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Original Article

Family Resilience Based on the Integration of Maqāṣid Al-Syarī'ah in the Prevention of Child Grooming in Indonesia

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ABSTRACT

The phenomenon of *child grooming*, which is a manipulative process carried out by perpetrators to build children's trust for the purpose of sexual and psychological exploitation, is increasingly prominent in Indonesia along with the massive use of digital technology and social media by children and adolescents. In the context of national law, prevention efforts are often still reactive, focused on enforcement after a crime has occurred, and have not fully involved the family as the main protective unit. In fact, the family is the first bastion in child protection and has a strategic role in building moral, emotional, and digital resilience for children. This study aims to analyze how the integration of the principles of *Maqāṣid al-Syarī'ah*, especially *ḥifẓ al-nafs* (protection of the soul), *ḥifẓ al-'aql* (protection of intellect), and *ḥifẓ al-nasl* (protection of offspring) can strengthen family resilience while improving *child grooming* prevention strategies in Indonesia. Using a qualitative approach and normative analysis of *maqāṣid al-syarī'ah literature*, the concept of family resilience, and child protection policies, this study found that the integration of *maqāṣid al-syarī'ah* was able to provide a philosophical and operational basis for a more holistic preventive approach. The integration encourages the formation of prevention strategies that include strengthening the parenting function, character education with an Islamic perspective, increasing the digital literacy of school parents, strengthening regulations and collaboration between institutions, and activating the role of religious communities. This finding confirms that the prevention of *child grooming* is not only a legal issue, but also a moral-religious mandate that places the family as the main pillar in maintaining the welfare of children's souls, intellect, and offspring.

Keywords: family resilience, *maqāṣid al-syarī'ah*, prevention, *child grooming*, Indonesia.

Introduction

The rapid development of information and communication technology in Indonesia has brought various conveniences in educational activities, access to information, and cross-space social interaction. However, these technological advances are also accompanied by serious

challenges, especially threats to child safety through *the child grooming* mechanism. *Child grooming* is understood as a manipulative process in which the perpetrator builds an emotional closeness with the child both online and offline and then exploits him sexually, psychologically, or economically¹. The increasing use of social media by children and adolescents, without being balanced by digital literacy and adequate supervision, makes the practice of *child grooming* in Indonesia increasingly difficult to control.

Indonesia, as the country with the largest number of internet users in Southeast Asia, faces a high level of vulnerability to child-based online crime. UNICEF together with the Ministry of Women's Empowerment and Child Protection (KemenPPPA) noted that around 56% of child sexual exploitation cases are related to online interactions². Other reports show that more than 1.45 million cases of online child sexual exploitation will occur in Indonesia throughout 2024³, making this phenomenon a multidimensional threat that not only impacts the physical and psychological of children, but also disrupts the social structure and resilience of the family.

Although national legal frameworks such as Law No. 35 of 2014 on Child Protection, Law No. 17 of 2016 on Protection of Children from Sexual Violence, and Government Regulation No. 70 of 2020 have provided a basis for legal protection, the approach used tends to be reactive⁴. Regulations focus more on taking action against perpetrators after a criminal act occurs, while preventive efforts involving the family as the first line of defense have not been optimally empowered⁵. In addition, the integration between positive legal values and moral-spiritual values derived from Islamic teachings is still not strong, even though these two elements have great potential in strengthening family resilience.

From the perspective of Islamic law, *maqāshid al-syarī'ah* the purposes of *sharia* which include the protection of religion (*ḥifẓ al-dīn*), soul (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), heredity (*ḥifẓ al-nasl*), and property (*ḥifẓ al-māl*) provide a highly relevant ethical-normative framework to ensure the safety and dignity of children⁶. In particular, the three *main maqāshids* directly related to the prevention of *child grooming*, namely *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, and *ḥifẓ al-nasl*, provide a theoretical basis that child protection cannot be separated from the role of the family as a center of education, nurturing, and value instilling.

¹ Afifah, Aji Muhammad, et al. "Penetapan Nasab Anak, Hukum Isla Penetapan Konstitusi dan Hukum Islam Terkait Tes DNA Sebagai Dalil Keabsahan Anak", *Maqasid: Jurnal Studi Hukum Islam* 13(2)(2024) : 88-97. <https://doi.org/10.30651/MQS.V13I2.24368>.

² Jihan Fadiyah. "Implementasi Perlindungan Hak Anak oleh Unicef Terhadap Kekerasan Seksual Anak di Indonesia Tahun 2021-2024", *Tesis*. (2024) : 134. <https://dspace.uui.ac.id/handle/123456789/54109>.

³ Fahmi Aliffio Yudhistira et Hervina Puspitosari. "Penegakan Hukum terhadap Pelaku Pembuat Dapat Diaksesnya Website Bermuatan Asusila dan Pornografi Anak", *Jurnal Hukum Lex Generalis* 6(7)(2025). <https://doi.org/10.56370/JHLG.V6I7.1948>.

⁴ Candra Hutagalung et al. "tinjauan yuridis pertanggungjawaban pidana pelaku kekerasan seksual terhadap anak ditinjau dari uu no. 35 tahun 2014 jo uu no. 17 tahun 2016 tentang perlindungan anak (STUDI PUTUSAN NOMOR : 398/Pid.Sus/2018/PN Mdn)", *JURNAL RECTUM: Tinjauan Yuridis Penanganan Tindak Pidana* 4(1)(2022) : 433-46. <https://doi.org/10.46930/JURNALRECTUM.V4I1.1961>.

⁵ Yayan Agus Siswanto, Fajar Rachmad Dwi Miarsa, et Articles of Research. "Preventive Efforts as a Form of Legal Protection from the Crime of Sexual Violence against Children"; *Journal of Collaborative Science* 7(5) (2024) : 1651-67. <https://doi.org/10.56338/JKS.V7I5.5313>.

⁶ Rahmat Hidayat Nasution Muhammad Syukri Albani Nasution, *Filsafat hukum & maqashid syariah* (Jakarta : Prenada Media, 2020), 45.

Thus, family resilience is a key factor in mitigating *the risk of child grooming*. Families that have moral and spiritual resilience, healthy communication, and adequate digital literacy will be better able to prevent children from being exposed to manipulation by perpetrators. The integration of *maqāṣid al-syarī'ah* in strengthening family resilience can present a more comprehensive approach that does not only rely on the legal apparatus, but also involves character building, strengthening family relationships, and spiritual awareness as a preventive movement.

Previous research that examined *child grooming* that can help analyze this research more deeply is as follows: First, the research conducted by Tatiana R. Ringenberg entitled "*A scoping review of child grooming strategies: pre and post-internet*" this study summarizes grooming tactics, the role of social media, the gradual process (trust formation, isolation, escalation), and research gaps in preventive interventions⁷. Second, a study conducted by Esther Calvete entitled "*A Preventive Intervention to Reduce Risk of Online Grooming Among Adolescents*". This research underlines how anonymity and affordance of platforms make groomers easier, platform policy recommendations and children's education⁸. Third, a research conducted by Corinne Moss entitled "*A global systematic scoping review of literature on the sexual exploitation of boys*". This study cross-country evidence shows an increase in research on the online dimension since 2018–2023 many studies propose a combined approach of policy, technology, and education⁹. Fourth, research conducted by Ainul Masrurroh entitled "*Safeguarding Children from Online Sexual Exploitation: A Legal and Maqāṣid al-Sharī'ah Approach*". The Islamic teachings, which are rooted in *maqāṣid al-sharī'ah*, prioritize the protection of religion, soul, intellect, heredity, and property, offering complementary principles to address these issues. By integrating legislation with Islamic jurisprudence, a more comprehensive framework for protecting children can be built¹⁰. And then Fifth, research conducted by Eva Fadhilah with the title "*Protection Of Children From Domestic Violence: A Comparative Study Of Islamic Law And Positive Law In Indonesia*". The significance of this study lies in the increasing number of cases of violence against children, especially in the household, which shows that there is a gap between the prevailing legal norms and the social reality¹¹.

Based on this context, this study asks the main research question: How can the integration of *maqāṣid al-syarī'ah* strengthen family resilience in the prevention of *child grooming* in Indonesia? The objectives of this research are: (1) to analyze the relevance of *maqāṣid al-syarī'ah* in the context of child protection and family resilience, (2) to explore the form of implementation of *maqāṣid* integration in efforts to prevent *child grooming*, and (3) to provide strategic recommendations so that the child protection approach in Indonesia becomes more

⁷ Tatiana R. Ringenberg et al. "A scoping review of child grooming strategies: pre- and post-internet", *Child Abuse & Neglect* 123(14)(2022) : 105392. <https://doi.org/10.1016/j.chiabu.2021.105392>.

⁸ Esther Calvete, Izaskun Orue, et Manuel Gámez-Guadi. "A Preventive Intervention to Reduce Risk of Online Grooming Among Adolescents", *Psychosocial Intervention* 31(3)(2022) : 177-84. <https://doi.org/10.5093/pi2022a14>.

⁹ Corinne Moss et al. "A global systematic scoping review of literature on the sexual exploitation of boys", *Child Abuse & Neglect* 142(15)(août 2023) : 106244. <https://doi.org/10.1016/j.chiabu.2023.106244>.

¹⁰ Ainul Masrurroh et Mahmutarom Mahmutarom. "Safeguarding Children from Online Sexual Exploitation: A Legal and Maqāṣid al-Sharī'ah Approach", *Islamica: Jurnal Studi Keislaman* 19(1) (1 September 2024) : 168-98. <https://doi.org/10.15642/ISLAMICA.2024.19.1.168-198>.

¹¹ Eva Fadhilah, Öğretim Üyesi Büşra Nur uran, et Pitrotussaadah. "Protection Of Children From Domestic Violence: A Comparative Study Of Islamic Law And Positive Law In Indonesia", *Al-Mawarid Jurnal Syariah dan Hukum (JSYH)* 7(2)(2025) : 327-52. <https://doi.org/10.20885/MAWARID.VOL7.ISS2.ART7>.

preventive, holistic, and benefit-based (maslahah). This formulation is expected to contribute to policy development, family education, and strengthening the role of the community in protecting Indonesia's future generations.

RESEARCH METHODOLOGY

This study uses a qualitative-descriptive approach with normative-philosophical analysis to understand how the integration of *maqāṣid al-syarī'ah* can strengthen family resilience in preventing *child grooming* in Indonesia. This approach was chosen because the issue of *child grooming* is not only concerned with technical aspects of the law, but also moral, spiritual, and social values of the family that require a conceptual deepening of meaning. Primary data of the study was obtained from the study of classical and contemporary literature of *maqāṣid al-syarī'ah*, including relevant journals related to this research. Secondary data includes national regulations related to child protection, such as the Child Protection Law, digital literacy policies, and institutional reports that highlight the increasing cases of *child grooming* in the online realm in Indonesia. Tertiary data is in the form of scientific articles, research reports, and publications that examine *child grooming* and strategies to strengthen family resilience. Data analysis was carried out through *content analysis*, by interpreting the values of *maqāṣid*, especially *ḥifz al-nafs*, *ḥifz al-aql*, and *ḥifz al-nasl* in the context of Indonesian family dynamics. This analysis includes identifying how these values can be integrated into parenting patterns, digital literacy, parent-child relationships, and community support systems. The theoretical framework of *maqāṣid al-syarī'ah* is used as a basis for formulating a model of *child grooming prevention* that is holistic, based on family resilience, and in line with the principles of child protection in national law.

RESULTS AND DISCUSSION OF THE RESEARCH

Analysis of the Child Grooming Phenomenon in Indonesia

The phenomenon of *child grooming* in Indonesia is no longer limited to the direct relationship between perpetrators and victims, but has evolved into a pattern of systematic sexual violence that exploits children's vulnerability in the digital ecosystem. *Child grooming* is carried out through structured stages, starting from building trust, manipulating emotions, instilling psychological dependence, to leading to sexual or physical exploitation. Komnas Perempuan through the document "*Child Grooming Book*" emphasized that perpetrators use various social media technology channels, online games, and messaging applications to select children who are considered vulnerable and then create pseudo-manipulative relationships¹². The speed of internet penetration and the high intensity of use of gadgets by children are factors that increase this risk¹³.

¹² Fitri Hardianti, Wahyudi Kumorotomo, et Widodo Agus Setianto. "Sosialisasi Child Grooming : Cyber Crime yang Mengintai Anak-Anak di Era Digital", *Jurnal Pengabdian Literasi Digital Indonesia* 2(2)(24 décembre 2023) : 85-96. <https://doi.org/10.57119/abdimas.v2i2.45>.

¹³ Aisha Mutiara Savitri et Tazkia Nur Fatihah. "Tinjauan Yuridis Mengenai Perlindungan Data Pribadi Dan Pencegahan Kekerasan Seksual Terhadap Anak Di Bawah Umur Dalam Menggunakan Gawai Dan Media Sosial Di Indonesia", *IBLAM LAW REVIEW* 5(2)(2025) : 58-68. <https://doi.org/10.52249/ilr.v5i2.614>.

The following is data on *child rooming* or online child exploitation in Indonesia in 2021-2025. This data is data compiled by researchers through a reliable and accurate website, into the following table:

Table 1 Data on *child rooming* or online child exploitation in Indonesia in 2021-2025. Data processed by researchers.

Year	Reported Numbers	Online Indicators	Source
2021	5,953 cases of Indonesian Child Protection Commission (KPAI)	Komnas Perempuan reported a spike in cyber/online violence during 2021 (Annual Record). Specific grooming numbers are not always separated.	KPAI 2021. https://www.kpai.go.id/publikasi/catatn-pelanggaran-hak-anak-tahun-2021-dan-proyeksi-pengawasan-penyelenggaraan-perlindungan-anak-tahun-2022
2022	4,683 cases of Indonesian Child Protection Commission (KPAI)	A survey by the Ministry of PPPA states that up to 56% of incidents of exploitation/mistreatment of children involve online interaction (UNICEF press release 2022).	KPAI 2022. https://www.kpai.go.id/publikasi/catatn-pengawasan-perlindungan-anak-di-masa-transisi-pandemi-pengasuhan-positif-anak-indonesia-terbebas-dari-kekerasan
2023	4,182 public cases (Komnas Perempuan)	The report by Komnas Perempuan and NGOs (ECPAT, ChildFund) highlights the increase in victims and OCSEA/CSAM content, online data is increasing.	Komnas Perempuan 2023. https://komnasperempuan.go.id/file-manager/get-content
2024	7,842 cases (SYMFONI-PPA)	Reports by institutions/NGOs mention a sharp increase in online sexual exploitation content in 2023–2024, with several media articles mentioning large numbers (media and third-party analysis).	KPAI 2024. https://www.kpai.go.id/publikasi/laporan-tahunan-kpai-jalan-terjal-perlindungan-anak-ancaman-serius-generasi-emas-indonesia
2025	7,602 Cases of violence	The increase in the issue of online child sexual exploitation. In the legislative report of the House of Representatives (2025), from January to April 29, 2025, there were 7,602 cases of violence, including children as victims.	Laporan DPR 2025. https://berkas.dpr.go.id/pusaka/files/parliamentary_review/Parliamentary%20Review-VII-2-J-2025.pdf

Data from the past five years show that Indonesia faces a fluctuating but increasingly increasing pattern of child sexual violence and exploitation, including potentially child grooming-related cases. In 2021, there were 5,953 cases (KPAI), along with the Komnas Perempuan report

on a surge in cyber-based violence. Although grooming data is not explicitly separated, patterns of digital violence are increasing as the internet penetrates more widely among children. In 2022, the Ministry of PPPA and UNICEF reported that 56% of child exploitation incidents involved online interactions. This figure confirms that the digital space is the main channel for grooming, starting from communication, emotional manipulation, to exploitation.

In 2023, Komnas Perempuan's public report (4,182 cases) and the findings of NGOs such as ECPAT highlight the increase in OCSEA/CSAM. Although the number of reported cases has decreased, the quality of the threat has increased as perpetrators have started using encrypted platforms and more refined grooming methods. The 2024 trend again shows a significant increase, with SIMFONI-PPA recording 7,842 cases. This surge indicates two things: an increase in incidents of online-based violence, or increased reporting due to public awareness and better tracking technology. In 2025, the DPR report recorded 7,602 cases until April. If this trend continues throughout the year, 2025 has the potential to be one of the years with the highest number of cases. Overall, this data shows that child grooming increasingly needs to be understood as part of the issue of digital child sexual exploitation, which is growing rapidly following the dynamics of technology and children's dependence on online spaces.

Recent statistics from UNICEF and the Ministry of Child Development and Development show that about 56 percent of incidents of violence against children are now related to online interactions, while more than 1.45 million cases of online child sexual exploitation will be discovered throughout 2024. This number not only illustrates the scale of the problem, but also reveals serious weaknesses in creating a safe digital space for children. In this context, the family should be the first bastion of protection, but not a few families do not have adequate capacity in digital literacy, preventive communication, and supervision of children's online activities. Weak regulation and legal implementation have also worsened the situation. It shows that the rules related to the enforcement of *grooming perpetrators* in the digital space are still not fully effective, both due to the limitations of legal tools and low coordination between institutions. On the other hand, policy fragmentation makes prevention efforts not run holistically.

From the perspective of family resilience, these challenges show that many families do not have the necessary structure, values, and adaptive skills to deal with the risks of grooming¹⁴. Families that do not have open communication, moderate supervision, adequate digital literacy, and an understanding of moral values including *the values of maqāsid al-syarī'ah* such as the protection of life, intellect, and offspring are more vulnerable¹⁵. Therefore, understanding *child grooming* is not enough through a legal approach, but must place the family as a prevention center that relies on values, education, and strengthening the family's internal capacity.

Integration of Maqāsid al-Sharia'ah Values in Child Grooming Prevention

Based on the analysis of the value of *maqāsid al-shari'ah*, the following is a discussion of how each dimension can be applied in prevention.

1. *Hifz al-Nafs (Protection of the Soul)*

¹⁴ Rahmat Amin et al. "Politik Hukum Pembentukan Pengaturan Ketahanan Keluarga Di Indonesia The Legal Politics of Formulating Family Resilience Regulations in Indonesia", *Jurnal Kolaboratif Sains* 8(6)(2025) : 3416-27. <https://doi.org/10.56338/JKS.V8I6.7789>.

¹⁵ Amelda Az Zahra et al. "Tantangan dan Peluang di Era Digital Bagi Advokasi Hukum Keluarga Islam", *CENDEKIA : Jurnal Penelitian dan Pengkajian Ilmiah* 2(7)(2025) : 1150-61. <https://doi.org/10.62335/cendekia.v2i7.1518>.

Within the framework of *maqāṣid al-syarī'ah*, the principle of *ḥifẓ al-nafs* or the protection of the soul occupies the most fundamental position because it concerns the protection of human existence as a whole, both physical, mental, and spiritual¹⁶. In the context of *child grooming prevention* in Indonesia, this principle is an ethical foundation to strengthen family resilience in order to be able to act as the front line of child protection. The threat of grooming not only attacks the physical aspect through sexual exploitation, but also damages the psychological structure of the child through manipulation, emotional distress, and the instillation of fear or dependence¹⁷. Therefore, the application of *ḥifẓ al-nafs* requires families to have adaptive abilities in the face of increasingly complex digital threats. One form of implementation is adequate digital literacy for children and parents. This literacy includes the ability to recognize the signs of grooming, understand how online manipulation works, and know how to report. This is in line with the recommendations of the House of Representatives through "Brief Info" (2024) which emphasizes the importance of inclusive digital literacy for families as a preventive strategy.

In addition, *ḥifẓ al-nafs* requires a safe environment both at home and at school through proactive digital security policies, such as blocking risky access, assisting the use of gadgets, and reasonable supervision that does not violate privacy but still protects¹⁸. Family resilience is also supported by open communication between parents and children, so that children feel safe reporting suspicious activities or threats from outsiders. On the other hand, law enforcement and the provision of rehabilitation for victims must be placed within a trauma-informed framework and religious values to restore the child's soul as a whole¹⁹. Thus, the integration of *ḥifẓ al-nafs* not only serves as a theoretical principle, but also serves as a practical foundation for families to build a robust, adaptive, and sustainable internal protection system in the face of the threat of *child grooming* in the digital era.

2. *Ḥifẓ al-Aql (Protection of the Mind)*

Within the framework of *maqāṣid al-syarī'ah*, *ḥifẓ al-'aql* or the protection of an important position because it aims to maintain human thinking skills to remain clear, healthy, and not lost in mistakes or manipulations²⁰. This principle is particularly relevant in the context of *child grooming prevention*, as this form of crime works by damaging children's cognitive and emotional structures through manipulation, psychological isolation, communication control, and planned emotional abuse. When the child's mind begins to be distorted due to the influence of the perpetrator, the child's ability to assess danger, distinguish between healthy and unhealthy relationships, and make safe decisions becomes weakened²¹. Therefore, the protection of

¹⁶ Sutisna, *Panorama Maqashid Syariah* (Bandung : Media Sain Indonesia, 2021), 86.

¹⁷ Anjeli Holivia et Teguh Suratman. "Child Cyber Grooming Sebagai Bentuk Modus Baru Cyber Space Crimes", *Bhirawa Law Journal* 2(1) (31 May 2021) : 1-13. <https://doi.org/10.26905/blj.v2i1.5847>.

¹⁸ Ahmad Imam Mawardi, *Fiqh Minoritas Fiqh Al-Aqaliyat dan Evolusi Maqashid Al-Syariah dari Konsep ke Pendekatan* (Yogyakarta : LKIS PELANGI AKSARA, 2010), 25.

¹⁹ Agus Ariadi et Rahmanudin Tomalili. "Pelaksanaan Rehabilitasi dan Reintegrasi Anak Korban Serta Anak Saksi Yang Berhadapan Dengan Hukum di Kabupaten Konawe Provinsi Sulawesi Tenggara", *Jurnal Penelitian Serambi Hukum* 16(2)(2023) : 187-98. <https://doi.org/10.59582/sh.v16i02.833>.

²⁰ Muhammad Nur Iqbal, Faisar Ananda Arfa, et Abi Waqqosh. "Tujuan Hukum Islam Dalam Perspektif Maqashid Al-Syari'ah", *Jurnal Pendidikan dan Konseling (JPDK)* 5(1)(2023) : 4887-95. <https://doi.org/10.31004/JPDK.V5i1.11763>.

²¹ Hafizah Tulaini. "Waspada! Bahaya Kriminalisasi pada Anak Usia Dini", *ALFIHRIS : Jurnal Inspirasi Pendidikan* 3(1)(2024) : 66-75. <https://doi.org/10.59246/alfihris.v3i1.1151>.

reason is not only a theological principle, but also a practical necessity to strengthen the resilience of families in the face of risky digital dynamics.

From the perspective of family resilience, *hifz al-'aql* can be implemented through strengthening formal and non-formal education that includes digital literacy, media ethics, and character education as an integral part of fostering children's intellect and morals²². Schools and family environments should serve as safe spaces that foster critical thinking, the ability to recognize online manipulation, and children's confidence in reporting suspicious interactions. Therefore, teachers, parents, and child companions need to receive special training to understand psychological control patterns and *grooming* mechanisms. This responsive education is an important element of family resilience, because families who have the knowledge, skills, and psychosocial sensitivity will be better able to protect children from external threats²³.

In addition, *hifz al-'aql* is also closely related to psychological counseling services and religious coaching that can help children recover their intellect and emotions when they become victims or are at risk²⁴. Restoration of reason is part of the restoration of the dignity and identity of the child, so families should be encouraged to access professional services, both psychological and spiritual, to ensure the sustainability of protection. Furthermore, the principles of *maslahah* and *dar' al-mafsadah* expand the scope of the protection of reason in social and policy contexts²⁵. Family resilience will be stronger if the ecosystem around schools, government agencies, technology providers, and religious institutions work together to create a safe digital space, strengthen reporting mechanisms, and update regulations according to risk developments. Thus, the integration of *maqāshid* not only provides moral direction, but also builds a social structure that allows the family to become the main bulwark of protection against the threat of *child grooming*.

3. *Strategic Integration Model of Maqāshid al-Shari'ah Integration in the Prevention of Child Grooming in Indonesia*. The following is a proposed strategic model for the integration of *maqāshid al-shari'ah* in the prevention of child grooming in Indonesia:

a. *Education and Literacy*

Education and literacy are the main pillars in strengthening family resilience to the threat of *child grooming*, especially because the grooming process works through psychological manipulation that targets the weakness of children's understanding of social relations and the digital world. The integration of an Islamic value-based curriculum that emphasizes *taqwā*, *'iffah* (maintaining honor), and social responsibility with digital literacy such as privacy, data security, and media ethics is a strategic step to ensure that children are not only technologically

²² Yusuf Al-Qaradhawi, *Fiqh Maqashid Syariah Moderasi Islam Antara Aliran Tekstual dan Aliran Liberal* (Jakarta : Pustaka Al Kautsar, 2007), 45.

²³ Zulkarnaen Zulkarnaen et al. "Formulasi Pembekalan Pra Nikah bagi Generasi Z: Pendekatan Konseptual untuk Penguatan Ketahanan Keluarga di Era Digital", *Sulawesi Tenggara Educational Journal* 5(1)(2025) : 148-59. <https://doi.org/10.54297/seduj.v5i1.936>.

²⁴ suhaimi suhaimi, muhamad rezi, et maman rahman hakim. "al-Maqāshid al-Syarī'ah", *Sahaja* 2(1)(29 May 2023) : 153-70. <https://doi.org/10.61159/sahaja.v2i1.13>.

²⁵ Halil Thahir, *Ijtihad Maqāshidi Rekonstruksi Hukum Islam Berbasis Interkoneksi Maslahah* (Yogyakarta : LKIS PELANGI AKSARA, 2015), 36.

intelligent, but also have a strong moral foundation in using digital devices²⁶. This value-based education functions as an internal protection for children, so that they are able to distinguish between healthy and unhealthy conversations, understand the limits of online friendships, and protect themselves from manipulative invitations. In the context of family resilience, this strengthening of internal education creates a shield of values that protects children even when families are not always able to keep an eye on their online activities²⁷.

In addition to formal education, regular training for parents, teachers, and children is an important element in preventing grooming from an early age. Many families face challenges because they do not have knowledge or awareness about *modern grooming* patterns such as *love bombing*, gift-giving, emotional dependence, and threats to keep secrets²⁸. Therefore, structured training can help families identify red flags, understand reporting mechanisms, and make early interventions when a child's behavior shows suspicious changes. Analysis of case patterns showed that families with open communication, digital knowledge, and emotional closeness were more able to detect suspicious interactions faster than families who were less concerned or disconnected from communication. Thus, education and literacy do not only function as knowledge transfer, but as a mechanism for strengthening the psychological, moral, and social structure of the family. When Islamic values meet digital literacy, families become better prepared to face external threats and are able to build long-term resilience in protecting children from *child grooming*.

b. *Regulation and Enforcement*

Regulation and law enforcement play a strategic role in strengthening family resilience to the threat of *child grooming*, as families cannot stand alone without the support of a legal system that comprehensively protects children's digital spaces. In the context of *maqāṣid al-syarī'ah*, the regulations governing *online grooming* need to be reviewed to be more explicit in defining the forms of *grooming*, the modus operandi of the perpetrators, and proportionate sanctions²⁹. Unclear or overlapping policies have the potential to weaken child protection and burden families when dealing with *grooming cases*. The harmonization of regulations with the values of *maqāṣid*, especially *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, and *ḥifẓ al-nasl* encourages the government to focus not only on repressive aspects, but also on preventive aspects, such as the obligation of digital platforms to provide child safety features, an age verification system, and a quick reporting mechanism that is easily accessible to parents and schools³⁰. Regulations that are in harmony with *maqāṣid* function to create a social environment that supports families in carrying out child protection duties effectively.

²⁶ Fatimah Nurlala Iwani, Achmad Abubakar, et Hamka Ilyas. "Moralitas Digital dalam Pendidikan: Mengintegrasikan Nilai-Nilai Al-Qur'an di Era Teknologi", *Journal of Instructional and Development Researches* 4(6)(2024) : 551-65. <https://doi.org/10.53621/jider.v4i6.419>.

²⁷ Muhammad Fazil. "Ketahanan Keluarga Sebagai Fondasi Masyarakat Sejahtera", *Jurnal Tahqiqā : Jurnal Ilmiah Pemikiran Hukum Islam* 19(1)(2025) : 107-13. <https://doi.org/10.61393/tahqiqā.v19i1.285>.

²⁸ Nurliya Ni'matul Rohmah, Fathurrijal, et Yusron Saudi. "Interpersonal Communication Strategy to Prevent Grooming in West Nusa Tenggara", *Al-Jamahiria : Jurnal Komunikasi dan Dakwah Islam* 2(1)(2024) : 30-41. <https://doi.org/10.30983/al-jamahiria.v2i1.8436>.

²⁹ Aminudin Aminudin. "Pemikiran Abdullah Saeed Tentang Muslim Progresif Sebagai Jalan Alternatif Tantangan Era Modern", *RUSYDIAH: Jurnal Pemikiran Islam* 2(1)(2021) : 40-52. <https://doi.org/10.35961/rsd.v2i1.267>.

³⁰ Ahmad Munif Suratmaputra, *Fisafat Hukum Islam Ghazali: Masalah Mursalah dan Relevansinya dengan Pembaruan Hukum Islam* (Jakarta : Pustaka iFirdaus, 2012), 98.

On the other hand, strengthening the capacity of law enforcement officials and child protection institutions is very important so that they understand not only the technical aspects of the law, but also sharia values and children's rights. Officials who understand the principles of *maqāṣid* will be more sensitive to the urgency of prevention, ensuring that the investigation process and handling of victims is carried out in a child-friendly approach and does not cause new psychological wounds³¹. For families, competent and responsive officers can be partners who help them recover from the threat of grooming either through legal protection, rehabilitation, and emotional assistance. Analysis of various cases shows that families who feel supported by legal mechanisms tend to be mentally stronger and more able to involve themselves in the child protection process. Thus, regulations and law enforcement that are in harmony with *maqāṣid al-syarī'ah* not only strengthen the state's protection system, but also increase the family's internal resilience in the face of *the risks of child grooming* in the digital era.

c. *Community and Da'wah*

The role of communities and religious institutions is an important element in strengthening the resilience of families to the threat of *child grooming*, especially since families do not live in isolated social spaces. The involvement of religious leaders, Islamic boarding schools, taklim assemblies, and religious organizations can provide moral support, education, and value legitimacy for families in understanding the importance of child protection³². From the perspective of *maqāṣid al-syarī'ah*, the community plays a role in maintaining the sustainability of the values of *ḥifẓ al-naḥs*, *ḥifẓ al-'aql*, and *ḥifẓ al-nasl* through da'wah and public education, so that the issue of child protection is not only considered as a technical problem, but also as a religious and moral mandate³³. When religious leaders convey the dangers of grooming both from the psychological, digital and spiritual sides, this can increase parental awareness and strengthen their capacity to educate and supervise children with the perspective of faith and family responsibility.

In addition, religious communities can be a safe space for families to share experiences, seek help, and get guidance when facing the risks or impacts of grooming. This kind of social support has been shown to strengthen family resilience, as emotionally, spiritually, and informationally supported families tend to be better prepared to face external threats³⁴. Islamic boarding schools and taklim assemblies can also develop thematic da'wah modules on digital parenting, media ethics, and online social manners that are rooted in the values of *maqāṣid*. This module can be a practical guide for parents to improve supervision and communication at home.

The development of a national campaign on a *digital safe space* based on *maqāṣid al-sharī'ah* also has a wide impact. These campaigns can connect governments, families, schools,

³¹ Arifin et Fatkul Chodir. "Moderasi Beragama Perspektif Maqashid Al-Shariah", *Syariah: Journal of Fiqh Studies* 2(1)(2024) : 61-76. <https://doi.org/10.61570/syariah.v2i1.50>.

³² Usmayanti Nur Haliza, Ria Zubaidah, et Alda Ismi Azizah. "Majelis Taklim Sebagai Media Pembinaan Orang Tua Siswa Di MI Nurul Qolbi: Kajian Kitab 'Uqud al-Lujain", *Journal of Instructional and Development Researches* 5(1)(2025) : 59-66. <https://doi.org/10.53621/jider.v5i1.463>.

³³ Abdussalam et Abdullah Shodiq. "Maqashid As-Syariah Perspektif Imam Al-Ghazali; Studi Literasi Masalah Mursalah", *Moderasi: Journal of Islamic Studies* 2(2)(2022) : 139-59. <https://doi.org/10.54471/moderasi.v2i2.32>.

³⁴ Nur Hidayat, Suryanto Suryanto, et Rezki Hidayat. "Ketahanan Keluarga Dalam Menghadapi Keguncangan Ekonomi Selama Pandemi", *Jurnal Ilmu Keluarga dan Konsumen* 16(2)(2023) : 120-32. <https://doi.org/10.24156/jikk.2023.16.2.120>.

communities, and digital platforms in one stronger protection ecosystem. Analysis shows that an active and educated community can positively influence family behavior, expand educational reach, and accelerate the spread of awareness. Thus, community collaboration and *maqāṣid*-based *da'wah* can increase family resilience while creating a social environment that supports the prevention of *child grooming* in a sustainable manner.

d. Monitoring and Evaluation

Monitoring and evaluation are fundamental pillars in building a sustainable and adaptive child protection system, especially in the context of *child grooming* prevention based on *maqāṣid al-syarī'ah*. In the framework of family resilience, the monitoring function is not only carried out at the state level, but also helps families recognize the dynamics of risks that continue to change in the digital space. A national monitoring system that includes grooming case reports, data on children's online behavior, and perpetrator trends allows the government to conduct periodic analysis and adjust intervention strategies³⁵. Thus, the resulting policies are not reactive, but are able to respond to technological developments and crime patterns more precisely. For families, the existence of this system provides a sense of security, increases risk literacy, and helps parents take preventive measures early, thereby directly strengthening the emotional and functional resilience of the family³⁶.

In addition, follow-up research and reflection of values, especially those that refer to *maqāṣid al-syarī'ah*, serve as an ethical mechanism to ensure that every policy, regulation, or child protection program truly brings benefits. The *maqāṣid*-based evaluation assesses whether policies have protected *ḥifẓ al-nafs* (soul), *ḥifẓ al-'aql* (intellect), and *ḥifẓ al-nasl* (continuity of descent) in the modern digital context³⁷. Through this reflection, it can be seen whether the approach used has strengthened the role of the family as the front line of child protection or has actually weakened their abilities due to a lack of support or relevance. The analysis shows that policies that are not evaluated regularly have the potential to fail to keep up with the evolution of *cybercrime* and can leave a loophole in protection that puts children at risk.

With integrated monitoring and evaluation, grooming prevention policies are not only oriented towards enforcement, but also strengthen family social capital, increase adaptive capacity, and ensure the sustainability of protection efforts. This approach makes family resilience not just a theoretical concept, but a systematically tested practical mechanism to protect children in an increasingly complex digital ecosystem.

4. Challenges and Opportunities for Family Resilience Integration of *Maqāṣid al Syari'ah* in the Prevention of *Child Grooming in Indonesia*

The integration of *maqāṣid al-syarī'ah* in efforts to prevent *child grooming* in Indonesia presents complex dynamics involving cultural, structural, and technological aspects. The first challenge that stands out the most is the low digital literacy among parents, teachers, and caregivers. Although the family is the leading social unit in protecting children, many parents do

³⁵ Sayid Muhammad Rifqi Noval, Soecipto Soecipto, et Ahmad Jamaludin. "Modus Operandi dan Strategi Pencegahan Kejahatan Perdagangan Seksual Anak Secara Daring", *Undang: Jurnal Hukum* 5(2)(30 Desember 2022) : 419-51. <https://doi.org/10.22437/ujh.5.2.419-451>.

³⁶ Hana Krisnamurti et Siti Anah Kunyati. "Perlindungan Terhadap Anak Sebagai Korban Eksploitasi Dan Kekerasan Seksual Anak Secara Online", *Jurnal Abdimas Bina Bangsa* 5(2)(2024): 1157-70. <https://doi.org/10.46306/jabb.v5i2.1176>.

³⁷ Muhammad Mattori et Rusdiana. "Konsep Maqasid Syariah Jasser Auda Melalui Pendekatan Sistem", *SETYAKI : Jurnal Studi Keagamaan Islam* 1(3)(2023) : 11-25. <https://doi.org/10.59966/setyaki.v1i3.872>.

not have adequate knowledge about predatory communication patterns, psychological manipulation mechanisms, and hidden risks in digital platforms. This digital unpreparedness makes families less able to carry out preventive functions, so children tend to be more vulnerable to the seduction and emotional fraud that characterize *grooming*³⁸. This low literacy also shows an imbalance between the rapid penetration of information technology and the family's adaptability, so that the integration of *maqāṣid*, especially the aspects of *hifẓ al-'aql* and *hifẓ al-nafs*, cannot be carried out optimally. As a result, family resilience as the first bastion of child protection is weakened because information and education are not absorbed evenly.

The second challenge is institutional fragmentation in handling child protection. Indonesia has many institutions involved such as Indonesian Child Protection Commission, Ministry of Communication and Digital, Republic of Indonesia Police, Social Service, educational institutions, and religious organizations, but coordination between agencies often does not run effectively³⁹. This fragmentation leads to overlapping policies, inuniform SOPs in handling grooming cases, and slow reporting and response to alleged exploitation. In the perspective of *maqāṣid*, fragmented institutions hinder the realization of *jalb al-maṣlaḥah* (realizing benefits) because prevention efforts do not run systemically⁴⁰. Families as the parties who need the most support also often do not know who to report to when they suspect grooming, so that protection for children becomes reactive and often late⁴¹. The disalignment of cross-sectoral regulations further demonstrates the need for the integration of *maqāṣid* values to encourage policy synergy in favor of child safety.

The third challenge arises from the potential resistance to a religious value-based approach in the realm of public policy. Although *maqāṣid al-syarī'ah* is universal and emphasizes the protection of soul, intellect, dignity, and the descent of values that are in line with the principle of children's rights, there are still concerns that the religious approach will be perceived as non-neutral in the context of positive law. In some bureaucratic environments and child advocacy communities, the use of religious terminology is perceived as a form of exclusivity or potential domination of majority values⁴². This resistance can reduce the chances of acceptance of *maqāṣid-based policies* at the national level, even though the value of *maqāṣid* is highly compatible with the principles of child protection in international and national law. This challenge shows that family resilience not only requires strengthening internal values, but also requires social and political legitimacy so that the approach to Islamic values can be integrated

³⁸ Mardhiah Rubani et Nurjanis Nurjanis. "Komunikasi Keluarga sebagai Media Dakwah Preventif dalam Menyikapi Isu Akses Kontrasepsi Remaja", *Komunikasiana: Journal of Communication Studies* 7(1)(2025) : 19. <https://doi.org/10.24014/kjcs.v7i1.37059>.

³⁹ Rabiah Al Adawiah. "Pendekatan Kepolisian dalam Menanggulangi Kekerasan terhadap Anak di Era digital", *Jurnal Kajian Ilmu Kepolisian dan Anti Korupsi* 1(2)(2024) : 77-92. <https://doi.org/10.31599/secgr986>.

⁴⁰ Ahmad Suhaimi et Nurul Syalafiyah. "Implementasi Prinsip Al-Maslahah dalam Pelayanan Publik Berbasis Digital di Nganjuk: Perspektif Fiqh Siyasa", *Islamic Law: Jurnal Siyasa* 10(2)(2025) : 215-32. <https://doi.org/10.53429/iljs.v10i2.1831>.

⁴¹ Salsabila Amilda et al. "Perlindungan Hukum Terhadap Anak Korban Child Grooming Akibat Keingintahuan yang Salah dalam Penggunaan Media Sosial", *Cendekia: Jurnal Hukum, Sosial dan Humaniora* 3(1)(2025) : 918-28. <https://doi.org/10.70193/cendekia.v3i1.173>.

⁴² Rendy Adiwilaga, Nia Tresnawati Muchtar, et Mustabsyrotul Ummah Mustofa. "Strategi Kementerian Agama Dalam Menekan Penyebaran Paham Radikalisme Agama Di Lingkup Pendidikan Madrasah 'Aliyah Kabupaten Bandung", *Moderat: Jurnal Ilmiah Ilmu Pemerintahan* 10(2)(2024) : 351-72. <https://doi.org/10.25157/MODERAT.V10I2.3914>.

in an inclusive manner and accepted by all stakeholders This resistance can reduce the chances of acceptance of *maqāṣid-based policies* at the national level, even though the value of *maqāṣid* is very compatible with the principles of child protection in international and national law.

In the midst of these challenges, there is a great opportunity that can be used to strengthen family resilience through the integration of *maqāṣid* in grooming prevention. First, Indonesia has a well-established tradition of religious education, both through formal schools, madrasas, Islamic boarding schools, and taklim councils. This strong Islamic education system can serve as a strategic arena for the internalization of *maqāṣid* values such as self-respect (*'iffah*), social responsibility, and interaction ethics that are very relevant for strengthening children's character in a digital environment⁴³. Religious education, which has been focusing on the social moral aspect, can be expanded to include digital ethics, cybersecurity literacy, and understanding of the dangers of online manipulation. If religious education institutions are able to integrate these modules, families will gain systemic support that allows them to build a parenting style that is adaptive to the changing times.

The second opportunity lies in the power of the Muslim community, which has great potential as an agent of social change. Religious leaders, ustaz, ulama, and pesantren managers have high moral legitimacy in society, so that the message of child protection can be conveyed effectively, widely accepted, and internalized as part of religious obligations⁴⁴. Religious communities can act as mediators between the values of *maqāṣid* and the social practices of the community, especially in directing parents to be more proactive in maintaining children's digital interactions. In the context of family resilience, this community support strengthens social capital, which is an important foundation for families to survive external threats such as grooming⁴⁵. With the synergy between the family and the community, the supervision and education of children do not only depend on parents, but becomes a shared responsibility based on agreed religious values.

The last very significant opportunity is the momentum of regulations that continue to grow related to child protection. In recent years, the House of Representatives and the government have initiated various regulatory reforms covering digital security, sexual exploitation, and cybercrime targeting children⁴⁶. The momentum of this legislation opens up space for the integration of *maqāṣid* values into the national legal framework, both in the form of strengthening the definition of grooming, establishing digital security standards, and developing an integrated reporting system. With the right approach, *the value of maqāṣid* should not be seen as an exclusive value, but as a universal principle that affirms the protection, security, and dignity of the child. Regulations that are in with *maqāṣid* have the potential to enhance the

⁴³ Eli Sabrifha. "Pendidikan Karakter Berbasis Islam: Strategi Kebijakan Dalam Membentuk Generasi Berakhlak", *Al-Abshor: Jurnal Pendidikan Agama Islam* 2(4)(2025): 370-81. <https://doi.org/10.71242/3jthmz18>.

⁴⁴ Raufan Syiddik et Zainal Efendi Hsb. "Legitimasi Ulama Dalam Konteks Politik Studi Kasus: Padang Lawas Utara", *Al-Muhajirin: Jurnal Pendidikan Islam* 2(1)(2025): 34. <https://doi.org/10.63911/890xyt88>.

⁴⁵ Khoirurrizal et Afnan Luthfi. "Maqāṣid al-Syarī'ah dan Ketahanan Keluarga Berbasis Komunitas: Peran Muhammadiyah dan NU di Perkotaan Indonesia", *JSHI: Jurnal Syariah Hukum Islam* 4(1)(2025): 39-52. <https://doi.org/10.47902/JSHI.V4I1.418>.

⁴⁶ Elvan Maulana Rif'at et Timbul Dompok. "Hak asasi manusia di era digital: Tantangan dan peluang dalam mengatasi kejahatan siber", *Jurnal Ilmu Multidisiplin* 3(1)(2025): 86-98. <https://doi.org/10.53935/JIM.V3.I1.30>.

capacity of families to protect children, by providing a strong legal umbrella, easier access to reporting services, and more responsive institutional support.

Overall, the challenges and opportunities in the integration of *maqāṣid al-syarī'ah* for the prevention of *child grooming* are intertwined with family resilience. The challenges that arise show that families need an adequate support ecosystem, while the opportunities available offer cultural, social, and regulatory capital to strengthen families' ability to adapt to digital risks. If the integration of *maqāṣid* is carried out in an inclusive and structured manner, Indonesia has great potential to build a child protection system that is not only legally effective, but also rooted in strong moral and spiritual values.

CONCLUSION

This study confirms that the integration of *maqāṣid al-syarī'ah* in the prevention of *child grooming* in Indonesia provides a comprehensive normative and practical foundation to strengthen family resilience in the midst of digital challenges. Through the principles of *hifẓ al-nafs*, *hifẓ al-'aql*, and *hifẓ al-nasl*, child protection is not only aimed at legal aspects and sanctions enforcement, but also at strengthening the family's capacity in forming character, psychological stability, and adequate digital skills. This orientation of *maqāṣid* encourages families to be more adaptive to face forms of online manipulation, so that the family's protective function can run preventively, not just reactive after exploitation. Thus, *maqāṣid* not only works at the state and institutional levels, but also becomes a basic value that strengthens the family ecosystem as the vanguard of child protection.

The realization of this integration requires cross-sectoral collaboration that directly supports increasing family resilience. The government needs to provide regulations that are more in line with the development of grooming modes, the education sector must enrich the curriculum with digital literacy and moral values, religious communities become channels for internalizing interaction ethics and child protection, while technology industry players are responsible for creating a safer digital space. This integration allows families to gain structural, cultural, and spiritual support that strengthens their ability to detect risks, respond to threats, and guide children proportionately in an ever-changing digital world.

The limitations of this research lie in its normative nature and have not been tested through field data. Therefore, further research is recommended using an empirical approach to see how the value of *maqāṣid* is actually implemented in parenting patterns, school policies, community mechanisms, and Indonesian family dynamics. This empirical approach is important to measure the extent to which the integration of *maqāṣid* can significantly increase family resilience and its effectiveness in preventing *child grooming* at the grassroots level.

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