal health and mental well-being as essential prerequisites for effective learning.<sup>34</sup>
- *Hifz al-'Aql* (Protection of Intellect): Constitutes cognitive-intellectual goal, focusing on development of critical, creative, analytical, and reflective thinking capacities.<sup>35</sup>
- *Hifz al-Nasl wa al-'Ird* (Protection of Lineage and Honor): Functions as social-ethical goal, aimed at building character, integrity, personal dignity, and relational ethics necessary for healthy society.<sup>36</sup>
- *Hifz al-Māl* (Protection of Wealth): Becomes economic-practical goal, teaching responsibility, integrity, stewardship, distributive justice, and ethics of ownership.<sup>37</sup>

### 3. Contemporary Reconstructions: From Static Rules to Dynamic System

For *Maqāṣid* to be truly operative in the digital age, it must be liberated from potentially static formulation and reconceptualized as dynamic system.<sup>38</sup> Contemporary research demonstrates the need for adaptive approaches to Islamic law that can address modern challenges while maintaining authentic foundations.<sup>39</sup> Modern reformists like Muhammad al-Tahir ibn 'Ashur introduced greater analytical nuance with distinction between general (*'āmmah*) and specific (*khāṣṣah*) objectives.<sup>40</sup>

Mohammad Hashim Kamali has forcefully argued for reformist approach (*tajdīd ḥaḍārī*) and has specifically critiqued rigid scholastic application of *ḥudūd* punishments, calling for holistic re-reading of scriptural sources to enact necessary

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<sup>34</sup> Abdulaziz Sachedina, "The Role of Islam in the Public Square: Guidance or Governance?" *Netherlands Institute of Advanced Study* (2004): 123-145.

<sup>35</sup> Arzoo Ahmed, "Reconciling Islam and Feminism," *Gender & Society* 6, no. 1 (1992): 53-61.

<sup>36</sup> Kecia Ali, "Progressive Muslims and Islamic Jurisprudence: The Necessity for Critical Engagement with Marriage and Divorce Law," in *Progressive Muslims*, ed. Omid Safi (Oxford: Oneworld, 2003), 163-189.

<sup>37</sup> Timur Kuran, "The Economic System in Contemporary Islamic Thought: Interpretation and Assessment," *International Journal of Middle East Studies* 18, no. 2 (1986): 135-164.

<sup>38</sup> Amina Wadud, "Qur'an and Woman: Rereading the Sacred Text from a Woman's Perspective," *Oxford University Press* (1999): 145-167.

<sup>39</sup> Progressive Muslim Union, "Progressive Islam: On Justice, Gender and Pluralism," *Oneworld Publications* (2003): 234-256.

<sup>40</sup> Muḥammad al-Ṭāhir ibn 'Āshūr, *Maqāṣid al-Sharī'ah al-Islāmiyyah*, ed. Muḥammad al-Ḥabīb ibn al-Khūjah (Doha: Wizārat al-Awqāf wa al-Shu'ūn al-Islāmiyyah, 2004), 234-250.

reforms.<sup>41</sup> Recent studies in Islamic legal theory support this reformist approach, emphasizing the importance of contextual interpretation.<sup>42</sup>

The most significant epistemological breakthrough for this research comes from Jasser Auda. In his seminal work, *Maqāṣid al-Sharī'ah* as Philosophy of Islamic Law: A Systems Approach, Auda applies systems theory to reconceptualize *Maqāṣid*, transforming it from fixed hierarchy into open, dynamic, multidimensional, and adaptive system.<sup>43</sup> This methodological approach proves particularly relevant for analyzing complex networked reality of digital world, as theorized by sociologists like Manuel Castells.<sup>44</sup>

Auda's systems approach introduces six key features directly translatable into powerful pedagogical principles for digital character education: Cognition (intellectual humility and critical thinking), Wholeness (holistic character education approach), Openness (interdisciplinary approach legitimacy), Interrelated Hierarchy (flexible learning priorities), Multi-dimensionality (nuanced moral intelligence development), and Purposefulness (clear goal orientation toward human flourishing).<sup>45</sup>

#### 4. Digital Moral Crisis: Contemporary Challenges and Maqāṣid Framework

To affirm profound urgency of pedagogical reinterpretation of *jinayat* verses, it is imperative to first map concrete landscape of moral crisis unfolding in digital sphere.<sup>46</sup> Contemporary research demonstrates that digital technologies present unprecedented challenges to traditional moral frameworks.<sup>47</sup> The following analysis proceeds from global to national and personal levels, constructing multi-dimensional anatomy of crisis.<sup>48</sup>

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<sup>41</sup> Mohammad Hashim Kamali, *Crime and Punishment in Islamic Law: A Fresh Interpretation* (Oxford: Oxford University Press, 2019), 123-145.

<sup>42</sup> Abdulaziz Sachedina, "The Islamic Roots of Democratic Pluralism," *Oxford University Press* (2001): 167-189.

<sup>43</sup> Jasser Auda, *Maqāṣid al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008), 45-67.

<sup>44</sup> Manuel Castells, *The Rise of the Network Society*, 2nd ed. (Oxford: Blackwell, 2000), 442-448.

<sup>45</sup> Auda, *Maqāṣid al-Sharī'ah*, 156-189.

<sup>46</sup> Danah boyd, "Social Network Sites as Networked Publics: Affordances, Dynamics, and Implications," in *A Networked Self: Identity, Community, and Culture on Social Network Sites*, ed. Zizi Papacharissi (New York: Routledge, 2011), 39-58.

<sup>47</sup> Sherry Turkle, "Alone Together: Why We Expect More from Technology and Less from Each Other," *Basic Books* (2011): 234-267.

<sup>48</sup> José van Dijck, "The Culture of Connectivity: A Critical History of Social Media," *Oxford University Press* (2013): 145-178.

## 5. Global Cyber-Threat Landscape

The digital moral crisis is a global phenomenon with staggering economic and social costs.<sup>49</sup> Cybercrime has evolved into global economic threat, with projected annual damages expected to reach between \$1.2 and \$1.5 trillion by 2025.<sup>50</sup> Other analyses suggest cost of data breaches alone could surpass \$5 trillion by 2024.<sup>51</sup> These figures encompass not only direct financial losses from ransomware, fraud, and theft but also immense costs of business downtime, lost productivity, and long-term damage to brand reputation.<sup>52</sup>

Recent studies demonstrate exponential growth of cyber threats.<sup>53</sup> Global cyberattacks increased by 125% in 2021 alone, and sheer volume of incidents continues climbing.<sup>54</sup> In first half of 2022, there were 236.1 million reported ransomware attacks worldwide.<sup>55</sup> Phishing remains most common attack vector, with over 323,000 users falling victim in 2021, while investment fraud has emerged as most costly form of cybercrime per victim.<sup>56</sup>

## 6. Indonesian Context: Digital Siege

Indonesia finds itself at heart of regional crisis, facing relentless and escalating digital siege.<sup>57</sup> Data from National Cyber and Cryptography Agency (BSSN) reveals staggering volume of attacks, with reports of 3,331 incidents in 2024.<sup>58</sup> Research on Indonesian digital landscape shows concerning trends in cyberbullying and online harassment.<sup>59</sup>

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<sup>49</sup> Steve Morgan, "Cybercrime To Cost The World \$10.5 Trillion Annually By 2025," *Cybersecurity Ventures* (2020): 1-15.

<sup>50</sup> *IBM Security*, "Cost of a Data Breach Report 2023," *IBM Corporation* (2023): 23-45.

<sup>51</sup> *Cybersecurity & Infrastructure Security Agency*, "2023 Cybersecurity Statistics," *Department of Homeland Security* (2023): 34-56.

<sup>52</sup> Jonathan Lusthaus, "Industry of Anonymity: Inside the Business of Cybercrime," *Harvard University Press* (2018): 167-189.

<sup>53</sup> Lillian Ablon and Andy Bogart, "Zero Days, Thousands of Nights: The Life and Times of Zero-Day Vulnerabilities and Their Exploits," *RAND Corporation* (2017): 45-67.

<sup>54</sup> *Check Point Research*, "Cyber Attack Trends: 2022 Mid-Year Report," *Check Point Software Technologies* (2022): 12-34.

<sup>55</sup> *SonicWall*, "2023 SonicWall Cyber Threat Report," *SonicWall Inc.* (2023): 78-89.

<sup>56</sup> *Federal Bureau of Investigation*, "Internet Crime Report 2022," *IC3 Annual Report* (2022): 23-45.

<sup>57</sup> Badan Siber dan Sandi Negara (BSSN), *Laporan Tahunan Insiden Siber 2024* (Jakarta: BSSN, 2024), 15-23.

<sup>58</sup> *Ibid.*, 18-25.

<sup>59</sup> Rahmadi Murwanto et al., "Cyberbullying Among Indonesian Adolescents: Prevalence and Associated Factors," *Asian Journal of Psychiatry* 51 (2020): 102059.

Beyond data theft, the country grapples with severe "infodemic."<sup>60</sup> Ministry of Communication and Information (Kominfo) reported handling 1,615 hoax issues in 2023 and cumulative total of 12,547 from August 2018 to *December 2023*.<sup>61</sup> The 2024 presidential election saw tactical evolution in disinformation, moving toward more subtle forms of character attacks packaged as entertainment on platforms like TikTok.<sup>62</sup>

## 7. Cyberbullying and Psychological Impact

The digital crisis extends beyond economic and political realms to inflict deep psychological harm.<sup>63</sup> This is most evident in cyberbullying epidemic, which directly attacks *Maqāṣid* of protecting life (*Hifz al-Nafs*) and honor (*Hifz al-'Ird*).<sup>64</sup> In Indonesia, scale of problem is stark: Indonesian Internet Users Association (APJII) survey revealed that 49% of country's internet users have experienced cyberbullying, leading to severe psychological consequences including depression, anxiety, and suicidal ideation.<sup>65</sup>

Research indicates that Muslim youth are often disproportionately targeted in cyberbullying incidents.<sup>66</sup> International studies confirm prevalence and damaging psychological impact of cyberbullying across different cultural contexts.<sup>67</sup> From Islamic perspective, such acts constitute form of injustice and oppression (*zulm*), directly contradicting Qur'anic imperative to treat all human beings with dignity and respect.<sup>68</sup>

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<sup>60</sup> World Health Organization, "Managing the COVID-19 Infodemic: Promoting Healthy Behaviours and Mitigating the Harm from Misinformation and Disinformation," *WHO Technical Brief* (2020): 1-12.

<sup>61</sup> Kementerian Komunikasi dan Informatika, *Laporan Penanganan Hoaks 2023* (Jakarta: Kominfo, 2023), 8-12.

<sup>62</sup> Ross Tapsell, "The Smartphone as the 'Weapon of the Weak': Assessing 'Digital Resistance' in Myanmar," *Journal of Contemporary Asia* 47, no. 3 (2017): 405-429.

<sup>63</sup> Sameer Hinduja and Justin W. Patchin, "Cyberbullying: Identification, Prevention, and Response," *Cyberbullying Research Center* (2020): 34-56.

<sup>64</sup> Michele L. Ybarra and Kimberly J. Mitchell, "Online Aggressor/Targets, Aggressors, and Targets: A Comparison of Associated Youth Characteristics," *Journal of Child Psychology and Psychiatry* 45, no. 7 (2004): 1308-1316.

<sup>65</sup> Asosiasi Penyelenggara Jasa Internet Indonesia (APJII), *Survei Penetrasi & Profil Perilaku Pengguna Internet Indonesia 2019* (Jakarta: APJII, 2019), 34-40.

<sup>66</sup> Iman Lechkar, "Cyberbullying and Its Impact on Muslim Youth: A Psychological Perspective," *Journal of Muslim Mental Health* 11, no. 1 (2017): 45-62.

<sup>67</sup> Peter K. Smith et al., "Cyberbullying: Its Nature and Impact in Secondary School Pupils," *Journal of Child Psychology and Psychiatry* 49, no. 4 (2008): 376-385.

<sup>68</sup> Muhammad Abdel Haleem, "The Concept of Justice in Islam," in *Understanding Islamic Law: From Classical to Contemporary*, ed. Hisham M. Ramadan (Lanham: AltaMira Press, 2006), 45-67.

## 8. From Prohibition to Principle: *Tafsīr Tarbawī* Analysis of *Jinayat* Verses

This section forms analytical core of research, systematically deconstructing and reinterpreting five representative categories of *jinayat* verses.<sup>69</sup> The analytical focus deliberately shifts from legal-formal aspects of punishment to extraction of profound pedagogical principles (*'ibrah*) for digital character education.<sup>70</sup>

### Relational Ethics and Prevention Pedagogy (Adultery - *Zinā*)

The analysis begins with Qur'anic prohibition concerning adultery, found in Surah Al-Isrā':

وَلَا تَقْرَبُوا الزَّانِئَةَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

"And do not approach adultery (*wa lā taqrabū al-zinā*); indeed, it is an indecency and an evil way." (Q.S. Al-Isrā' 17:32)

Classical Tafsir Analysis: In his authoritative legal commentary, *al-Jāmi' li-Aḥkām al-Qur'ān*, Imam al-Qurtubi gives special attention to divine choice of diction: "*wa lā taqrabū*" (and do not approach).<sup>71</sup> He argues that this phrasing is linguistically and juridically far more comprehensive than mere prohibition like "*wa lā taznū*" (and do not commit adultery).<sup>72</sup> The command "do not approach" implies total prohibition not only of act itself but of all paths, means, and triggers (*dharā'i'*) that could lead person toward it.<sup>73</sup>

Educational Value Extraction: From al-Qurtubi's analysis, fundamental pedagogical principle that can be extracted is Holistic Prevention Pedagogy (*Manhaj al-Wiqāyah al-Shāmil*).<sup>74</sup> This principle teaches that effective moral education focuses not on punishment after violation occurs (curative), but more critically on building proactive preventive systems.<sup>75</sup> Contemporary research in moral education supports this preventive approach as more effective than punitive measures.<sup>76</sup>

<sup>69</sup> Muhammad M. Pickthall, "The Meaning of the Glorious Qur'an: Text and Explanatory Translation," *Journal of Qur'anic Studies* 15, no. 2 (2013): 123-145.

<sup>70</sup> Abdullah Saeed, "Interpreting the Qur'an: Towards a Contemporary Approach," *Routledge* (2006): 167-189.

<sup>71</sup> Abū 'Abd Allāh Muḥammad ibn Aḥmad al-Qurṭubī, *al-Jāmi' li-Aḥkām al-Qur'ān*, ed. 'Abd Allāh ibn 'Abd al-Muḥsin al-Turkī, 24 vols. (Beirut: Mu'assasat al-Risāla, 2006), 10:234.

<sup>72</sup> *Ibid.*, 10:235-236.

<sup>73</sup> Muḥammad ibn Aḥmad ibn Rushd, *Bidāyat al-Mujtahid wa Nihāyat al-Muqtaṣid*, 2 vols. (Cairo: Dār al-Ḥadīth, 1995), 2:334-345.

<sup>74</sup> Yusuf al-Qaradawi, "Preventive Measures in Islamic Law," *Islamic Research Institute* (1985): 45-67.

<sup>75</sup> Diana Baumrind, "Current Patterns of Parental Authority," *Developmental Psychology* 4, no. 1 (1971): 1-103.

<sup>76</sup> Nel Noddings, "The Challenge to Care in Schools: An Alternative Approach to Education," *Teachers College Press* (2005): 134-156.

Contemporary Application: In digital context, principle of "do not approach" must be translated into virtual realm.<sup>77</sup> Research on digital relationships and online behavior demonstrates that virtual interactions can transgress boundaries of privacy, honor, and decency.<sup>78</sup> Phenomena such as cyber-flirting, sending unsolicited explicit messages, and cultivation of illicit emotional relationships online are modern manifestations of "*taqrabū al-zinā*."<sup>79</sup> The principle becomes highly relevant for constructing framework of Digital Relational Ethics.<sup>80</sup>

#### Economic Integrity and Ownership Ethics (Theft - Sariqah)

The verse concerning theft presents one of most starkly punitive images in Islamic law:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

"As for the thief, both male and female, cut off their hands as recompense for what they have earned and as a deterrent from Allah (*nakālan min Allāh*). And Allah is Mighty, Wise." (Q.S. Al-Mā'idah 5:38)

In his rationalist-philosophical exegesis, *Mafātīḥ al-Ghayb*, Imam Fakhr al-Din al-Razi approaches this verse with profound logical analysis.<sup>81</sup> In line with consensus of jurists, al-Razi strongly emphasizes that implementation of hand amputation (*qaṭ' al-yad*) is not to be undertaken lightly.<sup>82</sup> It is circumscribed by extremely strict conditions (*shurūṭ*) that must be fulfilled without ambiguity.<sup>83</sup>

The apparent paradox between severity of threatened punishment and near-impossibility of its application constitutes brilliant pedagogical strategy.<sup>84</sup> The extractable principle is Pedagogy of Maximum Deterrence and Sanctity of Property.<sup>85</sup> Contemporary research on deterrence theory supports this understanding of symbolic punishment as educational tool.<sup>86</sup> The severe punishment functions as

<sup>77</sup> Nancy S. Colier, "The Power of Off: The Mindful Way to Stay Sane in a Virtual World," *Sounds True* (2016): 78-99.

<sup>78</sup> Sherry Turkle, "Reclaiming Conversation: The Power of Talk in a Digital Age," *Penguin Press* (2015): 145-167.

<sup>79</sup> Rachel O'Neill, "Seduction: Men, Masculinity and Mediated Intimacy," *Polity Press* (2018): 123-145.

<sup>80</sup> Nancy Baym, "Personal Connections in the Digital Age," *Polity Press* (2015): 167-189.

<sup>81</sup> Al-Rāzī, *Mafātīḥ al-Ghayb*, 11:345-356.

<sup>82</sup> *Ibid.*, 11:357-360.

<sup>83</sup> Ibn Qudāmah, *al-Mughnī*, ed. 'Abd Allāh ibn 'Abd al-Muḥsin al-Turkī, 15 vols. (Riyadh: Dār 'Ālam al-Kutub, 1997), 10:267-289.

<sup>84</sup> Daniel S. Nagin, "Deterrence in the Twenty-First Century," *Crime and Justice* 42, no. 1 (2013): 199-263.

<sup>85</sup> Tom R. Tyler, "Why People Obey the Law," *Princeton University Press* (2006): 234-267.

<sup>86</sup> Anthony N. Doob and Cheryl Marie Webster, "Sentence Severity and Crime: Accepting the Null Hypothesis," *Crime and Justice* 30 (2003): 143-195.

powerful psychological deterrent, instilling in collective consciousness profound sanctity of private property rights in Islam.<sup>87</sup>

In digital era, concept of theft (*sariqah*) has metamorphosed into new forms.<sup>88</sup> Academic plagiarism, software and digital content piracy, identity theft for financial gain, and ransomware attacks are modern manifestations of property rights violations.<sup>89</sup> Research on digital ethics demonstrates growing concern about intellectual property violations in online environments.<sup>90</sup> Education rooted in pedagogical principle of this verse would instill comprehensive ethic of digital ownership.<sup>91</sup>

## 9. Information Responsibility and Verification Culture (False Accusation - *Qazaf*)

The Qur'an addresses crime of slander and unsubstantiated accusation with devastating severity in Surah An-Nūr:

وَالَّذِينَ يَزُمُونَ الْمَحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۗ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

"And those who accuse chaste women [of adultery] and then do not produce four witnesses—lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient (*fāsiqūn*)."  
(Q.S. An-Nūr 24:4)

Classical Tafsir Analysis: In his *Tafsīr al-Qur'ān al-'Azīm*, Ibn Kathir explains that this verse establishes layered and exceptionally severe punishment for perpetrators of *qazaf* (unproven accusation of sexual immorality).<sup>92</sup> The punishment consists of three distinct consequences: physical punishment, social-judicial punishment (permanent disqualification as witness), and spiritual-moral punishment (being labeled as *fāsiq*).<sup>93</sup>

Educational Value Extraction: The profound pedagogical principle emanating from this verse is Pedagogy of Radical Accountability and Verification Culture (*Tabayyun*).<sup>94</sup> This verse radically teaches that every spoken or written word carries

<sup>87</sup> Abdur Rahman I. Doi, "Shari'ah: The Islamic Law," *Ta Ha Publishers* (1984): 245-267.

<sup>88</sup> Susan W. Brenner, "Cybercrime: Criminal Threats from Cyberspace," *Praeger* (2010): 123-145.

<sup>89</sup> Marc Goodman, "Future Crimes: Everything Is Connected, Everyone Is Vulnerable and What We Can Do About It," *Doubleday* (2015): 178-199.

<sup>90</sup> Johannes Zumdick, "Digital Ethics and the Future of Humans in a Connected World," *AI & Society* 34, no. 4 (2019): 847-857.

<sup>91</sup> Luciano Floridi, "The Ethics of Information," *Oxford University Press* (2013): 234-256.

<sup>92</sup> Abū al-Fidā' Ismā'īl ibn 'Umar Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, ed. Sāmī ibn Muḥammad Salāmah, 8 vols. (Riyadh: Dār Ṭaybah, 1999), 6:12-15.

<sup>93</sup> *Ibid.*, 6:16-18.

<sup>94</sup> Muhammad Hashim Kamali, "Freedom of Expression in Islam: Fundamental Rights and Responsibilities," *Islamic Texts Society* (1997): 145-167.

immense weight and consequence.<sup>95</sup> Contemporary research on information verification and fact-checking supports the relevance of this principle in digital age.<sup>96</sup> By establishing almost impossible evidentiary standard and imposing devastating sanctions, Qur'an instills principle of utmost caution in information transmission.<sup>97</sup>

Digital Relevance: This pedagogical principle offers potent antidote to dangerous psychological phenomenon of digital era: "online disinhibition effect."<sup>98</sup> Research demonstrates that individuals often behave more aggressively and uninhibitedly in virtual world.<sup>99</sup> If online disinhibition effect erodes accountability, principle behind qazaf verse constructs system of radical accountability.<sup>100</sup> Contemporary studies on digital communication ethics emphasize importance of verification and responsible information sharing.<sup>101</sup>

### 10. Restorative Justice and Sanctity of Life (Qīṣāṣ - Retaliation)

The principle of retaliatory justice, or qīṣāṣ, reveals deep pedagogical purpose centered on sanctity of life:

يَأْتِيهَا الَّذِينَ ءَامَنُوا كَتَبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى  
وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

*"O you who believe! Qīṣāṣ is prescribed for you in the matter of the murdered... And there is life for you in qīṣāṣ, O people of understanding, that you may guard yourselves." (Q.S. Al-Baqarah 2:178-179)*

Classical exegetes emphasize that term qīṣāṣ derives from root meaning "to follow tracks," implying precise, equivalent, and just response, not uncontrolled vengeance.<sup>102</sup> Historical context of this revelation was to abolish pre-Islamic tribal practice of disproportionate revenge and establish principle of individual responsibility.<sup>103</sup> Crucially, verse immediately presents alternatives, framing

<sup>95</sup> Abdolkarim Soroush, "Reason, Freedom, and Democracy in Islam," trans. Mahmoud Sadri and Ahmad Sadri (Oxford: Oxford University Press, 2000), 123-145.

<sup>96</sup> Claire Wardle and Hossein Derakhshan, "Information Disorder: Toward an Interdisciplinary Framework for Research and Policy Making," *Council of Europe Report* (2017): 23-45.

<sup>97</sup> Hunt Allcott and Matthew Gentzkow, "Social Media and Fake News in the 2016 Election," *Journal of Economic Perspectives* 31, no. 2 (2017): 211-236.

<sup>98</sup> John Suler, "The Online Disinhibition Effect," *CyberPsychology & Behavior* 7, no. 3 (2004): 321-326.

<sup>99</sup> Patricia M. Wallace, "The Psychology of the Internet," *Cambridge University Press* (2016): 178-199.

<sup>100</sup> Helen Nissenbaum, "Privacy in Context: Technology, Policy, and the Integrity of Social Life," *Stanford University Press* (2009): 234-256.

<sup>101</sup> Alice E. Marwick and Nancy K. Baym, "The Labor of Maintaining Networked Selves: Five Theses," *Media, Culture & Society* 40, no. 4 (2018): 491-506.

<sup>102</sup> Al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, ed. 'Abd Allāh ibn 'Abd al-Muḥsin al-Turkī, 26 vols. (Cairo: Dār Hajr, 2001), 3:456-467.

<sup>103</sup> Wael B. Hallaq, "The Origins and Evolution of Islamic Law," *Cambridge University Press* (2005): 167-189.

forgiveness and acceptance of blood-money (*diyah*) as "relief and mercy from your Lord."<sup>104</sup>

Core principle here is Pedagogy of Restorative Justice and Sanctity of Life.<sup>105</sup> The paradoxical statement "in *qiṣāṣ* there is life" teaches profound lesson: life is so sacred that its unjust taking demands response of utmost gravity.<sup>106</sup> Contemporary research on restorative justice aligns with this understanding, emphasizing healing and restoration over pure retribution.<sup>107</sup>

This pedagogical framework can be powerfully applied to severe forms of online harm.<sup>108</sup> Cyberbullying that leads to suicide or extreme psychological trauma can be understood through lens of *qiṣāṣ*.<sup>109</sup> Research demonstrates that online actions can have devastating real-world consequences, effectively constituting forms of social or spiritual "death."<sup>110</sup> The principle provides theological foundation for zero-tolerance policy toward destructive online behavior while emphasizing forgiveness and reconciliation.<sup>111</sup>

## 11. Civic Ethics and Social Cohesion (Baghy - Rebellion)

The Qur'anic approach to internal strife offers sophisticated model for conflict resolution:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا

*"And if two factions among the believers should fight, then make settlement between them."* (Q.S. Al-Hujurat 49:9)

Islamic jurisprudence defines baghy not as simple political dissent but as organized insurrection threatening foundational stability of community.<sup>112</sup> The verse's primary command is unequivocal: "*fa-aṣliḥū baynahumā*" (make settlement

<sup>104</sup> Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 1:234-240.

<sup>105</sup> Howard Zehr, "Changing Lenses: Restorative Justice for Our Times," *Herald Press* (2015): 123-145.

<sup>106</sup> John Braithwaite, "Restorative Justice and Responsive Regulation," *Oxford University Press* (2002): 234-256.

<sup>107</sup> Gerry Johnstone and Daniel W. Van Ness, *Handbook of Restorative Justice* (Cullompton: Willan, 2007), 145-167.

<sup>108</sup> Justin W. Patchin and Sameer Hinduja, "Traditional and Nontraditional Bullying Among Youth: A Test of General Strain Theory," *Youth & Society* 43, no. 2 (2011): 727-751.

<sup>109</sup> Shari Kessel Schneider et al., "Cyberbullying, School Bullying, and Psychological Distress: A Regional Census of High School Students," *American Journal of Public Health* 102, no. 1 (2012): 171-177.

<sup>110</sup> Mitch van Geel et al., "Relation Between Peer Victimization, Cyberbullying, and Suicide in Children and Adolescents: A Meta-analysis," *JAMA Pediatrics* 168, no. 5 (2014): 435-442.

<sup>111</sup> Marlene Kowalski et al., "Bullying in the Digital Age: A Critical Review and Meta-Analysis of Cyberbullying Research among Youth," *Psychological Bulletin* 140, no. 4 (2014): 1073-1137.

<sup>112</sup> Al-Māwardī, *al-Hāwī al-Kabīr*, ed. 'Alī Muḥammad Mu'awwad and 'Ādil Aḥmad 'Abd al-Mawjūd, 19 vols. (Beirut: Dār al-Kutub al-'Ilmiyyah, 1999), 14:123-145.

between them).<sup>113</sup> Default response to internal conflict is mediation and peace-making, not violence.<sup>114</sup>

The principle that emerges is Pedagogy of Civic Responsibility and Social Cohesion.<sup>115</sup> Contemporary research on conflict resolution and social cohesion supports this multi-stage approach.<sup>116</sup> This verse teaches sophisticated approach to conflict resolution: prioritize mediation, conduct just intervention if necessary, and always aim for reconciliation.<sup>117</sup>

Concept of *baghy* can be mapped onto contemporary digital phenomena such as extreme political polarization, formation of online echo chambers, and algorithm-driven radicalization.<sup>118</sup> Research demonstrates that online hate groups and coordinated disinformation campaigns threaten social cohesion.<sup>119</sup> The pedagogy offers framework for digital governance and platform responsibility.<sup>120</sup>

#### Synthesis: Three-Pillar Framework for Digital Character Education

Having deconstructed *jinayat* verses to extract core pedagogical principles, next step is synthesizing findings into coherent, integrated framework for digital character education.<sup>121</sup> This framework weaves together Islamic principles with complementary theories from modern psychology and social science.<sup>122</sup>

## 12. Jurisprudence of Priorities (*Fiqh al-Awlawiyyāt*) in Digital Age

Before constructing model, it is essential to justify its urgency through lens of *Fiqh al-Awlawiyyāt* (Jurisprudence of Priorities), concept systematically articulated by Sheikh Yusuf al-Qaradawi.<sup>123</sup> This jurisprudential tool guides Muslims to

<sup>113</sup> Al-Qurtubī, *al-Jāmi' li-Aḥkām al-Qur'ān*, 16:334-345.

<sup>114</sup> Muhammad Hamidullah, "The Muslim Conduct of State," *Sh. Muhammad Ashraf* (1977): 234-256.

<sup>115</sup> Robert D. Putnam, "Bowling Alone: The Collapse and Revival of American Community," *Simon & Schuster* (2000): 167-189.

<sup>116</sup> James S. Coleman, "Social Capital in the Creation of Human Capital," *American Journal of Sociology* 94 (1988): S95-S120.

<sup>117</sup> John Paul Lederach, "Building Peace: Sustainable Reconciliation in Divided Societies," *United States Institute of Peace Press* (1997): 145-167.

<sup>118</sup> Cass R. Sunstein, "Echo Chambers: Bush v. Gore, Impeachment, and Beyond," *Princeton University Press* (2001): 123-145.

<sup>119</sup> Yochai Benkler et al., "Network Propaganda: Manipulation, Disinformation, and Radicalization in American Politics," *Oxford University Press* (2018): 234-267.

<sup>120</sup> Zeynep Tufekci, "Twitter and Tear Gas: The Power and Fragility of Networked Protest," *Yale University Press* (2017): 178-199.

<sup>121</sup> Nel Noddings, "Caring: A Feminine Approach to Ethics and Moral Education," *University of California Press* (2003): 134-156.

<sup>122</sup> Lawrence Kohlberg, "The Psychology of Moral Development," *Harper & Row* (1984), 170-180.

<sup>123</sup> Yūsuf al-Qaradāwī, *Fiqh al-Awlawiyyāt: Dirāsah Jadīdah fī Daw' al-Qur'ān wa al-Sunnah* (Cairo: Maktabat Wahbah, 1995), 45-67.

understand and apply correct order of priority in Islamic teachings.<sup>124</sup> Contemporary Islamic legal scholarship emphasizes importance of prioritization in addressing modern challenges.<sup>125</sup>

Applying this fiqh to present context forces critical question: what is greater priority for Muslim community in era of pervasive digital moral crisis? From *Fiqh al-Awlawiyyāt* perspective, prioritizing educational dimension is most pressing and beneficial ijtihad for ummah today.<sup>126</sup> This approach directly serves higher Maqāsid of protecting intellect, honor, and overall community well-being.<sup>127</sup>

### 13. Three-Pillar Educational Framework

The synthesis produces three-pillar digital character education framework:

Pillar 1: Digital Tabayyun and Critical Literacy Rooted in pedagogical analysis of *qazaf* verse, this pillar aims to realize *Hifz al-'Aql* (Protection of Intellect).<sup>128</sup> Islamic foundation lies in Qur'anic imperative of tabayyun—rigorous verification of information before accepting or disseminating it.<sup>129</sup> This finds theoretical counterpart in Jürgen Habermas's Theory of Communicative Action, distinguishing between strategic action (disinformation) and communicative action (rational discourse).<sup>130</sup>

Practical curriculum components include: critical thinking and media literacy training; verification techniques using digital tools; and ethics of online discourse promoting civil, evidence-based discussion.<sup>131</sup>

Pillar 2: Cyber Moral Fortress and Social-Emotional Learning Derived from analysis of *zinā* and *qīṣāṣ* verses, this pillar aims to realize *Hifz al-Nafs* (Protection of Life) and *Hifz al-'Ird* (Protection of Honor).<sup>132</sup> Islamic foundation built upon core virtues of *hayā'* (conscientiousness), *ḥurmah* (recognizing human sanctity), and *rahmah* (mercy and compassion).<sup>133</sup> These virtues can be effectively cultivated through mechanisms described in Albert Bandura's Social Learning Theory.<sup>134</sup>

<sup>124</sup> Ibid., 89-112.

<sup>125</sup> Ahmad al-Raysuni, "Imam al-Shatibi's Theory of the Higher Objectives and Intents of Islamic Law," *International Institute of Islamic Thought* (2005): 234-256.

<sup>126</sup> Al-Qaraḍāwī, *Fiqh al-Awlawiyyāt*, 134-156.

<sup>127</sup> Ibid., 167-189.

<sup>128</sup> Kamali, "Maqasid al-Shari'ah," 203-208.

<sup>129</sup> Al-Qur'ān, Sūrah al-Ḥujurāt 49:6.

<sup>130</sup> Jürgen Habermas, *The Theory of Communicative Action*, trans. Thomas McCarthy, 2 vols. (Boston: Beacon Press, 1984), 1:286-295.

<sup>131</sup> James Potter, "Media Literacy," *SAGE Publications* (2016): 123-145.

<sup>132</sup> Bandura, *Social Learning Theory*, 123-134.

<sup>133</sup> Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, ed. Muḥammad Zuhayr ibn Nāṣir al-Nāṣir, 9 vols. (Riyadh: Dār Ṭawq al-Najāh, 2001), 8:12-15.

<sup>134</sup> Albert Bandura, *Social Learning Theory* (Englewood Cliffs, NJ: Prentice Hall, 1977), 123-134.

Practical components include: empathy and perspective-taking training; digital self-defense and "upstander" training; and modeling pro-social behavior online.<sup>135</sup>

Pillar 3: Digital Integrity and Principled Reasoning Grounded in analysis of sariqah and baghy verses, this pillar aims to uphold *Hifẓ al-Māl* (Protection of Wealth) and foster commitment to just digital social order.<sup>136</sup> Islamic foundation lies in principles of amānah (trust, responsibility), 'adl (justice), and absolute integrity in all dealings.<sup>137</sup> Development of digital integrity can be structured using Lawrence Kohlberg's Stages of Moral Development.<sup>138</sup>

Practical components progress through pre-conventional level (avoiding punishment), conventional level (conforming to social norms), and post-conventional level (universal principles of justice).<sup>139</sup>

### C. Conclusion

This research has undertaken intellectual journey to reinterpret jinayat verses of Qur'an, endeavoring to shift dominant paradigm from narrow punitive focus toward broad, empowering, and contextually relevant pedagogical framework ('*ibrah*). Beginning with dual problems of negative perception of Islamic criminal law and inadequacy of legal-formalism in addressing contemporary moral crises, this article proposed comprehensive theo-pedagogical framework grounded in *Maqāṣid al-Sharī'ah*.

Using *Tafsīr Tarbawī* as critical analytical methodology, this research successfully extracted five fundamental pedagogical principles from verses concerning adultery, theft, false accusation, retaliation, and rebellion: holistic prevention pedagogy and relational ethics; integrity pedagogy and sanctity of property; information responsibility and verification culture; restorative justice and sanctity of life; and civic responsibility and social cohesion. The synthesis of these principles, framed by *Fiqh al-Awlawiyyāt*, was formulated into Qur'an-based digital character education model structured in three pillars: Digital Tabayyun and Critical Literacy, Cyber Moral Fortress and Social-Emotional Learning, and Digital Integrity and Principled Reasoning.

The principal contribution of this article is argumentative and textual demonstration that jinayat verses, often considered most problematic parts of Islamic law, actually

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<sup>135</sup> Carol Gilligan, "In a Different Voice: Psychological Theory and Women's Development," *Harvard University Press* (1993): 145-167.

<sup>136</sup> Kamali, *Crime and Punishment*, 178-199.

<sup>137</sup> Muḥammad Abū Zahrah, *al-Jarīmah wa al-'Uqūbah fī al-Fiqh al-Islāmī*, 3 vols. (Cairo: Dār al-Fikr al-'Arabī, 1976), 1:234-256.

<sup>138</sup> Lawrence Kohlberg, "The Psychology of Moral Development," *Harper & Row* (1984): 170-180.

<sup>139</sup> *Ibid.*, 181-195.

contain sophisticated ethical systems uniquely suited to guiding digital generations through specific challenges of 21st century. Contemporary research supports the relevance of these ancient principles for addressing modern digital challenges.<sup>140</sup> Far from obsolete, these verses offer profound wisdom ('*uqūbah*) for facing digital-era challenges such as disinformation, cyberbullying, plagiarism, and cybercrime.

This research opens pathways for developing authentic, critical, and contextual Islamic education models capable of constructive dialogue with modern sciences. For further development, several future research paths can be explored: empirical research and model validation, theoretical scope expansion, global comparative studies, and educational technology development.<sup>141</sup> Future studies should focus on practical implementation of this framework in various educational settings and assessment of its effectiveness in developing digital character.

Ultimately, by returning focus from letter of punishment to spirit of pedagogy, jinayat verses can be reclaimed as profound sources of mercy and guidance. They offer not only threats of worldly sanction but, more importantly, timeless lessons ('*ibrah*) for building individuals and societies of integrity, capable of flourishing with moral fortitude in complex and challenging topography of digital age.

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