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Ibn Ashur's Thoughts on Maqāṣid al-syarī'ah as a Basis for Family Protection in the Digital Era

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Abstract. *Digital technology has transformed family life, communication, childcare, and relationships among family members. Although it facilitates information access and connectivity, digitalization also presents challenges, including declining communication quality, gadget addiction, cyber-based violence, harmful content exposure, and threats to child protection and family resilience. This study aims to analyze Muhammad al-Tahir Ibn Ashur's concept of maqāṣid al-syarī'ah and examine its relevance as a foundation for family protection in the digital era. This research employs normative legal research using library research, with conceptual, philosophical, and statutory approaches. Primary materials include the Qur'an, hadith, Ibn Ashur's works, and legislation, while secondary materials consist of books, journals, and previous studies. Data are analyzed descriptively and qualitatively through content analysis. The findings indicate that Ibn Ashur's maqāṣid al-syarī'ah emphasizes family welfare through the protection of religion, life, intellect, lineage, and property, reflected in sakinah, mawaddah, raḥmah, justice, responsibility, and balanced family rights and obligations. The principal challenge to family protection lies not in technological development itself but in the weakening implementation of these values in family life. This study contributes a philosophical foundation for adaptive family protection by promoting Islamic digital literacy, character education, women's and children's protection, and family resilience oriented toward maṣlaḥah.*

Keywords: *Child Protection, Family Protection, Ibn Ashur, Islamic Family Law, Maqāṣid al-syarī'ah.*

1. Introduction

The family is the most fundamental social institution in human life and serves as the primary foundation for the formation of a civilized society. From an Islamic perspective, the family is understood not only as a biological bond or legal relationship between husband, wife, and children, but also as a medium for realizing the objectives of sharia (*maqāṣid al-syarī'ah*) in safeguarding religion, life, intellect, descendants, and property. Therefore, the continuity of a harmonious, prosperous, and dignified family is one indicator of the success of implementing Islamic values in community life. With the changing times, the concept of family protection faces increasingly complex challenges, particularly due to the rapid development of digital technology, which has transformed communication patterns, social interactions, and value systems within family life (Somarto, 2019).

The digital era offers various conveniences in accessing information, expanding communication networks, and increasing efficiency in various aspects of life. However, on the other hand, these advances also give rise to new problems that have the potential to undermine family resilience. The phenomenon of social media addiction, increasing domestic conflict due to unhealthy digital communication, infidelity through online platforms, the spread of pornographic content, child exploitation in the digital space, cyber-violence, and the decline in the quality of interactions between family members are just a few of the issues that are currently attracting widespread attention. Digital transformation has shifted family relationship patterns from face-to-face interactions to virtual communication, which often reduces emotional closeness and increases the likelihood of family dysfunction (Salim & Carolina, 2025).

Data and various research findings indicate that uncontrolled internet use is correlated with increased conflict within households. High levels of device use lead to reduced quality time between parents and children, as well as between husband and wife. Furthermore, unlimited access to information also introduces new cultural values that are not entirely in line with Islamic principles. This situation raises the need for a concept of family protection that is not merely normative and legalistic, but also able to provide a philosophical and ethical framework adaptive to social and technological change (Rohman, 2024).

In this context, the concept of *maqāṣid* (the principles of Islamic law) has become increasingly relevant as an approach to understanding Islamic law substantively. *Maqāṣid* is no longer viewed solely as the general objectives of sharia but has instead developed into a paradigm for addressing contemporary issues. One figure who made a significant contribution to the development of maqāṣid theory was Muhammad al-Tahir Ibn Ashur. Through his monumental work, he developed a concept of maqāṣid that was broader than the thinking of classical ulama by placing human benefit as the main orientation of Islamic law. Ibn Ashur not only discussed

maqāṣid universally, but also paid special attention to the objectives of the Shari'a in the family institution, known as the concept of *maqāṣid al-syarī'ah* (Romziana et al., 2026).

The concept of *maqāṣid al-syarī'ah* developed by Ibn Ashur positions the family as a strategic institution in realizing the well-being of both individuals and society. In his view, family formation is not merely about fulfilling biological needs or fulfilling a marriage contract, but rather aims to establish peace (*sakinah*), compassion (*mawaddah wa rahmah*), maintain the continuity of offspring, shape a generation with good morals, protect the rights of all family members, and create a balance between rights and obligations. This perspective demonstrates that family protection is not solely oriented toward formal legal aspects, but also toward realizing the values of humanity, justice, responsibility, and welfare, which are the primary goals of Islamic law (Toriquddin, 2013).

The relevance of Ibn Ashur's thinking becomes increasingly apparent when faced with the challenges of the digital era. The various family issues arising from technological developments are not merely technical issues related to the use of digital media, but also involve a loss of orientation toward the purpose of establishing a family in Islam. When digital communication replaces interpersonal communication, when social media becomes a source of domestic conflict, or when children receive more character education from the virtual world than from their families, the implementation of maqāṣid values in family life is truly in crisis. Therefore, the *maqāṣid al-syarī'ah* approach can serve as a conceptual framework capable of integrating normative Islamic values with the needs of a digital society (Maimun & Fauzan, 2021).

Furthermore, the development of Islamic family law in various countries, including Indonesia, shows a tendency to adopt a more welfare-oriented approach. Protection of women and children, and strengthening family resilience are increasingly becoming a focus in various public policies. However, these regulations still require a strong philosophical foundation to sustainably address the dynamics of social change. Ibn Ashur's thinking offers a paradigm that is not only textual but also contextual, so that Islamic family law can continue to develop without losing the substance of sharia values (Salikin & Nuroniyah, 2026). A current interesting issue is how the concept of *maqāṣid al-syarī'ah* can serve as a basis for family protection amidst digital disruption. These challenges include the rising divorce rate triggered by social media conflicts, weak parental supervision of children's digital activities, the threat of cybercrime against women and children, and the emergence of Artificial Intelligence (AI), which is beginning to influence educational patterns, communication, and decision-making within families. These issues require an approach that is not solely repressive through regulation, but also preventative by strengthening family values based on maqāṣid.

Previous studies have examined *maqāṣid al-sharī'ah* in relation to family resilience and the ethical governance of emerging technologies (Saifurrijal & Wafa, 2025; Ibrahim & Ali, 2026). Meanwhile, research on digital family life has highlighted the effects of technology on parent–child interaction and children's psychological well-being (Sharma et al., 2024). However, these studies have not sufficiently integrated the objectives of Islamic law, digital technology challenges, and family protection within a unified framework based on Muhammad al-Tahir Ibn 'Āshūr's thought. Addressing this gap, this study examines the relevance of *maqāṣid al-usrah* to developing an adaptive normative framework for family protection in the digital era. Its novelty lies in positioning Ibn 'Āshūr's thought as a philosophical and normative foundation for protecting family members' rights and dignity, strengthening family resilience, and promoting well-being amid digital transformation.

The urgency of this research lies in the need to establish a comprehensive Islamic legal foundation for protecting families amid increasingly complex digital challenges. The growing risks of cyber violence, harmful content exposure, weakened family relationships, and inadequate parental supervision require a framework that extends beyond conventional legal protection. Ibn Ashur's concept of maqāṣid al-syarī'ah offers an important normative basis for addressing these challenges by integrating the protection of family members' rights, dignity, and welfare. Accordingly, this study is essential to developing an adaptive and preventive approach to Islamic family protection in the digital era.

This study aims to analyze Muhammad al-Tahir Ibn Ashur's concept of *maqāṣid al-syarī'ah* and its relevance as a philosophical and normative foundation for strengthening family protection in the digital era. Specifically, this study seeks to examine the principles of family protection within the framework of *maqāṣid al-syarī'ah*, identify the challenges to family protection arising from digital technological developments, and assess the relevance of Ibn Ashur's thought in developing an adaptive, just, and welfare-oriented legal framework for family protection in the digital era.

1. How is the concept of *maqāṣid al-syarī'ah* formulated by Muhammad al-Tahir Ibn Ashur?
2. What are the main challenges to family protection in the digital era when examined through the perspective of Ibn Ashur's *maqāṣid al-syarī'ah*?
3. How is Ibn Ashur's concept of *maqāṣid al-syarī'ah* relevant to the development of an adaptive and for family protection in the digital era?

2. Research Methods

This research uses normative legal research methods with a library research approach. This research aims to examine in depth the concept of *maqāṣid al-syarī'ah* put forward by Ibn Ashur and analyze its relevance as a conceptual basis for building

a family protection system amidst the development of digital technology. Normative research was chosen because the object of study focuses on Islamic legal thought, maqāṣid theory, as well as various legal norms governing family protection, not on community behavior through field research (Sugiyono, 2020).

The approach used in this research includes several approaches. First, the conceptual approach, namely examining the concept of *maqāṣid al-syarī'ah* within the framework of Ibn Ashur's thought as a development of the theory of maqāṣid al-syarī'ah. This approach is used to understand the nature, objectives, principles, and values of family protection contained in Ibn Ashur's thought (Qamar & Rezah, 2020). Second, the philosophical approach, which aims to explore the philosophical basis of the purpose of family formation according to Islam, so that universal values that form the basis of family protection can be found. Third, the statute approach, which examines various legal provisions related to family protection, both those originating from Islamic law and laws and regulations in Indonesia, such as Law Number 1 of 1974 concerning Marriage as amended by Law Number 16 of 2019, the Compilation of Islamic Law, Law Number 35 of 2014 concerning Child Protection, and Law Number 27 of 2022 concerning Personal Data Protection that are relevant to the challenges of family protection in the digital space.

This research applies triangulation of literature sources by comparing various classical and contemporary literature on the *maqāṣid al-syarī'ah*, Islamic family law, and family protection theories. Furthermore, a comparative analysis of Ibn Ashur's thoughts with the development of modern family law and the challenges of the digital era is conducted. Through this method, it is hoped that the research results will have academic validity, strong arguments, and be able to provide conceptual contributions to the development of Islamic family law that is responsive to the dynamics of digital society without neglecting the primary objectives of sharia, namely realizing the welfare, justice, and protection for all family members (Widyastuti et al., 2024).

3. Result and Discussion

3.1. The Concept of Maqāṣid al-syarī'ah in Ibn Ashur's Thought

Muhammad al-Tahir Ibn Ashur was a prominent Islamic scholar born in September 1879 in Marsa, on the outskirts of Tunis, Tunisia. He came from a respected family with a strong scholarly and religious background. His father, Muhammad Ibn Ashur, descended from a family originating in Andalusia that later settled in Tunisia, while his maternal grandfather, Muhammad al-Aziz, served as a prime minister. Ibn Ashur married Fatimah bint Muhammad al-Muhsin and had five children, consisting of three sons and two daughters. He passed away on October 12, 1973, in Tunisia. Among his most renowned works is *Tafsir al-Tahrir wa al-Tanwir*, a Quranic commentary that reflects his significant contribution to Islamic scholarship (Kaujah, 2008). Written over approximately 39 years and comprising 15 volumes, this work

employs the *tahlili* method, interpreting the Quran according to the order of the Uthmani Mushaf. His interpretation also explores linguistic meanings and the relationships between verses (*munasabah*) (‘Asyūr, 2006).

Muhammad al-Tahir Ibn Ashur’s thoughts regarding *maqāṣid al-syarī’ah* are an important contribution to the development of contemporary Islamic family law. In contrast to the classical fiqh approach, which is more oriented towards normative and legal-formal aspects, Ibn Ashur views family law as something that must be understood based on the objectives (*maqāṣid*) that the Shari’a aims to realize. According to him, all provisions regarding marriage, the rights and obligations of husband and wife, raising children, and resolving family conflicts cannot be separated from the main objective of the Shari’a, namely realizing benefit (*maṣlaḥah*) and preventing harm (*mafsadah*). Thus, the family is not just an institution formed through a marriage contract, but a social system that has a strategic function in maintaining the continuity of human life and civilization.

Ibn Ashur explained that the main goal of forming a family is to create a life based on peace (*sakinah*), love (*mawaddah*), and mercy (*raḥmah*). These three values are the foundation of the relationship between husband and wife and serve as the basis for fostering a harmonious family environment. In his view, a successful family is measured not only by the fulfillment of material rights, but also by the creation of healthy emotional relationships, mutual respect, mutual protection, and a shared commitment to building a just household. Therefore, Islamic family law must be directed at maintaining the continuity of these relationships so that each family member receives protection for their rights (Anggraini et al., 2024).

Furthermore, Ibn Ashur placed the protection of offspring (*ḥifẓ al-nasl*) as one of the primary objectives of the *maqāṣid al-syarī’ah* (the principle of inheritance). This protection of offspring is not only interpreted as maintaining the continuity of the lineage through legal marriage, but also encompasses the parents’ obligation to educate, guide, and shape the character of their children so that they grow into a generation of faith, knowledge, and noble character. Thus, the function of the family extends beyond biological reproduction to encompass the reproduction of values, morals, culture, and social responsibility. This perspective demonstrates that the family is the primary educational institution with a central role in shaping the quality of human resources (Anusantari, 2021).

Furthermore, Ibn Ashur emphasized the importance of balancing rights and obligations in family life. The relationship between husband, wife, and children should not be built on the basis of domination by one party, but rather on the principles of justice, deliberation, and shared responsibility. The husband has the obligation to provide sustenance, protection, and responsible leadership, while the wife has the right to respect, security, and the opportunity to develop in accordance

with sharia principles. Children also have the right to love, education, protection, and an environment that supports their physical and psychological development. This concept demonstrates that family protection, according to Ibn Ashur, is comprehensive, encompassing all family members without discrimination (Zayd, 2003).

Within the framework of the maqāṣid (obligatory duties), Ibn Ashur also linked the family to the universal goals of sharia (*al-maqāṣid al-kulliyyah*), namely safeguarding religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), progeny (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). All of these goals converge within the institution of the family. The family serves as the primary setting for instilling religious values, providing physical and psychological protection for family members, providing intellectual education for children, preserving lineage through legal marriage, and responsible family financial management. Therefore, all policies and legal regulations related to the family must be directed toward supporting the realization of these five main goals (Anggraini et al., 2024).

Research has found that the core of Ibn Ashur's thinking is building family resilience by strengthening the values of the *maqāṣid* (obligatory duties). Family resilience is not only understood as the ability to maintain household integrity, but also as the family's ability to adapt to social change, technological developments, and the various challenges of modern life without losing its moral identity and the goals of sharia. Therefore, the family is seen as an institution that must continuously strengthen communication, education, responsibility, and protection for each of its members.

The research results indicate that the concept of *maqāṣid al-syarī'ah* developed by Ibn Ashur constitutes a comprehensive family law paradigm. This concept integrates normative, ethical, social, and humanitarian dimensions, thus serving as a philosophical foundation for building a family protection system that is not only in accordance with Islamic sharia principles but also responsive to the dynamics of modern society and the development of the digital era. Thus, Ibn Ashur's thinking makes a significant contribution to the development of Islamic family law, oriented towards the welfare, justice, protection of the human rights of family members, and the sustainability of the quality of generations.

This understanding also indicates that Ibn Ashur's maqāṣid should be read as a dynamic framework for interpreting family protection in changing social conditions. The objectives of marriage are not fulfilled merely through the formal establishment of a household; they also require legal and social arrangements that safeguard the rights and welfare of spouses and children throughout family life. Contemporary discussions of unregistered marriages illustrate how gaps in legal recognition and protection may leave wives and children vulnerable, particularly as family relationships increasingly intersect with digital environments (Guspidawati &

Akbarizan, 2026). Accordingly, maqāṣid provides a basis for assessing family rules by their capacity to secure dignity, rights, and welfare.

Moreover, the family-oriented dimension of maqāṣid requires attention to conduct that may undermine marital trust and household stability, including interference in marital relationships and forms of violence mediated by digital technology. Recent studies on digital takhbib and cyber domestic violence demonstrate the need to interpret family responsibilities and protections in ways that address contemporary forms of harm without departing from the principles of justice and maṣlaḥah (Abdillah et al., 2026; Asrori & Al-Mubarok, 2025). This perspective also supports the continued adaptation of Islamic family law to technological and social developments, while maintaining legal certainty and the fundamental objectives of sharia (Naim, 2025).

3.2. Challenges of Family Protection in the Digital Era from the Perspective of Maqāṣid al-syarī'ah

The development of information and communication technology has brought significant changes to family life. Digitalization has not only transformed the way humans interact but also impacted parenting patterns, communication, education, and even household value systems. The presence of the internet, social media, AI, and various digital platforms has provided significant benefits in the form of easier access to information, strengthened long-distance communication, and increased access to education and public services. However, despite these benefits, the digital era also presents new challenges that have the potential to undermine family resilience and protection (Salim & Carolina, 2025).

From the perspective of Muhammad al-Tahir Ibn Ashur, the family is an institution built to realize the welfare of the family through the creation of tranquility (sakinah), compassion (mawaddah), and mercy (rahmah). These three values are the primary goals (*maqāṣid al-syarī'ah*) that must be maintained in every societal development. Therefore, every social change, including the development of digital technology, must be directed to support the realization of sharia goals within the family, rather than weakening them (Janah et al., 2026).

One of the main challenges in the digital era is the decline in the quality of communication within families. The ease of communicating through digital media is often accompanied by a reduction in face-to-face communication between husbands, wives, and children. Many family members spend more time on their smartphones than building emotional interactions face-to-face. As a result, various problems arise, such as miscommunication, emotional strain, lack of parental attention to children, and increased domestic conflict. From the perspective of the *maqāṣid al-syarī'ah* (obligatory duties of marriage), this situation contradicts the goal

of family formation, which emphasizes harmonious relationships and mutual love (Sunyoto et al., 2024).

The next challenge is the influence of social media on household stability. Social media has become a space that opens up opportunities for conflict, ranging from misunderstandings and cyber infidelity to the dissemination of personal information that can undermine family trust. Many divorces are triggered by a spouse's activity on social media. This phenomenon demonstrates that technology is not the primary cause of family breakdown, but rather that technology use without ethical values and responsibility can threaten the goal of Sharia law in building a harmonious family (Hijrianti et al., 2025).

On the other hand, child protection in the digital space is becoming an increasingly complex challenge. Today's children are growing up as a digital generation, deeply familiar with the internet from an early age. While technology provides benefits in the learning process, children are also vulnerable to exposure to pornographic content, cyberbullying, online sexual exploitation, digital fraud, online gambling, and misuse of personal data. In the concept of *maqāṣid al-syarī'ah*, child protection is part of ḥifẓ al-nasl, which not only ensures the continuity of offspring but also safeguards the moral, mental, intellectual, and spiritual qualities of future generations. Therefore, parents have a responsibility to provide guidance, supervision, and digital literacy education to their children (Romziana et al., 2026).

Furthermore, the digital era also presents challenges in the form of a character education crisis within the family environment. Before the development of digital technology, families were the primary source of children's values, morals, and ethics. However, today, social media, digital content, and influencers often play a more dominant role in shaping children's mindsets and behavior than parents. As a result, educational authority has shifted from the family to the digital space. If not balanced with religious education and character building, this situation can lead to moral degradation and a weakening of cultural and religious identity (Kasmira et al., 2026).

Ibn Ashur's perspective emphasizes that the family must remain the center of value education. Parents are not only tasked with meeting economic needs but also serving as role models in developing morals, digital ethics, and social responsibility. Therefore, the use of technology should be positioned as a means to support family education, not replace the family's function as the primary educational institution. The development of artificial intelligence, automation, and social media algorithms also poses new challenges to family protection. Technology can influence preferences, information consumption patterns, and even the way individuals make decisions. Under certain conditions, digital algorithms can shape individualistic and consumerist lifestyles, even reducing the quality of social interactions within the family. Therefore, the concept of *maqāṣid al-syarī'ah* provides an ethical foundation

that technological development must always be directed towards human welfare, not merely efficiency or economic gain (Lifia & Rofiq, 2023).

The challenges of family protection in the digital era cannot be resolved through legal or technological approaches alone. Ibn Ashur's thoughts on *maqāṣid al-syarī'ah* offer a more comprehensive paradigm by placing the family at the center of character formation, as the guardian of moral values, and as the main institution in realizing benefit. Thus, the application of *maqāṣid al-syarī'ah* becomes a relevant philosophical and normative basis for building a family that is strong, adaptive, and able to face the dynamics of the digital era without losing the basic values of Islamic teachings.

Beyond these challenges, an important issue concerns the capacity of Islamic legal reasoning to respond to social changes without losing its normative foundations. The development of digital society requires *maqāṣid al-syarī'ah* to be applied not merely as a set of general objectives, but as an analytical framework for evaluating new forms of conduct, harm, and responsibility within family relationships. Ibn Ashur's contribution is significant because he emphasized the broader purposes and social dimensions of sharia, allowing legal interpretation to consider changing circumstances and public welfare. This approach also requires attention to the methods of contemporary maqāṣid thought, which connect textual principles with contextual analysis and the assessment of consequences (Safriadi, 2016; Ni'ami & Bustamin, 2021).

A further challenge concerns the translation of children's rights into effective protection within the family and the wider legal system. Although Islamic teachings recognize children as rights-bearing members of the family, the realization of those rights depends on the ability of parents and public institutions to respond to changing forms of vulnerability (Zaki, 2014; Nurjanah, 2017). Protection therefore should not be limited to preventing immediate harm; it should also secure children's dignity, development, education, and best interests through appropriate legal and social measures. This understanding is consistent with Islamic legal scholarship that places children's welfare at the center of family protection and emphasizes the role of maqāṣid in formulating responsive legal norms (Alam & Fathurrozi, 2024).

In addition, the emergence of digitally mediated domestic violence exposes limitations in approaches that understand household harm only through physical acts or conventional patterns of abuse. Digital conduct may affect privacy, psychological security, autonomy, and the dignity of family members, requiring legal analysis that recognizes both its technological form and its consequences. From a maqāṣid perspective, these harms should be assessed through the protection of life, intellect, lineage, and honor, while ensuring that legal responses remain proportionate and attentive to victims' needs. Contemporary studies consequently call for family law to

adapt its concepts and implementation to address digital violence and other technology-related harms (Nuriya, 2025; Suhaimi et al., 2023).

3.3. The Relevance of Ibn Ashur's Thoughts in Strengthening the Family Protection System in the Digital Era

Ibn Ashur's thoughts on *Maqāṣid al-Syarī'ah*, particularly the concept of *maqāṣid al-syarī'ah* (the objectives of sharia in establishing and maintaining a family), are highly relevant in addressing the various challenges facing families in the digital era. The development of information technology has brought about major changes in communication patterns, social interactions, children's education, and even the dynamics of marital relationships. On the one hand, technological advances provide convenience in family life, such as access to education, employment, public services, and long-distance communication. However, on the other hand, the digital era has also given rise to various new problems, such as increased domestic conflict due to the misuse of social media, virtual infidelity, gadget addiction, exposure to pornographic content, digital-based violence, online fraud, child exploitation via the internet, and weak interpersonal communication within the family. These various phenomena demonstrate that family protection cannot simply rely on positive legal instruments, but also requires a foundation of values derived from the objectives of sharia as formulated by Ibn Ashur.

According to Ibn Ashur, the family is the primary institution that forms the foundation for a dignified society. Therefore, Islamic law not only regulates the legality of marriage but also establishes broader goals, namely the creation of a family capable of safeguarding religion, life, intellect, descendants, honor, and property. This perspective makes the family the center of character formation, moral education, and protection for all family members. In the context of the digital era, this goal becomes even more important because threats to the family's existence no longer come solely from the physical environment but also from the digital space, which is difficult to delimit by time and space (Zayd, 2003).

One of the main relevances of Ibn Ashur's thinking is strengthening the protection of religious values (*ḥifẓ al-dīn*) in family life. The digital era allows every family member unlimited access to a variety of information, both positive and negative. Unfiltered information can influence a person's thinking, behavior, and even beliefs. Therefore, the family plays a strategic role as the primary bulwark in instilling religious values, digital ethics, and moral responsibility in all family members (Anshorullah et al., 2025). Ibn Ashur's thinking emphasizes that the aim of the Shari'a is not just to maintain religious rituals, but also to form a personality who is able to choose information wisely, avoid harm, and utilize technology as a means of benefit (Subaki & Abadi, 2025).

The next relevance is seen in the protection of the intellect (*ḥifẓ al-'aql*). Ibn Ashur viewed sharia as aiming to maintain the intellectual quality of humans so they can think rationally and responsibly. In the digital era, protecting the intellect is crucial given the rampant spread of hoaxes, hate speech, digital radicalism, online gambling, and various forms of information manipulation that can influence people's mindsets. The family serves as the primary educational environment, fostering critical thinking skills, digital literacy, and the ability to filter information. Parents are not only responsible for supervising their children's use of technology but also for setting an example in using digital media ethically and productively (Faiqoh et al., 2026).

Furthermore, Ibn Ashur's thoughts are also highly relevant to protecting offspring (*ḥifẓ al-nasl*). Protection of offspring is no longer understood solely in biological terms, but also encompasses the protection of children's physical, mental, psychological, social, and moral development. In the digital age, children face increasingly complex risks, such as cyberbullying, online sexual exploitation, digital game addiction, exposure to violent content, and digital identity misuse. Therefore, families must carry out ongoing supervision, mentoring, and digital education. Ibn Ashur's thinking provides a normative basis that safeguarding offspring means ensuring children grow up in a safe, healthy environment that supports the development of their full human potential (Imam, 2026).

The protection of honor (*ḥifẓ al-'ird*) is also highly relevant in addressing the development of digital technology. Individual and family honor can be threatened through the dissemination of personal information, defamation, misuse of private photos and videos, and various forms of gender-based violence online. Ibn Ashur views maintaining honor as part of the public good that must be realized through legal regulations and moral development. In this context, the family must be a space that instills values of politeness, respect for privacy, social media ethics, and responsibility in maintaining the dignity of oneself and others when interacting in the digital space (Fauzan & Imawan, 2023).

On the other hand, the protection of property (*ḥifẓ al-māl*) has also taken on a new dimension in the digital era. The development of electronic transactions, digital commerce, online investment, and technology-based financial services brings both opportunities and threats. Many families have fallen victim to digital fraud, financial data theft, illegal investments, and electronic identity theft. Ibn Ashur's thinking emphasizes that sharia aims to protect property through the principles of justice, transparency, and responsibility. Therefore, families need to develop digital financial literacy, increase awareness of various forms of cybercrime, and cultivate safe family financial management practices in accordance with Sharia principles (Surono et al., 2025).

The concept of public interest (*maṣlaḥah*) developed by Ibn Ashur also provides a flexible framework for responding to changing times. Unlike a purely textual legal

approach, Ibn Ashur places public interest as the primary orientation in understanding the objectives of Sharia. This approach allows for the development of family protection policies that adapt to technological developments without abandoning fundamental Islamic principles. For example, the use of parental control applications, family-based digital literacy education, online marriage counseling, protection of family personal data, and strengthening regulations against digital crimes targeting women and children are all forms of public interest implementation in line with developments in modern society (Sutisna et al., 2021).

In the Indonesian legal context, the relevance of Ibn Ashur's *maqāṣid al-syarī'ah* can be examined through existing regulations on marriage, child protection, and personal data protection. Law Number 1 of 1974 on Marriage, as amended by Law Number 16 of 2019, provides a legal foundation for family formation and the protection of family members. Meanwhile, Law Number 35 of 2014 on Child Protection reinforces the importance of safeguarding children's rights and development, while Law Number 27 of 2022 on Personal Data Protection is relevant to protecting family members' privacy in digital environments. These regulations reflect concerns that can be analyzed through the objectives of preserving life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), offspring (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*). Nevertheless, their effectiveness in addressing digital-era family risks requires further analysis, particularly regarding the integration of digital literacy, parental responsibility, and child privacy into family protection practices.

Furthermore, Ibn Ashur's thought emphasizes that family protection is a shared responsibility among individuals, families, society, and the state. The state must establish regulations addressing digital threats, while educational institutions, religious organizations, and communities strengthen character education and digital ethics. Families remain the primary actors in nurturing, educating, and protecting their members. Ultimately, this protection aims to establish families characterized by sakinah, mawaddah, and rahmah, supported by healthy communication, mutual respect, responsibility, and moral commitment. Thus, technology should be managed wisely as an instrument aligned with sharia objectives rather than perceived solely as a threat (Toriquddin, 2013; Anusantari, 2021).

Ibn Ashur's thinking on the *maqāṣid al-syarī'ah* provides a comprehensive paradigm for building a family protection system in the digital era. This concept not only emphasizes the legal-formal aspects of family relationships but also integrates spiritual, moral, social, psychological, economic, and educational dimensions as a complementary whole. The relevance of this thinking demonstrates that the values of the maqāṣid al-shari'ah remain highly adaptable to changing times and can serve as a conceptual basis for developing family law policies, digital education, child protection, and strengthening family resilience amidst the transformation of digital society. Thus, Ibn Ashur's thinking is not only valuable as an Islamic intellectual

heritage but also serves as a normative and practical foundation for building a responsive, equitable, and ummah-oriented family protection system in the digital era (Anggraini et al., 2024).

4. Conclusion

Ibn Ashur's thinking on the *maqāṣid al-syarī'ah* provides a comprehensive paradigm for building a family protection system in the digital era. This concept not only emphasizes the legal-formal aspects of family relationships but also integrates spiritual, moral, social, psychological, economic, and educational dimensions as a complementary whole. The relevance of this thinking demonstrates that the values of the *maqāṣid al-shari'ah* remain highly adaptable to changing times and can serve as a conceptual basis for developing family law policies, digital education, child protection, and strengthening family resilience amidst the transformation of digital society. Thus, Ibn Ashur's thinking is not only valuable as an Islamic intellectual heritage but also serves as a normative and practical foundation for building a responsive, equitable, and ummah-oriented family protection system in the digital era.

Furthermore, the concept of benefit (*maṣlaḥah*), which is at the heart of Ibn Ashur's thinking, provides space for the development of a family protection system that is adaptive to social and technological changes without neglecting the basic principles of sharia. This approach allows for the development of various policies, regulations, and family education strategies that are responsive to current developments, such as strengthening digital literacy, family-based character education, personal data protection, monitoring children's digital media use, and increasing awareness of social media ethics. Thus, Ibn Ashur's thinking not only has theoretical value in Islamic legal studies but also makes practical contributions to the development of family law policies and family protection systems in the digital age.

Ultimately, *maqāṣid al-syarī'ah*, according to Ibn Ashur, integrates legal, moral, social, educational, and humanitarian dimensions within a unified framework of family protection. This paradigm highlights the potential of sharia-oriented families to navigate technological change, maintain a balance between digital engagement and Islamic values, and foster resilience, harmony, and well-being. Therefore, Ibn Ashur's thinking provides a conceptual foundation for strengthening Indonesia's family protection system in response to digital-era challenges. Future research should examine how this framework can be implemented in Indonesian family policies and practices, including through empirical studies of digital literacy, child protection, and family resilience, to assess its practical effectiveness and inform context-sensitive policy development.

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