



MARRIAGE AS A MORAL REHABILITATION EFFORT FOR PORNOGRAPHY ADDICTS: A REVIEW OF MAQĀSID AL-SYARĪ'AH

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ABSTRACT

The phenomenon of pornography in the digital era is no longer understood merely as an individual moral issue, but has evolved into a social problem affecting self-control, sexual behavior, and family stability. Previous studies in Islamic law have predominantly focused on prohibition and prevention, while rehabilitative approaches toward pornography addiction remain relatively limited. This study aims to analyze and construct an argument regarding the role of marriage as a mechanism of moral rehabilitation for pornography addicts from the perspective of maqāsid al-syarī'ah. This research employs a qualitative approach using library research, analyzed through a thematic-conceptual framework based on maqāsid al-syarī'ah. The data sources include the Qur'an, Hadith, maqāsid literature, and scientific studies related to pornography, sexual behavior, and Islamic family law. The findings reveal that pornography disrupts the protection of intellect (ḥifẓ al-'aql), honor (ḥifẓ al-'ird), and lineage (ḥifẓ al-nasl). In this context, marriage possesses rehabilitative potential as it can foster self-control, channel biological needs through lawful means, and establish moral as well as social responsibility. However, such rehabilitative function is conditional and depends on psychological readiness, emotional maturity, and the quality of marital relationships. This study emphasizes that maqāsid al-syarī'ah can be developed not only as a normative legal foundation, but also as a rehabilitative approach in addressing contemporary moral problems.

Keywords: Pornography; Marriage; Moral Rehabilitation; Maqāsid al-syarī'ah; Islamic Family Law

1. INTRODUCTION

Within the ideal framework of Islamic family law, marriage is positioned as a normative institution that serves not only to fulfill biological needs but also as a mechanism for moral preservation and social stabilization. Marriage plays a role in maintaining honor (ḥifẓ al-'ird), progeny (ḥifẓ al-nasl), and reason (ḥifẓ al-'aql) within the framework of the maqāsid al-syarī'ah (the fundamental principles of Islamic law). Thus, marriage is not merely a

social contract, but rather an ethical-religious instrument that regulates human behavior, particularly in controlling lust and establishing a family that is *sakinah*, *mawaddah*, and *rahmah* (affectionate, loving, and compassionate) (Auda, 2021). However, this ideal construction faces serious challenges in contemporary digital society. Developments in information technology have significantly increased access to pornographic content. Data from the Ministry of Communication and Informatics shows that throughout 2023, more than 1.9 million pieces of pornographic content were blocked (Kominfo RI, 2023), which is supported by a global report regarding the high level of pornography consumption in Indonesia (We Are Social, 2024).

Exposure to pornography impacts not only moral aspects but also psychological dimensions and individual sexual behavior. Research shows a link between pornography exposure and increased risky sexual behavior, distortion of intimate relationships, and decreased self-control (Pradja et al., 2025). These impacts also extend to the family institution, where pornography consumption is correlated with disrupted household harmony, increased relationship conflict, and decreased quality of communication between partners (Setiawan, 2019). Although this research is contextual, these findings align with a general trend indicating that pornography exposure has implications for the stability of couple relationships. This situation confirms that pornography is no longer an individual matter, but has disrupted the social structure of the family.

From a psychological perspective, repeated pornography consumption can develop into an addictive pattern involving cognitive, emotional, and behavioral aspects. Individuals who experience compulsive pornography use or exhibit symptoms of pornography dependence generally face difficulties in controlling impulses, regulating emotions, and building healthy interpersonal relationships. Therefore, treating pornography addiction fundamentally requires a multidimensional approach that includes psychological intervention, spiritual empowerment, social support, and creating a conducive environment for recovery (Isgandarova, 2019; Kamila & Tasaufi, 2023). In this context, this study does not position marriage as the primary therapy or substitute for psychological approaches to addiction, but rather as a socio-religious institution that conceptually has the potential to support moral rehabilitation within the framework of the *maqāṣid al-syarī'ah* (obligatory principles of law).

In response to this phenomenon, contemporary Islamic legal studies tend to place pornography within a normative framework focused on prohibition and prevention (Putra & Hernida, 2025). This approach plays a crucial role in maintaining moral values, but has limitations when dealing with individuals who have experienced intense exposure and dependence. In this context, the issue no longer lies at the level of *halal* (permissible) and *haram* (forbidden), but rather shifts to the need for rehabilitative mechanisms capable of sustainably restoring moral function and self-control.

Previous research indicates that the study of pornography from an Islamic perspective is still dominated by normative, preventive, and educational approaches. Mustatho et al. (2025) emphasize the prohibition aspect, Saputra (2023) emphasizes *maqāṣid*-based prevention, and Aprilia (2023) emphasizes an Islamic counseling approach. Despite making important contributions, these three approaches still focus on prevention and control and have not developed a systematic rehabilitation framework for individuals who have experienced addiction.

This situation indicates a conceptual gap in Islamic legal literature regarding a rehabilitative approach based on the institution of marriage within the *maqāṣid al-shari'ah* framework. Previous research has not explicitly linked the regulatory function of marriage to the recovery of addictive behaviors related to pornography. In fact, from the *maqāṣid* perspective, legal instruments not only have a preventive function, but are also oriented towards restoring the benefit of damage (*mafsadat*) that has occurred (Auda, 2021).

Based on this, this study begins with the question of how the phenomenon of pornography addiction can be understood as a form of self-control dysfunction that requires a rehabilitative approach from an Islamic perspective. The focus of the study is not solely on the normative aspects of pornography law, but also on how marriage can be interpreted as a socio-religious institution with the potential to support moral rehabilitation within the framework of the *maqāṣid al-syarī'ah* (obligatory laws). At the same time, this study avoids the assumption that marriage is automatically the solution, emphasizing the importance of self-control and spiritual discipline (Ar et al., 2025).

This study aims to analyze and construct arguments regarding the potential of marriage as a socio-religious institution that can support the moral rehabilitation of individuals addicted to pornography, within the perspective of the *maqāṣid al-syarī'ah* (obligatory laws). The research's novelty lies in the integration of *maqāṣid* as an analytical framework with the institutional function of marriage as a conditional rehabilitative mechanism. Theoretically, this research enriches the study of Islamic family law, while practically contributing to the development of a more comprehensive alternative approach to addressing the phenomenon of pornography in the digital era.

2. RESEARCH METHOD

This study uses a qualitative approach with library research focusing on a conceptual analysis of the relationship between marriage, moral rehabilitation, and pornography addiction from the perspective of the *maqāṣid al-syarī'ah* (objectives of Islamic law). This approach was chosen because the research aims to understand the conceptual relationship and normative function of the institution of marriage in responding to contemporary moral problems, rather than to measure phenomena statistically. In this study, the *maqāṣid al-syarī'ah* is used as an analytical framework to assess the potential of marriage to support the moral rehabilitation of individuals experiencing pornography addiction.

Data sources consist of primary and secondary data. Primary data include verses from the Quran, hadith, and classical and contemporary literature discussing the *maqāṣid al-syarī'ah*, marriage, and controlling sexual behavior. Secondary data were obtained from scientific journals, books, theses, official reports, and research related to pornography, moral rehabilitation, and Islamic family law. The literature was selected based on its relevance to the research theme, namely studies discussing pornography, addictive behavior, marriage, *maqāṣid al-syarī'ah*, moral rehabilitation, and Islamic family law. These sources were searched through Google Scholar, Garuda, and various national and international scientific journals. To maintain the study's recency, this research prioritized references published between 2019 and 2025, excluding classical sources and

fundamental works that have theoretical relevance to the concept of maqāṣid al-syarī'ah and Islamic family law.

Data collection was conducted through a documentation study by selecting, classifying, and inventorying relevant sources. Data analysis used thematic-conceptual analysis through three stages: (1) identification and categorization of main themes related to pornography, self-control, marriage, and maqāṣid al-syarī'ah; (2) conceptual interpretation of the relationship between the function of marriage and the objectives of sharia, especially ḥifẓ al-'aql, ḥifẓ al-nasl, and ḥifẓ al-'ird; and (3) construction of arguments regarding the potential of marriage as a socio-religious institution that can support moral rehabilitation conditionally. The validity of the arguments is maintained through triangulation of sources by comparing various literatures from the fields of Islamic law, psychology, and social studies, as well as through checking conceptual consistency between data, theoretical frameworks, and analysis results to minimize interpretation bias.

3. RESULT AND ANALYSIS

Conceptualizing Pornography from an Islamic Perspective and Its Impact

Pornography, from an Islamic perspective, is not only understood as visual representations of explicit sexual activity, but also as any form of media that encourages uncontrolled lust and has the potential to lead individuals to deviant sexual behavior. Within the context of Islamic law, pornography is categorized as a form of immorality because it violates the principles of morality and personal purity. This principle aligns with the words of Allah Subhanahu Wa Ta'ala in QS. An-Nūr [24]: 30–31 as follows:

قُلْ لِلْمُؤْمِنِينَ بَعْضُوا مِنْ أَنْبَسَرِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۖ ذَٰلِكَ أَزْكَىٰ لَهُمْ

"Tell the men who believe that they should restrain their gaze and guard their genitals; that is what it is It is purer for them."

This verse emphasizes the importance of gaze control and maintaining self-respect as part of the moral protection mechanism in Islam. This understanding demonstrates that the prohibition against pornography is not solely based on the sexual visual aspect, but rather on its destructive potential for an individual's reason, behavior, and social relationships. In the contemporary digital context, the transformation of internet-based media has made pornography more accessible, private, and difficult to control, thereby increasing the risk of internalizing deviant sexual behavior in everyday life (Adlin & Husaini, 2025).

The phenomenon of pornography in the digital era can no longer be understood simply as an individual moral violation, but has evolved into an addictive behavior with psychological and social impacts. Repeated pornography consumption can affect self-control, trigger dependency, and form compulsive sexual behavior (Kamila & Tasaufi, 2023). From an addiction psychology perspective, this condition is related to patterns of behavioral reinforcement that make it difficult for individuals to control their impulses despite being aware of their negative impacts (Brand et al., 2019; Isgandarova, 2019).

Therefore, the problem of pornography requires an approach that considers psychological, social, and moral dimensions in an integrative manner.

Beyond impacting individuals, pornography consumption also impacts the quality of relationships within family life. Continuous exposure to pornography can create unrealistic sexual expectations, reduce the quality of communication between partners, and trigger domestic conflict. From the perspective of Islamic family law, this situation contradicts the purpose of marriage as a means of building peace and harmony in the family (Maulina et al., 2025). These findings indicate that pornography is not merely a private moral issue but has become a disruptive factor to the stability of the family institution. Thus, the increase in pornography consumption has direct implications for disrupting the social function of marriage as a space for moral and emotional development.

These findings align with research by Mustatho et al. (2025) and Aprilia (2023), which positions pornography as a threat to the *maqāṣid* (objectives of the law) and a psychological problem requiring counseling. Unlike previous research that emphasized preventive aspects, this study views pornography as a dysfunctional self-control that requires a rehabilitative approach, thus analyzing the institution of marriage as a relevant mechanism for supporting moral recovery.

The Damage to the *Maqāṣid al-Shari'ah* by Pornography

From an Islamic legal perspective, the *maqāṣid al-Shari'ah* is a fundamental framework used to assess the existence of a behavior based on its benefits and the harm it causes (Pasie, 2025). *Maqāṣid* not only serves as a normative basis for establishing law but also as an analytical instrument for analyzing contemporary social problems. Auda (2021) emphasizes that *maqāṣid* must be understood dynamically and contextually to address the complexity of modern issues. In the context of pornography, the *maqāṣid* approach is relevant because this phenomenon is not only related to individual moral violations but also touches on aspects of protecting reason, honor, offspring, and social stability. Therefore, an analysis of pornography should not stop at its prohibition status; it must also examine the extent to which this behavior undermines the fundamental objectives of sharia in human life. One of the *maqāṣid* (intellectual protection) most impacted by pornography is *ḥifẓ al-'aql* (protection of the mind). Continuous exposure to pornography can affect an individual's thought patterns, sexual perception, and ability to control sexual urges. Research shows that intense pornography consumption has the potential to cause behavioral changes, decreased moral sensitivity, and a tendency toward compulsive sexual behavior (Isgandarova, 2019). From a *maqāṣid* perspective, this condition indicates a disruption in the function of the mind as an instrument for controlling human behavior. This damage is crucial because Islam places reason as the primary foundation for maintaining moral and social balance. Therefore, pornography is not only understood as an activity that violates religious norms, but also as a factor that weakens an individual's rational capacity for self-control.

In addition to damaging the mind, pornography also impacts *ḥifẓ al-nasl* (protection of offspring) and *ḥifẓ al-'ird* (protection of honor) (Ikhsan et al., 2020). In this context, pornography has the potential to encourage deviant sexual behavior, normalize extramarital sexual relations, and distort the meaning of the marital relationship. These impacts not only affect individuals but also disrupt the quality of family relationships and

the sustainability of the institution of marriage. Setiawan (2019) shows that pornography consumption can trigger domestic conflict and reduce the quality of communication between couples. These findings demonstrate that pornography has direct implications for family stability, the primary foundation for raising morally and socially healthy offspring. From a maqāṣid perspective, this condition reflects damage to the structure protecting honor and family sustainability.

Pornography is not only an individual moral violation but also disrupts the protection of reason, honor, and offspring. Unlike previous studies that emphasized normative aspects (Mustatho et al., 2025), this study examines its systemic impact through weakened self-control, dysfunctional family relationships, and disturbed moral orientation. Therefore, the maqāṣid approach is used not only to explain the prohibition of pornography but also to identify the need for remedial mechanisms, including through the institution of marriage within the framework of Islamic family law (Arisman, 2019).

The Concept of Marriage from the Perspective of Maqāṣid al-Shari'ah

From the perspective of Islamic family law, marriage is not understood merely as a legal relationship between a man and a woman, but as a moral institution aimed at maintaining social order and the continuity of human life (Rohimah et al., 2024). Marriage is positioned as a means to build a harmonious family, maintain self-respect, and direct the fulfillment of biological needs into a sharia-compliant mechanism. Within the framework of maqāṣid al-Shari'ah, these functions are directly related to the protection of offspring (ḥifẓ al-nasl), honor (ḥifẓ al-'ird), and social stability. Therefore, marriage has social and moral dimensions aimed at maintaining the well-being of individuals, families, and society. This concept aligns with the words of Allah Subhanahu Wa Ta'ala in Surah Ar-Rūm [30]: 21:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

"And among the signs of His power is that He created for you a life partner from your own kind so that you will feel at ease with him, and He created among you feelings of love and affection."

This verse shows that marriage is not only understood in the biological dimension, but also as a mechanism for forming emotional stability, affection and moral calm in family relationships.

One of the main functions of marriage in Islam is as a mechanism for regulating lust and controlling sexual behavior. Islam does not place sexual urges as something that must be suppressed absolutely, but is directed through legitimate and responsible institutions. This perspective is also in line with the hadith of the Prophet Muhammad Sallallahu Alaihi Wassalam:

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ

And the Most Gracious "O young men, whoever among you can afford marriage, let him marry. For it is more effective in lowering the gaze and guarding one's honor." (Narrated by Bukhari and Muslim).

In this context, marriage serves as a means of fulfilling biological needs while simultaneously fostering moral discipline and emotional responsibility. This perspective aligns with the study by Aulia & Saifulloh (2026), which asserts that controlling sexual impulses in Islam relies not only on normative prohibitions but also on developing self-control through spiritual and relational mechanisms. Thus, marriage can be understood as a system of social control that not only regulates sexual behavior but also gradually shapes an individual's moral orientation.

In the context of the pornography problem, the regulatory function of marriage becomes relevant because addictive behavior is associated with weak self-control and distorted sexual relationships. Marriage has the potential to provide a healthier relational space through emotional support, good communication, and social responsibility. From a family psychology perspective, these factors can strengthen self-regulation and encourage more adaptive behavioral changes in individuals attempting to break free from addictive patterns (Kamila & Tasaufi, 2023). Therefore, conceptually, marriage has rehabilitative potential because it shifts sexual orientation from a consumerist pattern to more ethical and responsible interpersonal relationships (Ar et al., 2025). From a maqāṣid perspective, this process demonstrates an effort to restore the functions of reason, honor, and progeny previously impaired by pornography.

These findings indicate that marriage serves not only a preventive function, as emphasized by Saputra (2023) and a counseling function, as discussed by Aprilia (2023), but also a rehabilitative potential within the maqāṣid al-shari'ah framework. However, its effectiveness still depends on psychological readiness, self-control, and the quality of the couple's relationship, and therefore cannot be understood as an automatic solution to pornography addiction.

Marriage as a Mechanism for Moral Rehabilitation

From the perspective of the maqāṣid al-syarī'ah (laws of the Islamic faith), marriage has rehabilitative potential because it serves to redirect human sexual behavior within a legitimate, responsible, and beneficial framework. Rehabilitation in this context is not interpreted solely as a medical process, but as an effort to restore the moral orientation, self-control, and social functioning of individuals experiencing dysfunction due to pornography addiction (Sirais, 2025). This is relevant because addictive behavior to pornography is fundamentally characterized by the dominance of uncontrolled lust and a weakened individual's ability to regulate sexual impulses. Under these conditions, marriage can be understood as an institution that provides the legal, emotional, and social space to rebuild healthy and responsible sexual relationship patterns. Thus, the rehabilitative function of marriage lies in its ability to shift sexual behavior from a consumptive and individualistic pattern to interpersonal relationships oriented toward moral and social responsibility.

This rehabilitative function operates through several mechanisms. First, marriage creates more stable interpersonal relationships than the individualistic and imaginative pattern

of pornography consumption. Second, marriage establishes emotional and social responsibilities that require individuals to control their sexual behavior within a framework of mutual commitment. Third, fulfilling biological needs through a legitimate relationship can help reduce compulsive drives towards pornography consumption and other deviant sexual behaviors, including masturbation, which in some cases is related to exposure to pornography and weak sexual impulse control (Doni, 2025). In this context, marriage can be understood as a medium for diverting sexual urges towards healthier and more responsible relationships in accordance with the principle of maintaining honor in Islamic law. This principle is in line with the words of Allah Subhanahu Wa Ta'ala in QS. Al-Mu'minūn [23]: 5-7 as follows:

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ ۖ إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۗ فَمَنْ ابْتَغَىٰ
وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ

God willing And those who guard their chastity, except from their wives or the slaves whom their right hands possess, are truly blameless. Whoever seeks anything other than that, then those are the transgressors.

This verse demonstrates that Islam places the fulfillment of sexual needs within the framework of legitimate and responsible relationships as part of safeguarding individual morals. From the perspective of Islamic family law, this mechanism demonstrates that marriage is not merely a means of legalizing sexual relations, but also a medium for fostering moral maturity and self-discipline. Therefore, the rehabilitative function of marriage does not operate instantly, but rather through a gradual process of psychological, spiritual, and social adaptation.

When analyzed through the framework of the maqāṣid al-syarī'ah (the principles of Islamic law), the rehabilitative function of marriage is directly related to efforts to restore the fundamental goals of sharia that were previously disrupted by pornography (Miswanto, 2025). From the aspect of ḥifẓ al-'aql (law of justice), marriage has the potential to help individuals rebuild self-control and emotional stability. From the aspect of ḥifẓ al-nasl (law of justice), marriage directs sexual urges into legitimate and responsible relationships. Meanwhile, from the aspect of ḥifẓ al-'ird (law of justice), marriage serves to maintain the honor of oneself and one's partner through a relationship based on commitment. Thus, marriage in this context is understood not only as a social solution, but as a sharia instrument oriented towards restoring the well-being of individuals and families. This perspective expands the function of maqāṣid from a mere normative framework to a rehabilitative approach to contemporary moral problems.

However, this study does not view marriage as an absolute solution to pornography addiction. The effectiveness of its rehabilitative function depends on psychological readiness, self-control, emotional maturity, and the quality of the couple's relationship. Mental health literature indicates that recovery from addictive behaviors generally requires social support, counseling, strengthening self-regulation through behavioral change approaches, internal motivation, and sustainable behavioral change. Therefore, marriage is more appropriately understood as a supporting factor rather than a substitute

for psychological intervention (Isgandarova, 2019). Therefore, the rehabilitative function of marriage in this study is understood at the conceptual-normative level, rather than as a claim of empirical effectiveness.

These findings suggest that a marriage-based rehabilitative approach offers a new perspective in the study of Islamic family law regarding the problem of pornography. Unlike previous research that emphasized prohibition, prevention, and counseling, this study positions marriage as a socio-religious institution with the potential to support moral recovery within the framework of the *maqāṣid al-syarī'ah* (obligatory principles of law). However, this study rejects the view that marriage is an instant solution to pornography addiction, as the problem involves psychological, social, spiritual, and digital cultural aspects (Mardhatillah, 2025). Therefore, the effectiveness of marriage's rehabilitative function remains dependent on emotional readiness, self-control, and the quality of the couple's relationship. These findings expand the function of the *maqāṣid al-syarī'ah* from a legal basis to a more contextual framework of social rehabilitation, while demonstrating the importance of integrating moral education, family counseling, and premarital guidance in addressing the problem of pornography in contemporary Muslim society (Aulia & Saifulloh, 2026; Karmilasari, 2025; Subaki & Abadi, 2025).

4. CONCLUSION

This study demonstrates that marriage, from the perspective of the *maqāṣid al-syarī'ah* (the principles of Islamic law), has the potential to serve as a moral rehabilitation mechanism for individuals addicted to pornography, beyond simply legalizing sexual relations. This potential lies in its ability to build self-control, direct sexual urges into legitimate relationships, and strengthen moral and social responsibility. Within the *maqāṣid* framework, marriage contributes to the restoration of sharia functions disrupted by pornography, particularly the protection of reason (*ḥifẓ al-'aql*), honor (*ḥifẓ al-'ird*), and offspring (*ḥifẓ al-nasl*). However, this study rejects the assumption that marriage automatically resolves the problem of pornography, as the effectiveness of its rehabilitative function remains dependent on psychological readiness, self-control, and the quality of the couple's relationship. These findings broaden the study of Islamic family law by positioning the *maqāṣid al-syarī'ah* not only as a normative basis for legal determination but also as a rehabilitative approach to contemporary moral problems. Practically, addressing pornography addiction requires an integrative approach through strengthening premarital guidance, addiction counseling, Islamic sex education, and ongoing psychological support. In this context, marriage can be positioned as a supporting factor for rehabilitation, which needs to be supported by the individual's emotional, spiritual, and social readiness. This study has limitations due to its library-based approach, which has not yet examined the empirical experiences of individuals experiencing pornography addiction in their married lives. Therefore, further research needs to develop an empirical and interdisciplinary approach by integrating Islamic family law, psychology, and digital media studies to gain a more comprehensive understanding of addressing the problem of pornography in contemporary Muslim society.

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