



## **DIGISEXUALITY IN THE DIGITAL AGE: A CRITICAL HADITH-BASED ANALYSIS OF ISLAMIC SEXUAL ETHICS AND CONTEMPORARY CHALLENGES**

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### **Abstract**

The rapid advancement of digital technologies has given rise to the phenomenon of digisexuality—sexual preferences and behaviors mediated by digital devices, either as a supplement to or replacement for human relationships. This new reality poses significant challenges to Islamic sexual ethics, especially concerning the preservation of moral values, human dignity, and family stability. This study offers a critical analysis of digisexuality through the lens of hadith literature, employing a qualitative approach rooted in library research. The primary sources include prophetic traditions related to sexual conduct, as well as contemporary literature on human-technology interactions and Muslim scholarly responses to digital sexual issues. The findings reveal that fundamental prophetic teachings—such as the encouragement of marriage, prohibition of celibacy (*tabattul*), and self-restraint through fasting—remain highly relevant in guiding sexual behavior amid digital realities. Modern scholars increasingly emphasize the *maqasid shariah* framework, enabling Islamic ethics to be more adaptive in addressing socio-technological transformations. This study recommends enhanced digital literacy education, multidisciplinary collaboration, and renewed engagement with classical sources, ensuring that Islamic sexual ethics can continue to serve as a moral compass in the digital era. These insights offer a foundation for further policy development and empirical research in Islamic ethics and digital society.

**Keywords:** *Digisexuality, Hadith, Islamic Sexual Ethics, Digital Technology, Maqasid Shariah, Contemporary Ijtihad*

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### **A. Introduction**

The development of digital technology has brought about fundamental changes in various aspects of human life, including how people build and express emotional and sexual relationships. One of the most notable contemporary phenomena arising from this advancement is *digisexuality*, a term referring to sexual identities or preferences that are mediated by digital technologies—either as a complement to or substitute for interpersonal intimacy. This phenomenon is increasingly prominent in modern societies characterized by individualism and shifting social, cultural, and religious values.

Several studies have explored changes in sexual behavior in the digital age. McArthur and Twist (2017) introduced the concept of digisexuality as a new form of sexual identity emerging from digital innovations, dividing it into two main waves: the use of technology to facilitate human relationships, and a deeper level of engagement involving sexual interactions with digital entities such as AI and sex robots. Meanwhile, Henry and Powell (2015) highlighted the risks posed by technology-mediated sexual interactions, including digital sexual violence and privacy violations. Other scholars such as Sullins (2012) and Turkle (2011) have examined the psychological and existential dimensions of digital intimacy, emphasizing issues of alienation and the search for meaning in virtual spaces. Although global scholarship on digisexuality and its social implications continues to grow, Islamic perspectives on this issue—particularly those grounded in hadith studies—remain limited. Most research in the Indonesian context still focuses on conventional moral and sexual ethics, with relatively few academic responses addressing digisexuality as a contemporary challenge. Yet, in Islamic tradition, sexuality is not merely a matter of biological fulfillment; it is deeply intertwined with moral values, personal dignity, and the preservation of the family.

Digisexuality challenges this ethical framework in multiple ways, including virtual intimacy, digitally-mediated sexual behavior, and emotional attachment to artificial entities. This raises an essential question: how does Islam, through its core sources—particularly the hadith—view and respond to the emergence of digisexuality in the digital era? To what extent do Islamic ethical principles remain relevant amid rapidly evolving patterns of sexual expression and human-technology relationships? This study aims to critically examine the phenomenon of digisexuality through the lens of hadith literature, employing a qualitative, literature-based approach. It explores not only the moral and spiritual boundaries Islam sets for digital sexual behavior but also maps contemporary Islamic scholarly responses to these challenges. The goal is to contribute theoretically to the development of Islamic sexual ethics in the digital age, while also providing practical insights for Muslim communities navigating these emerging realities with wisdom and contextual awareness.

## **B. Method**

This study adopts a qualitative approach using library research as its primary method. This approach is appropriate given that digisexuality remains a relatively unexplored topic within Islamic discourse, particularly in the field of hadith studies. The research relies on two categories of data: (1) Primary sources, consisting of hadiths of the Prophet Muhammad (peace be upon him) related to sexual ethics and moral boundaries in Islam; and (2) Secondary sources, including scholarly literature on digisexuality, sociological theories on human-technology interaction, and works by contemporary Muslim scholars discussing sexual ethics in the digital age.

The analytical process involved several steps. First, relevant sources were identified and reviewed, including classical hadith compilations, tafsir works, academic articles, and modern books. Second, specific hadiths and literature directly related to

technology-mediated sexual relations were selected. Third, these hadiths were interpreted contextually, taking into account the objectives of Islamic law (*maqasid al-shariah*) and their relevance to contemporary social realities. Finally, a synthesis of the findings was conducted to map out Islamic responses to digisexuality from normative, ethical, and scholarly perspectives. This study does not involve empirical fieldwork or data collection; rather, it provides a conceptual framework based on textual analysis. Through this method, the research offers a comprehensive overview of how digisexuality is understood within hadith scholarship and how Islamic ethics can respond in a contextually grounded manner.

## C. Results and Discussion

### 1. The Emergence and Dynamics of Digisexuality

Digisexuality is a manifestation of broader social transformations in the digital age, significantly reshaping how individuals form relationships and fulfill emotional and sexual needs. The term refers to sexual orientations or preferences that are digitally mediated, whether as an enhancement of or alternative to human-to-human intimacy. McArthur and Twist (2017) distinguish between two primary waves of digisexuality. The *first wave*, often called “first-wave digisexuals,” includes individuals who use digital tools—such as dating apps, sexting, intimate video calls, or online pornography—to facilitate relationships with other people. In this stage, technology serves primarily as a medium, while the relational subject remains human (McArthur & Twist, 2017; Twist & McArthur, 2020).

The *second wave*, or “second-wave digisexuals,” reflects a more radical shift. Here, individuals form emotional or sexual bonds directly with digital entities, such as artificial intelligence (AI), chatbots, virtual avatars, or sex robots. In these instances, technology is no longer just a tool, but becomes the primary partner—personalized to satisfy affective and sexual needs without involving another human (McArthur & Twist, 2017; Sullins, 2012; Turkle, 2011).

The emergence of digisexuality is driven by several interrelated factors. Psychosocially, increasing levels of loneliness, social isolation, and relational trauma lead some individuals to seek comfort, anonymity, and control in digital spaces. Scholars such as Turkle (2011) and Twist & McArthur (2020) argue that the virtual world often becomes a refuge for those who feel unsafe or unaccepted in real-life settings. On the technological side, innovations in AI, virtual reality (VR), and expanded internet access have enabled increasingly immersive and personalized digital sexual experiences (Sullins, 2012; Knapton, n.d.). Culturally, the growing openness toward diverse sexual identities and behaviors has provided fertile ground for digisexual communities to emerge. However, as Henry and Powell (2015) caution, this progress also brings new risks—particularly regarding technology-facilitated sexual violence and threats to personal privacy.

In Indonesia, digisexuality has begun to gain attention alongside the rapid rise in internet use, social media engagement, and digital platform adoption. The popularity of dating apps such as Tinder, Tantan, and others has made virtual relationships more

accessible—even without face-to-face interaction. Survey data indicates a significant increase in the use of such apps and the consumption of sexual content online, especially among urban youth. The rise of digital pornography consumption has drawn responses from both the government and religious institutions, including internet censorship and public campaigns on digital ethics. Furthermore, the growth of virtual communities based on sexual orientation and alternative relationships reflects a shift in how some Indonesians express their identities in digital spaces.

Although less pronounced than in Western societies, this shift in relational and sexual behavior is becoming increasingly visible across Indonesian demographics. Not only confined to major cities, these changes are also reaching rural areas as smartphone penetration and internet access continue to expand. Often, these behavioral shifts occur more rapidly than the adaptation of religious, legal, and cultural norms that traditionally structure communal life. As a result, new tensions arise—such as generational conflicts, value dissonance, and redefined boundaries of morality and privacy.

The impact of digisexuality extends beyond individual behavior, posing broader implications for social cohesion and family values. In Indonesian society, where the family remains a core institution, the migration of intimacy to digital spaces risks weakening emotional bonds among family members, disrupting intergenerational communication, and threatening marital stability. Additionally, the ease of accessing digital sexual content increases the risks of social alienation, addictive behavior, and diminished moral oversight—especially among youth. From a moral and religious perspective, digisexuality presents a multifaceted challenge, requiring renewed interpretations of long-held values. Traditional frameworks of morality, religion, and law are increasingly tested by the fast-paced, borderless, and often anonymous nature of digital realities. Therefore, a deep and contextual analysis of digisexuality is urgently needed—so that religious leaders, educators, and policymakers can respond with wisdom and clarity. A balanced approach is essential: one that preserves ethical and spiritual principles while engaging thoughtfully with technological and cultural change.

## 2. Hadith-Based Analysis of Sexual Ethics

The hadiths of the Prophet Muhammad (peace be upon him) serve as a foundational source in shaping Islamic sexual ethics. Amid the rapid development of digital technology and the emergence of digisexuality, these moral teachings remain highly relevant for guiding appropriate sexual behavior—even when its expressions shift into virtual spaces.

### a. Encouragement to Marry and the Prohibition of Celibacy (Tabattul)

*Text of the Hadith:*

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا بِالْبَاءَةِ وَيَنْهَى عَنِ التَّبَتُّلِ وَيَقُولُ: تَزَوَّجُوا الْوُلُودَ الْوُدُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأَنْبِيَاءَ يَوْمَ الْقِيَامَةِ

*Anas bin Malik (may Allah be pleased with him) reported: The Messenger of Allah commanded us to marry and forbade celibacy (tabattul). He said, “Marry loving*

*and fertile women, for I will boast of your great numbers before the other nations on the Day of Judgment.”* (Hadith reported by Ahmad, Musnad Ahmad No. 13569)

This hadith is a key ethical guideline, highlighting the importance of channeling sexual desire through marriage. The prohibition of *tabattul*, or choosing celibacy without valid religious reason, reflects the Prophet’s concern that some companions were inclined to abandon marriage in favor of increased worship. The Prophet firmly rejected this tendency, emphasizing that marriage is part of his sunnah and a natural human inclination that must be fulfilled responsibly. Classical scholars such as Imam Nawawi interpreted this hadith not merely as a call for sexual fulfillment, but as a framework for protecting dignity (*‘iffah*), strengthening the family unit (*hifz al-nasl*), and fostering moral societies. Marriage was seen as a safeguard against deviant behaviors that might arise from neglecting natural needs.

In the digital age, this teaching takes on renewed significance. Technology has made access to instant, non-marital sexual gratification easier than ever—through dating apps, virtual intimacy, and online pornography. Digisexuality, in which individuals seek sexual or emotional satisfaction via digital platforms, can lead to alienation, addiction, and the loss of genuine intimacy. Within this context, marriage—as encouraged by the hadith—serves not only as a moral boundary, but as a space for meaningful, emotional, and spiritual connection. The emphasis on marrying loving and fertile partners also implies the importance of healthy, mutually supportive relationships that contribute to individual well-being and social continuity. This is particularly relevant today, as many digital interactions are fleeting, superficial, and disconnected from long-term responsibility or family-building. From the perspective of *maqasid al-shariah* (the higher objectives of Islamic law), marriage upholds key values such as the protection of lineage (*hifz al-nasl*), dignity (*hifz al-‘ird*), and mental well-being (*hifz al-nafs*). Thus, the teachings of this hadith continue to offer moral guidance amid evolving relational norms shaped by digital life.

## **b. Fasting as a Means of Self-Control for Youth**

*Text of the Hadith:*

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ  
"وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ"

*Abdullah bin Mas‘ud (may Allah be pleased with him) reported: The Prophet said, “O young men! Whoever among you is able to marry, let him marry, for it helps him lower his gaze and guard his private parts. And whoever is not able to marry should fast, for fasting will diminish his sexual desire.”* (Hadith reported by Tirmidhi, No. 1165)

This well-known hadith is frequently cited in Islamic jurisprudence and youth education. Its background lies in the Prophet’s concern for young people who had strong

sexual desires but were not yet able to marry due to economic or social constraints. Rather than merely prohibiting them from acting on their desires, the Prophet offered a constructive solution—fasting as a form of self-discipline. In classical interpretations, fasting is viewed as an act that reduces physical desire, strengthens self-restraint, and shifts one's focus to worship and meaningful activity. Scholars like Ibn Hajar and Imam Nawawi emphasized its practical role in suppressing lust and promoting spiritual growth.

In the digital era, sexual temptation is more diverse and easily accessible than ever—ranging from online pornography and sexting to emotionally immersive virtual platforms. Psychological research (e.g., Turkle, 2011; Twist & McArthur, 2020) highlights how vulnerable youth are to digital sexual addiction, which can damage mental health, real-life relationships, and family cohesion. As such, fasting remains a highly relevant mechanism for developing self-regulation and resisting unhealthy patterns of digital sexual behavior. Beyond the spiritual benefits, fasting may also serve as a family- or community-level educational strategy—helping to cultivate healthy digital literacy, psychological resilience, and resistance to peer pressure or harmful online content. This hadith affirms Islam's proactive approach: it provides youth with empowering tools for managing desire rather than simply imposing restrictions.

### c. Deviant Sexual Behaviors and Their Relation to Digital Media

The prophetic traditions that prohibit acts such as *zina* (fornication), *liwath* (homosexuality), and *istimna'* (masturbation) have long served as key references in regulating sexual behavior in Islam. While these behaviors were historically associated with physical interactions, technological advances have introduced new forms of sexual expression, including digital pornography, cybersex, the use of sex robots, and AI-mediated intimacy.

Both classical and contemporary scholars agree that the essence of these prohibitions lies in the protection of personal dignity (*'iffah*) and mental well-being. Even when sexual acts are conducted virtually and without physical contact, the ethical implications remain significant. Digital pornography, for example, can lead to addiction, distort perceptions of intimacy, and damage family relationships. Henry and Powell (2015) have shown that there is a clear link between digital pornography consumption and increased risks of deviant sexual behavior in society.

Similarly, the excessive or uncontrolled pursuit of pleasure through digital means—such as masturbation stimulated by virtual content—may not result in physical fornication but can still have adverse consequences. These include emotional detachment, impaired capacity to form real-life relationships, and a diminished appreciation for the spiritual dimensions of sexuality. Therefore, the ethical foundations laid out in the hadith remain highly relevant when assessing digital sexual conduct.

That said, there is a growing discourse among contemporary scholars regarding the extent to which certain forms of digital sexual behavior can be tolerated in cases where individuals are unable to marry. While some scholars acknowledge these complexities, the general consensus emphasizes the need for self-restraint, moral education, and

spiritual development as the primary means of coping with sexual urges in a healthy and Islamically appropriate manner.

#### **d. Contextual Interpretation and the Maqasid al-Shariah Framework**

The *maqasid al-shariah*—the higher objectives of Islamic law—provide a comprehensive framework for evaluating both traditional and digital sexual behaviors. These objectives include the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-‘aql*), lineage (*hifz al-nasl*), and honor (*hifz al-‘ird*). Any digital behavior that threatens these goals is considered ethically problematic within Islamic law.

Key questions arise when evaluating digisexuality within this framework:

- Does the digital behavior uphold or compromise human dignity (*hifz al-‘ird*)?
- Does it contribute to the preservation of family and lineage (*hifz al-nasl*)?
- Does it promote mental wellness or lead to addiction and emotional harm (*hifz al-‘aql, hifz al-nafs*)?

Modern scholars increasingly advocate for contextual readings of hadith and Islamic principles—emphasizing that ethical responses must be informed by current realities. This requires moving beyond rigid legalism to adopt approaches that are educational, compassionate, and relevant to the lived experiences of Muslims today.

In practical terms, this includes promoting digital literacy grounded in Islamic ethics, empowering families to guide and support young people, and expanding access to faith-based counseling and social support systems. By doing so, Islam can continue to serve as a dynamic source of ethical guidance—one that protects moral values while embracing the complexities of life in the digital age. Rather than viewing technological change solely as a threat, Islamic ethics—rooted in *maqasid*—encourages thoughtful engagement, prevention, and moral rehabilitation. In this light, prophetic traditions and religious principles remain essential—not as inflexible rules, but as adaptable resources for building a spiritually grounded digital future.

### **3. Responses and Ijtihad of Contemporary Scholars on Digisexuality**

The rise of digisexuality—a technologically mediated form of sexual and emotional intimacy—has prompted Muslim scholars and religious authorities to engage in renewed *ijtihad* (independent reasoning) in response to this evolving reality. While classical Islamic jurisprudence provides well-established rulings on behaviors such as *zina* (fornication), *liwath* (homosexuality), and *istimna’* (masturbation), these rulings were formulated within a physical framework of interpersonal interaction. The emergence of digital platforms has introduced novel forms of sexual expression that require reinterpretation through a contemporary lens (Turkle, 2011).

Historically, Islamic scholars addressed sexual behaviors strictly within the boundaries of physical acts. The primary consensus was that any fulfillment of sexual desire outside the bounds of lawful marriage was impermissible—except under conditions of severe necessity (*darura*). Juridical opinions were drawn from the Qur’an

(e.g., Surah Al-Isra', 17:32), the hadith of the Prophet, and the broader objectives of Shariah law (Nawawi, *Sharh Sahih Muslim*; Ibn Qudamah, *Al-Mughni*).

In the contemporary context, the nature of desire fulfillment has changed. From viewing pornography and sexting to engaging in sexualized conversations with chatbots or sex robots, the spectrum of behavior has expanded dramatically (Henry & Powell, 2015; Sullins, 2012). This shift has prompted a new wave of *ijtihad* focused on applying timeless Islamic principles to emerging technologies.

In Indonesia, the Indonesian Council of Ulama (Majelis Ulama Indonesia—MUI) has responded to some aspects of the digital sexual phenomenon. For example, Fatwa No. 287/MUI/2001 prohibits the production, distribution, and consumption of pornography, including digital formats, on the grounds of protecting public morality, mental health, and societal welfare. While there is no fatwa specifically addressing sex robots or AI-based intimacy, the underlying concern for protecting dignity and psychological health remains central (MUI, 2017).

Scholars such as Yusuf al-Qaradawi, in *The Lawful and the Prohibited in Islam*, advocate for a *maqasid*-oriented *ijtihad* that takes into account not only religious texts but also social realities and psychological impacts (Qaradawi, 1994). Similarly, Abdullah bin Bayyah emphasizes the importance of interdisciplinary collaboration—bringing together scholars of Islamic law, psychology, and technology—to produce rulings that are ethically sound and contextually relevant (bin Bayyah, 2018).

This evolving discourse highlights the necessity of *ijtihad jama'i* (collective reasoning), whereby religious authorities, academics, and practitioners collaborate to develop holistic responses. Such collective efforts allow the Islamic legal tradition to remain engaged with real-world issues while preserving its normative integrity.

The *maqasid al-shariah* remains the central evaluative framework. If a digital sexual behavior leads to addiction, damages family structures, distorts human dignity, or disrupts mental well-being, it is deemed harmful and therefore prohibited. However, contemporary scholars also warn against issuing blanket prohibitions without a proper understanding of underlying causes and empirical realities (Sullins, 2012; Turkle, 2011). Ethical rulings should be informed by research in psychology, sociology, and media studies to ensure they are just and grounded in lived experience. Consequently, educational reform has become a major area of focus. Many Muslim educators and scholars recommend integrating digital ethics and media literacy into Islamic studies curricula. This includes teaching youth about the spiritual consequences of online behavior, the psychological risks of digital pornography, and the importance of maintaining healthy digital boundaries (McArthur & Twist, 2017; Twist & McArthur, 2020).

Spiritual counseling and community-based interventions are also gaining traction. These initiatives seek not only to prohibit problematic behaviors but also to equip individuals—especially young people—with the knowledge, values, and support systems needed to navigate the digital world responsibly. In this light, Islamic responses to digisexuality should move beyond reactive prohibition and toward proactive moral

empowerment. Islam's ethical tradition, when applied with compassion, scholarship, and contextual awareness, has the capacity to guide the faithful through even the most unfamiliar terrain of the digital era.

#### 4. Contextual Analysis: Maqasid al-Shariah and the Challenges of the Digital Era

The digital transformation of sexual behavior and relationships has profound implications for Muslim societies. In this shifting landscape, the framework of *maqasid al-shariah*—the higher objectives of Islamic law—offers a valuable tool for evaluating whether emerging trends like digisexuality align with or contradict Islam's ethical vision. As outlined by scholars such as Al-Shatibi and Mohammad Hashim Kamali, these objectives include the preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and honor (*hifz al-'ird*) (Kamali, 2008).

Digisexuality raises serious ethical questions in light of these objectives. Practices such as consuming digital pornography, engaging in sexting, or forming intimate bonds with AI or robotic entities may jeopardize emotional well-being, distort mental clarity, weaken family ties, and compromise personal dignity (Twist & McArthur, 2020; Turkle, 2011). From an Islamic standpoint, these effects contradict the core aims of Shariah, particularly in safeguarding the human self, the family, and society at large.

However, digital technology is not inherently detrimental. On the contrary, it offers significant opportunities for ethical engagement—particularly in the fields of education, healthcare, and spiritual development. Online platforms and mobile apps can serve as effective tools for promoting sexual ethics, raising awareness about the harms of pornography, and building a healthy digital culture rooted in Islamic values (McArthur & Twist, 2017; Henry & Powell, 2015). Therefore, applying *maqasid al-shariah* in the digital age should go beyond issuing prohibitions. It must include efforts to educate, empower, and guide Muslims—especially the younger generation—so that they are equipped to make ethical decisions in online spaces. Such an approach demands collaboration among scholars, educators, families, technologists, and mental health professionals.

Contemporary thinkers like Yusuf al-Qaradawi and Abdullah bin Bayyah underscore the importance of reading classical Islamic sources through the lens of current realities. This means integrating insights from disciplines such as psychology, sociology, and digital media studies. In doing so, *maqasid* becomes not only a set of legal objectives but a flexible moral compass—one that inspires just, relevant, and compassionate responses to emerging challenges. Moreover, *maqasid*-driven thinking is crucial for shaping public policy and religious guidance that meet the demands of modern life. Preventive and promotive strategies—such as digital literacy programs, family strengthening initiatives, and value-based counseling services—should be prioritized to protect the spiritual and moral integrity of the Muslim community. By approaching the digital world through the lens of *maqasid al-shariah*, Islam retains its relevance as a faith that not only prohibits wrongdoing but also empowers believers to live meaningfully, with dignity and purpose, in every era—including the age of artificial intimacy.

#### D. Conclusion

Digisexuality presents both a major challenge and a unique opportunity for Islamic sexual ethics in the digital age. Technology has introduced new ways of experiencing emotional and sexual fulfillment, reshaping traditional moral boundaries and the social institutions—like family—that once upheld them. This study demonstrates that Islamic teachings, particularly as found in the hadith, remain deeply relevant for navigating these changes. The Prophet's guidance on marriage, the prohibition of celibacy, and the value of self-restraint through fasting continue to offer ethical direction in a world where intimacy is increasingly digitized. More importantly, these teachings reflect Islam's commitment not only to regulating physical behavior, but to upholding human dignity, emotional well-being, and spiritual fulfillment. The principles they represent are not rigid rules, but adaptable frameworks capable of guiding Muslims through rapid social and technological transformation.

Contemporary scholarly responses further reflect a positive shift—from narrow textualism toward a more holistic, *maqasid*-oriented approach. This evolution opens the door to innovative strategies such as ethics-based digital education, family development programs, and policy-making rooted in Islamic values. It also underscores the importance of interdisciplinary collaboration among religious scholars, psychologists, technologists, and educators. Addressing digisexuality requires more than reactive fatwas; it calls for a renewed moral vision grounded in both tradition and reality. By re-reading classical sources in light of current challenges, Islam can continue to serve as a moral guide—both in the physical world and in the digital realm. This study's main contribution lies in mapping out the ethical implications of digisexuality and proposing a framework rooted in hadith and *maqasid al-shariah*. Future research should include empirical studies that explore how digisexuality affects Muslim families in real-world contexts—particularly in Indonesia. In addition, a stronger role for educational institutions and religious organizations is needed to help build a digitally literate, spiritually resilient, and ethically conscious generation of Muslims.

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