THE QUR'ANIC PERSPECTIVE ON THE CYBERSEXUAL PHENOMENON IN GENERATION ALPHA

Rizky Laila Ilmi[1], Achmad Zayyadi[2]
[1] Universitas Nurul Jadid, Indonesia
[2] Universitas Nurul Jadid, Indonesia
Email : iat.2110200036@unuja.ac.id[1], achzayyadi1984@gmail.com[2]

Abstract :

Cybersexual, namely sexual activity based on the virtual world through text, images, sound, or video. This phenomenon is now starting to penetrate Generation Alpha, a young age group that is very familiar with the digital world from an early age. The increasing involvement of Generation Alpha in virtual sexual activities raises concerns about their moral, spiritual, and social future. This study aims to examine the phenomenon of cybersexuality from the perspective of the Qur'an, by emphasizing moral values and relevant sharia commands in fortifying deviant sexual behavior in the digital era. This research approach is qualitative with a library research method that focuses on normative interpretations of the verses of the Qur'an, especially those related to the concept of al-'iffah (maintaining honor), ghadhdh al-bashar (lowering the gaze), and the prohibition of approaching zina. Data were collected from thematic interpretations, Islamic scientific literature, and contemporary studies on the online behavior of the younger generation. The results of the study indicate that Qur'anic values have high relevance in counteracting the negative impacts of cybersexuality by forming spiritual, moral, and digital ethical awareness. In addition, the Qur'an encourages comprehensive protection of the younger generation through a preventive approach based on education and a healthy social environment. The contribution of this study lies in strengthening the role of the Qur'an as a source of transhistorical values that are able to answer the challenges of the times, including the dynamics of sexual behavior in the digital space. This study also encourages the need for the formation of a contextual Qur'anic-based education curriculum for Generation Alpha, as well as opening up space for further empirical studies that are more applicable in preventing cybersexuality among Muslim youth.

Keywords : *Cybersexuality, Generation Alpha, Quranic Perspective*

Abstrak :

Cybersexual yakni aktivitas seksual berbasis dunia maya melalui teks, gambar, suara, maupun video. Fenomena ini kini mulai merambah Generasi Alpha, kelompok usia muda yang sangat akrab dengan dunia digital sejak dini. Maraknya keterlibatan Generasi Alpha dalam aktivitas seksual virtual menimbulkan kekhawatiran terhadap masa depan moral, spiritual, dan sosial mereka. Penelitian ini bertujuan untuk mengkaji fenomena cybersexual dalam perspektif al-Qur'an, dengan menitikberatkan pada nilai-nilai moral dan perintah syariah yang relevan dalam membentengi perilaku seksual menyimpang di era digital. Pendekatan penelitian ini bersifat kualitatif dengan metode kajian pustaka (library research) yang memfokuskan pada penafsiran normatif terhadap ayat-ayat al-Qur'an, khususnya yang berkaitan dengan konsep al-'iffah (menjaga kehormatan), ghadhdh al-bashar (menundukkan pandangan), serta larangan mendekati zina. Data dikumpulkan dari tafsir-tematik, literatur ilmiah keislaman, dan studi kontemporer tentang perilaku daring generasi muda. Hasil penelitian menunjukkan bahwa nilai-nilai Qur'ani memiliki relevansi tinggi dalam menangkal dampak negatif cybersexual dengan membentuk kesadaran spiritual, moral, dan etika digital. Selain itu, al-Qur'an mendorong perlindungan komprehensif terhadap generasi

muda melalui pendekatan preventif berbasis edukasi dan lingkungan sosial yang sehat. Kontribusi penelitian ini terletak pada penguatan peran al-Qur'an sebagai sumber nilai transhistoris yang mampu menjawab tantangan zaman, termasuk dinamika perilaku seksual di ruang digital. Penelitian ini juga mendorong perlunya pembentukan kurikulum pendidikan berbasis Qur'ani yang kontekstual bagi Generasi Alpha, serta membuka ruang bagi kajian empiris lanjutan yang lebih aplikatif dalam pencegahan cybersexual di kalangan remaja Muslim.

Kata Kunci: *Cyebersexsual, Generasi Alpha, Perspektif al-Qur'an*

INTRODUCTION

The Qur'an is the holy book of Muslims, remaining relevant throughout the ages. As the holy book of Muslims, the Qur'an never stops offering advice that can be modified to fit different historical periods and life's obstacles. For instance, the Qur'anic teachings on interpersonal relationships, commercial ethics, and social justice are still relevant in today's world. Values like honesty, equality, and compassion found in the Qur'an continue to be a pertinent moral guidance to help people and society live better lives in this fast-paced, constantly-evolving world. The Qur'an not only regulates how to implement sharia, but also regulates how people interact with each other (Septina et al. 2023). One example of the intended social interaction is the relationship between men and women in terms of socializing, such as rules about modesty, boundaries of interaction in a professional context, and norms that govern communication between them. The Qur'an encourages men and women to lower their gaze and guard their private parts (Sulistiyawati 2024). Therefore, there are several verses in the Qur'an that explain the importance of guarding the gaze. One of the letters that refers to these verses is the letter An-Nur Verse 30:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ذٰلِكَ اَزْكٰى لَهُمْ اِنَّ اللّٰه خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ

"Say to the believing men to lower their gaze and guard their private parts. That is purer for them. Indeed, Allah is All-Aware of what they do."

This verse invites believing men to lower their gaze from looking at things that can cause slander or uncontrolled lust. Guarding the gaze, especially from the genitals of the opposite sex, is important to maintain self-purity and avoid sinful acts. Humans have lusts, but reason and thought must be used to control them and choose good relationships (Khairunisa et al. 2025).

Along with the development of the era, the world continues to experience rapid progress, especially in the field of technology. The rapid development of technology has given birth to a new generation known as Generation Alpha. Where Generation Alpha grows up in an environment that is very familiar with digital, with easy access to various information and entertainment (Puspitasari et al. 2025). Although some parents of Generation Alpha try to limit their children's use of gadgets, peer pressure makes children want to have them. As a result, there are often conflicts between children and parents. In the end, many parents give up and give their children full freedom to use gadgets without supervision (Febri et al. 2025).

Technological developments make it easier for Generation Alpha to access

information, including adult content, which triggers the rise of cybersexuality and has the potential to damage the social and emotional development of children at an early age (Nisak et al. 2025). As a result, generation Alpha are currently involved in cybersexuality, online sexual activities such as exchanging sexual content. In addition to the lack of parental supervision, peer influence, curiosity, and easy access to adult content are also causes. This activity can have negative consequences for perpetrators and victims, such as psychological disorders and reputational damage (Nadia Lavia and Maya Yasmin 2023).

The value of honesty in cyberspace has a strong basis in Islamic teachings, one of which is in Surah Al-Hujurat verse 6, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

"O you who believe! If a wicked person comes to you with news, then examine it carefully, so that you do not afflict a people without knowing their condition, which will make you regret what you have done." (QS. Al-Hujurat: 6)from the

This verse emphasizes the importance of the principle of tabayyun, which is to clarify or verify any information received, especially from unreliable sources. In the context of the cyber world, this verse is very relevant considering the large amount of information spread on social media, instant messaging groups, and various other digital platforms. Honesty is not only manifested in direct speech, but also in the way a person conveys, shares, and produces digital information. Spreading news without ensuring its truth can cause harm, slander, and even hostility between individuals or groups. Therefore, a Muslim is required to be honest, careful, and responsible in his digital activities, so as not to become part of spreading lies that can harm many parties.

According to the results of previous research by Fawwas (2019) in the article 'Cyber Sex According to the Perspective of Islamic Law and Law No. 44 of 2008 Concerning Pornography. This study concludes that easy internet access has made pornography a serious problem. Although Islam and religious institutions such as the MUI have issued fatwas prohibiting pornography, as well as positive laws regulating crimes against morality, legal loopholes in regulating cybersexuality specifically are still an obstacle. This is due to the very rapid development of information technology, making it difficult to stem the spread of pornographic content. This study explores the occurrence of cybersexuality from a religious and legal perspective to understand the root of the problem and find a comprehensive solution.

There are similarities and differences between the results of previous research and the current research. The similarity is that both discuss cybersexuality (sexual behavior carried out indirectly) as the object of research. However, the difference is that this study discusses cybersex as a whole, including aspects of positive law (Pornography Law) and the technology that supports it. The author's research discusses more focused on the influence of cybersexuality on Generation Alpha and how Islamic values can play a role as a solution.

Further research, an article written by, Raudatul Dan Maya (2024) In the article "The Relationship between Peer Pressure and Cybersexual Behavior in

Adolescents" This article discusses the relationship between peers and cybersexual behavior in adolescents, with a correlation coefficient of 0.700. Adolescents who are strongly influenced by peers tend to be more active in cybersexual behavior, while those who experience minimal pressure show lower behavior. This happens because adolescents feel the need to be accepted by their peer group (Raudatul Dan Maya, 2024).

There are similarities and differences between the results of previous studies and the current study. The similarities are that both texts presented focus on adolescents and their sexual behavior. Both specifically investigate how the social environment, especially peer influence, can shape and influence individual behavior, especially in the context of online sexual behavior or cybersexuality. The difference is that it emphasizes more on the social and psychological aspects, namely how peer pressure can encourage adolescents to engage in cybersex behavior. The author's research discusses the moral and religious aspects, namely how Islamic values can be a guideline in dealing with the phenomenon of cybersex.

This study aims to understand how moral and ethical values in Islam, especially related to sexuality, interact with the increasingly widespread cybersexual phenomenon among Generation Alpha. By analyzing Islamic teachings on self-purity and the boundaries of social interaction, this study will examine how these values can be applied in the context of online sexual behavior that often indulges in pornographic content and deviant behavior. The main goal is to find a way to connect universal religious teachings with very contemporary social realities.

RESEARCH METHOD

This study uses a qualitative approach with a literature study method (Musianto, 2002). This approach was chosen because it allows researchers to conduct an in-depth analysis of religious texts and literature related to cybersexual. The sources of writing consist of primary data and secondary data. Qur'anic verses that are pertinent to the subject of cybersexuality serve as the main source of data for this study. As the main source, the Qur'an is an indispensable manual that includes laws and moral precepts that will be examined in more detail. Tafsir is the source of interpretation used in this study to comprehend and interpret these passages in relation to cybersexuality. Buya Hamka's Tafsir al-Azhar is the interpretation that is employed. The researcher can make inferences regarding the Islamic viewpoint on the cybersexual phenomena thanks to this interpretation, which offers a more thorough explanation and comprehension of the context, meaning, and application of the Qur'anic verses. In addition, secondary data was obtained from various library sources, such as books, scientific journals from the JSTOR and Google Scholar databases, as well as related literature from various research institutions (Absarani M.E, 2024). Data analysis was carried out using the descriptive analysis method, with a focus on identifying the main themes, interpretation of meaning, and the relationship between religious texts and social phenomena (Saefullah, 2024). There are several verses of the Qur'an related to the theme of cybersexual. First, QS. al-Isra 'verse 32. Second, QS. al-Mukminun verses 5-7, and third, QS.

an-Nur verses 30-31. The selection of these verses is based on keyword analysis with the concept of cybersexual. The research focuses on analyzing the content or messages contained in the verses of the Qur'an and their interpretations, with the aim of identifying patterns, themes, or important elements related to cybersexuality, therefore content analysis is the appropriate choice. This method requires researchers to categorize and code text data to draw conclusions based on the frequency or presence of certain elements.

FINDINGS AND DISCUSSION

Cybersexuality is a term that refers to sexual activity carried out through digital media, such as the internet, instant messaging applications, and video-based communication platforms (Amalianita et al. 2024). This activity can occur individually or in pairs, and involves various forms of sexual interaction such as sexting (sending sexual text messages or images), sexual video calls, and the exchange of explicit visual or audio content. In cybersexuality, technology becomes the main intermediary that replaces direct physical interaction, and allows someone to show their naked body or perform sexual acts online with other participants (Rahmania and Tetteng 2024). This phenomenon shows that sexual expression has experienced an expansion of meaning and form through the development of communication technology.

Cybersexuality is not just an individual activity, but part of a broader social dynamic. As explained by McKenna and Bargh (2000), the internet provides a space for individuals to form identities and experience social relationships that may be difficult to realize in real life. In the context of cybersexuality, digital space becomes a medium for exploring sexual fantasies and desires, especially for those who are hampered by social, religious, or cultural norms in expressing their sexuality (Rahmawati and Sujono 2021). This is in line with the findings of (Juditha 2020), which state that cybersexuality is often carried out by individuals who feel dissatisfied in real relationships, or those who have a desire to explore sexual identities that have not been channeled.

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1. QS. Al-Isra' (17): 32

وَلَا تَقْرَبُوا الزِّنَىٰٓ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا

"And do not come near to zina; verily zina is an abomination, and an evil way."

Buya Hamka in Tafsir al-Azhar explains that the prohibition "do not come near to zina" shows that Islam does not only forbid zina in the form of direct acts, but also all forms of acts that can be a doorway to zina. This includes:

a. Unguarded eye contact,
b. Conversations that arouse lust,
c. Deliberate display of private parts to seduce,
d. Even virtual behavior such as cybersexuality, where two people stimulate each other's lust through online media.

Buya stated that zina is called fāḥishah because it goes beyond the limits of the pure human nature, and also because its consequences damage the morals of society and family. The sentence "wa sāʾa sabīlā" illustrates that zina is a path that leads to destruction, both spiritual, social, and spiritual. In the modern digital context, approaching zina includes virtual sexual activities that are now increasingly accessible to anyone.

2. QS. Al-Muʾminun (23): 5–7

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ (٥)

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (٦)

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ (٧)

(5) And those who guard their private parts,
(6) Except with regard to their wives or the slaves whom their right hands possess, for in that they are not blameworthy.
(7) So whoever seeks beyond that, then those are the transgressors.

Buya Hamka explained that maintaining the genitals (farj) is not only refraining from forbidden sexual relations, but also protecting oneself from all forms of lustful deviation, including in the world of imagination and fantasy, whether through sight, hearing, or writing.

According to Buya Hamka, this verse glorifies those who guard their genitals because maintaining honor is the core of Islamic morality. The only way to channel biological urges in a halal way is through marriage. Meanwhile, those who seek "behind that" including fantasizing and masturbating through videos, chats, or pornographic images (which we now understand as a form of cybersexuality) are categorized by the verse as "al-ʿādūn" (people who go beyond the limits).

Buya emphasized that going beyond the limits means going against nature and tarnishing human dignity. Such behavior shows weak control over lust, which can be the beginning of moral collapse.

3. QS. An-Nur (24): 30–31

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (٣٠)
وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا... (٣١)

(30) Tell the men who believe that they should restrain their gaze and guard their private parts; that is purer for them. Indeed, Allah is All-Knowing of what they do.
(31) Tell the believing women that they should restrain their gaze, guard their private parts, and not reveal their ornaments (except those which are normally visible).

Buya Hamka interprets this verse with the emphasis that the gaze is the window to lust, and therefore it must be guarded. According to him, both men and women are ordered to lower their gaze not only in the context of the real world, but also towards images, displays, or atmospheres that arouse lust.

In the contemporary context, this includes staring at other people's bodies via video calls or watching obscene content online, which in cybersexuality is a

common practice. Guarding the genitals here is not only in the physical sense, but also guarding against the release of forbidden lust, even though it is not done directly (physically), such as through masturbation based on virtual stimulation.

According to Buya Hamka, Islam regulates this not to limit freedom, but to maintain the purity of the soul and prevent social damage that begins with the inability of humans to control their lust. This self-control is part of faith.
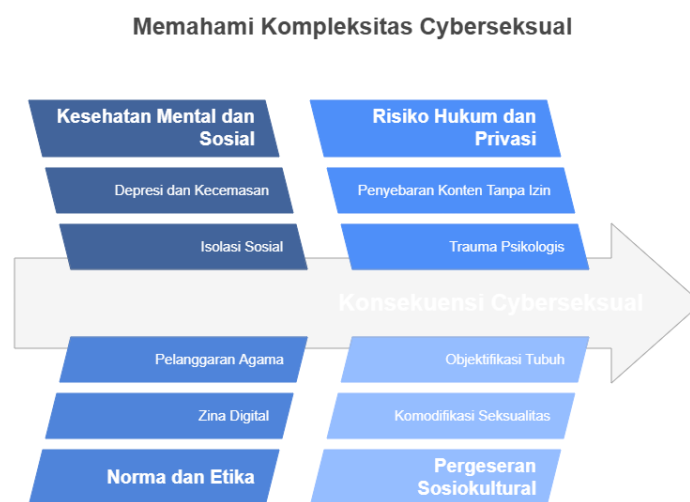

Figure 1.
Understanding the Complexity of Cyber Sexuality

This phenomenon can also be analyzed from a mental and social health perspective. (Kurniasanti et al. 2019) in their research on internet addiction, emphasized that online sexual activity can turn into compulsive behavior that interferes with daily life. Individuals who are addicted to cybersexuality show symptoms such as social isolation, dysfunction in interpersonal relationships, and depression and anxiety. Another study by (Rahmawati and Sujono 2021) also shows that cybersexuality has the potential to damage marital relationships or permanent partners, because perpetrators often keep the activity secret and cause a crisis of trust.

In terms of norms and ethics, cybersexuality is often associated with the concept of "digital zina", because it involves two or more people in sexual activity without a legal marriage bond. From an Islamic perspective, as explained by al-Ghazali in Ihya 'Ulumuddin, not only physical adultery is prohibited, but also forms of oral, eye, and heart zina. Thus, cybersexuality which includes visual and verbal stimulation is explicitly included in activities that are condemned by moral and religious teachings. This view is supported by (Septy Oktavia et al. 2022), who remind that technological developments must be addressed with strong ethical principles, so as not to make technology a means of violating

religious norms.

Other risks are legal and privacy aspects. Research by (Karlina 2024) highlights the dangers of the unauthorized distribution of personal sexual content (revenge porn), which often occurs after cybersexual interactions. Many cases cause victims to experience psychological trauma, lose their jobs, or be shunned by their social environment due to the public distribution of intimate content. This shows that cybersexuality has real and complex social consequences, even though it is carried out in cyberspace.

From a sociocultural perspective, the emergence of the cybersexual phenomenon also reflects a shift in sexual values in digital society. Baudrillard (1998) in The Consumer Society explains that modern society increasingly makes the body and sexuality a commodity for consumption, including in cyberspace. In this case, cybersexuality is not only a personal activity, but part of a digital culture that facilitates the objectification of the body and the commercialization of desire. This can be observed in the phenomenon of paid content, such as OnlyFans, which blurs the boundaries between personal sexuality and the online entertainment industry.

In dealing with this, an educational and preventive approach is very important. Digital literacy that not only covers technical aspects, but also ethics and law, needs to be instilled early on in internet users. Comprehensive sex education also needs to cover issues such as digital security, consensuality, and privacy. As suggested by (Ismail and Kuswandi 2025), protection of young users in the digital world is not enough with technical controls alone, but needs to be accompanied by a sustainable and value-based educational approach.

Generation Alpha is the youngest age group in the current population, encompassing individuals born between 2010 and is expected to continue until 2025. They are the first generation to fully grow up amidst advances in digital technology, so they have characteristics and ways of interacting that are different from previous generations (Yuliandari 2020). Generation Alpha is known to be very adept at using digital technology and often utilizes the internet and electronic devices such as gadgets, smartphones, and tablets. In terms of generation, they can be considered the younger siblings of Generation Z, while the majority of Generation Alpha members are children of Generation Y.

The term "Generation Alpha" was first put forward by Mark McCrindle, a researcher from Australia. He stated that Generation Alpha is the successor to the previous generation, namely Generation Z. As a generation that is very connected to technology, Generation Alpha is expected to have a different way of thinking and interacting compared to previous generations (Nurpratiwi, Akhir, and Marsuki 2025). They will be smart and critical consumers, relying on technology to learn and communicate. With unique characteristics, Generation Alpha is expected to bring significant changes in various aspects of life, from the way they work to consumption patterns. Therefore, it is important for parents, educators, and society to understand the needs and challenges faced by this generation in order to optimally support them in achieving their potential. Before Generation Alpha, there were several other generations, each with its own characteristics influenced by the social and cultural context of its time:

1. Traditionalists (1920-1945): This generation is known for being loyal, disciplined, and respectful of authority. They grew up in the midst of World War II and highly uphold conservative values.
2. Baby Boomers (1946-1964): Children born after World War II were raised
3. In an atmosphere of optimism and uphold the value of hard work. This generation values prestige and prosperity.
4. Generation X (1965-1976): This generation witnessed the emergence of the internet and began to prioritize balance between work and personal life. They tend to be skeptical of authority and more independent.
5. Generation Y (Millennials, 1977-1998): Millennials were shaped by the rapid development of technology and information. They have high self-confidence, high expectations in their careers, and are flexible and like to work together.
6. Generation Z (1995-2010): As a generation born in the digital era, they have been familiar with technology since childhood and are good at multitasking. This generation is also more concerned about environmental issues and has a strong entrepreneurial spirit.

In Islam, every action and behavior of a Muslim's life is governed by the principles of sharia which are sourced from the Qur'an and Sunnah (teachings and practices of the Prophet Muhammad SAW). Islam highly upholds purity, self-respect, and control of lust. Therefore, all forms of sexual activity in cyberspace that are not in accordance with the limits of sharia, such as pornography or forbidden virtual sexual interactions, will be reviewed based on these fundamental principles.

Along with the development of digital technology, the phenomenon of cybersexuality has emerged, namely sexual activity carried out through online media. To understand Islamic values related to cybersexuality, it is necessary to review the following Islamic views:

1. Maintaining the Honor of Oneself and Others (Al-Iffah):

Amidst the rapid flow of globalization and the expansion of digital culture that increasingly penetrates the boundaries of private space, humanity is now faced with a major challenge in maintaining the values of purity and honor. In Islamic tradition, one of the most essential principles in fortifying oneself from moral corruption is the concept of al-'iffah (الْعِفَّة). Linguistically, al-'iffah means self-control from actions or speech that exceed the limits, especially in matters related to lust and honor. However, broadly, this concept also includes maintaining the honor of others in physical, verbal, and social representation forms (Listiani and Sukari 2024).

In classical Islamic literature, al-'iffah is referred to as one of the main branches of praiseworthy morals (makārim al-akhlāq). Imam al-Ghazali in Iḥyā' 'Ulūm al-Dīn states that al-'iffah is a form of justice towards oneself, because it protects human inner honor from being subject to destructive desires. This value is also reinforced in the Qur'an, such as in surah an-Nur verses 30-31, which explicitly calls on men and women of faith to lower their eyes and guard their private parts.

لۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ وَيَحۡفَظُواْ فُرُوجَهُمۡ ۚ ذَٰلِكَ أَزۡكَىٰ لَهُمۡ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصۡنَعُونَ

Say to men who believe: "Let them restrain their gaze, and guard their private parts; that is purer for them, indeed Allah is All-Knowing of what they do."

وَقُل لِّلۡمُؤۡمِنَٰتِ يَغۡضُضۡنَ مِنۡ أَبۡصَٰرِهِنَّ وَيَحۡفَظۡنَ فُرُوجَهُنَّ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنۡهَا وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبۡدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوۡ ءَابَآئِهِنَّ أَوۡ ءَابَآءِ بُعُولَتِهِنَّ أَوۡ أَبۡنَآئِهِنَّ أَوۡ أَبۡنَآءِ بُعُولَتِهِنَّ أَوۡ إِخۡوَٰنِهِنَّ أَوۡ بَنِىٓ إِخۡوَٰنِهِنَّ أَوۡ بَنِىٓ أَخَوَٰتِهِنَّ أَوۡ نِسَآئِهِنَّ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيۡرِ أُوْلِى ٱلۡإِرۡبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفۡلِ ٱلَّذِينَ لَمۡ يَظۡهَرُواْ عَلَىٰ عَوۡرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضۡرِبۡنَ بِأَرۡجُلِهِنَّ لِيُعۡلَمَ مَا يُخۡفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ (٣١)

Say to the believing women: "Let them restrain their eyes and their private parts, and let them not reveal their jewellery, except that which is (normally) visible from them. And let them cover their breasts with veils, and let them not show their jewellery except to their husbands, or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sons' their sisters, or Muslim women, or the slaves they own, or male servants who have no desire (for women) or children who do not understand about women's private parts. And let them not strike their feet so that the jewelry they hide is discovered. And repent to Allah, O you who believe, so that you may be successful.

This verse not only emphasizes sexual purity, but is an ethical call to maintain one's integrity in every social interaction. Maintaining a View of Part of the Watch Self

Ibn Arabiy interpreted Surah An-Nur verses 30-31 that lowering the gaze towards the opposite sex is part of shame and self-awareness. This is not only done by men, but also by women.

Sayyid Quṭb in his commentary, Fi Zilalil Qur'an, provides four main ways to avoid the valley of zina or even the problem of sexual violence. The first is to ask permission to enter the house. The second is to lower the gaze. While the third is to facilitate marriage affairs and the fourth is that it is forbidden to force women to commit zina, which if modernized is a conflict of sexual violence.

Although the verse emphasizes that faithful women must protect their genitals from the gaze of the opposite sex, in the current era, victims of sexual violence do not only occur to women who do not cover their genitals, but also to women who wear the hijab and cover their genitals. So, in the verse it is clear that Allah's intention to forbid looking at the opposite sex is if it is with lust. So the command to guard the gaze here is a prohibition on looking at the opposite sex with lust.

Modern research shows that the relevance of al-'iffah is increasingly significant in contemporary life. In a study conducted by (Rahman and Taufik 2024) in the journal QURANICA - International

Journal of Quranic Research, it was found that the younger generation of Muslims face complex ethical dilemmas in the digital space, where the boundaries between privacy and exhibitionism are becoming increasingly blurred. This study emphasizes the importance of revitalizing classical Islamic values, such as al-'iffah, in the moral education curriculum, in response to the increasing cases of digital sexual harassment and shaming culture on social media.

Sociologically, al-'iffah is not only an individual effort, but also part of a collective value system that aims to form a society that respects each other, protects dignity, and upholds constructive shame (ḥayā'). In a field study conducted by the Research and Development Agency of the Ministry of Religious Affairs of the Republic of Indonesia (2021), it was found that the santri community in various Islamic boarding schools that actively apply the value of al-'iffah in moral development have proven to have better moral resilience against the negative influence of the media. This value forms a culture of reminding each other, respecting each other's private parts, and limiting interactions between the opposite sex in a healthy and proportional manner (Listiani and Sukari 2024).

Interestingly, al-'iffah is also closely related to the issue of equality and protection of women. In the perspective of Islamic gender, as explained by Amina Wadud (1999) in the Qur'an and Woman, maintaining honor is not just a moral burden for women, but a shared responsibility based on the principle of justice. When the concept of al-'iffah is applied fairly, it encourages the creation of a social space free from objectification, sexual exploitation, and gender-based violence (Adiwibowo et al. 2024). Therefore, al-'iffah is not merely a form of restraint, but a means of liberation from the domination of lust that degrades humanity.

2. Lowering the Gaze (Ghadhdh al-Basar)

Etymologically, the term غَضُّ البَصَر (gadh-dhul bashar) refers to the act of restraining, reducing, or lowering the gaze. With full awareness, a person diverts his gaze from it, not just ignoring it or turning his face away without looking (Saputri, Muhajirin, and Nur 2023). This action also does not mean lowering the gaze without a purpose, because it is impossible to do it continuously. However, what is meant by غَضُّ البَصَر (gadh-dhul bashar) is a conscious effort to direct the gaze in a controlled manner and not let it wander aimlessly so as not to cause negative impacts.

Guarding the gaze can be interpreted as an act of not looking at other people's genitals, avoiding excessive attention to beauty or handsomeness, not looking at it for too long and not glaring at what he sees. In other words, غَضُّ البَصَر (gadh-dhul bashar) includes efforts to divert the gaze from things that are forbidden by Allah SWT and His Messenger.

The concept of غَضُّ البَصَر (ghadhdh al-baṣar) or lowering the gaze has strong roots in the teachings of the Qur'an, especially in Surah An-Nūr verses 30-31 which instruct both believing men and women to guard their

gaze and their private parts. This command is not only preventive in the context of guarding oneself from zina, but is also a form of spiritual education to control lust from the starting point, namely the eyes. In an empirical study by Yusuf al-Qaradawi quoted in al-Halal wa al-Haram fi al-Islam, it is stated that guarding the gaze is the first fortress of honor. If the view is not guarded, it will open the way to wild thoughts, sexual arousal, and even the potential for adultery (Prabowo and Jamilah 2023). Therefore, control over the view is not just a rule of sharia, but a process of inner discipline that trains awareness and faith.

The results of a study by (Topoyo, Rahmanto, and Rahmanto 2024) in the Journal of Islamic Education show that the consistent application of the value of ghadhdh al-baṣar in the Islamic educational environment contributes positively to controlling students' sexual behavior. This study was conducted in several Islamic boarding schools in East Java, using an observational approach and in-depth interviews. Students who are accustomed to being educated to guard their views, both when interacting with the opposite sex and when using digital media, tend to have a higher awareness of ethical and spiritual boundaries. One interesting finding is that students who are trained to guard their views from the start show a lower tendency to access pornographic content or commit verbal harassment. They are also better able to build social relationships based on respect and manners, not just on physical grounds.

3. Avoid committing adultery

The prohibition of adultery in Islam is part of a very strict moral system, because adultery is not only a matter of violating personal ethics, but also touches on aspects of social honor and the continuity of the human generation. In Buya Hamka's perspective, as stated in the Tafsir Al-Azhar, adultery is seen as a form of moral degradation that is most damaging to human dignity. Buya Hamka not only highlights adultery as a violation of sharia, but also as an act that injures human values as a whole (Ningsih et al. 2025). By equating adultery as a form of betrayal of the sanctity of human nature, he invites Muslims to interpret this prohibition as part of the process of purifying the soul and maintaining self-esteem. Therefore, avoiding adultery is not only an act of avoiding sin, but part of building a noble character and mature spirituality.

Buya Hamka's view is strengthened by various contemporary studies that show that free sexual practices and adultery have a significant impact on social health. In a study conducted by (Putri 2023) in the Journal of Social and Islamic Sciences, it was found that the increasing number of promiscuity among adolescents is directly related to weak religious education and low moral awareness in maintaining self-respect. This study also links adultery with various negative consequences such as pregnancy outside of marriage, illegal abortion, and broken family relationships. In this case, Buya Hamka's teachings have proven to be relevant, because he emphasized that preventing adultery means protecting the social structure from systemic moral damage.

Buya Hamka also reminded that Islam not only prohibits adultery directly, but also everything that can lead to adultery (al-zarā'i), such as unguarded gaze, ikhtilat (free mixing between men and women), and consumption of media that stimulates lust. This is in line with the principle of sadd al-dzari'ah in Islamic law, namely closing all loopholes that can lead to major sins. This emphasizes the importance of a preventive approach as conveyed by Buya Hamka that preventing adultery must start from small things that seem "trivial" but can have a big impact if left unchecked.

In the context of education, Buya Hamka's ideas provide an important framework for building a curriculum of morals and character education in the modern era. Schools and Islamic boarding schools need to develop youth development programs that are not only normative, but also touch on the spiritual and emotional aspects of students. This proves that education to avoid adultery must involve the dimension of strengthening the inner self (qalb), not just rigid prohibitions. Buya Hamka, with his gentle yet firm preaching style, is an example of how the Islamic ethical approach can be packaged in a humanistic and down-to-earth manner.

4. Wise Use of Technology

In this digital era where everything is connected, the internet and social media have become an integral part of everyday life, including for Generation Alpha who grew up in a rapidly advancing technological landscape. The ease of access to information, communication, and content sharing offered by digital technology unfortunately goes hand in hand with increasing challenges related to personal data protection and the threat of cybercrime (Ramadhani et al. 2024). Generation Alpha, with a high level of digital literacy but often minimal understanding of safe cybersecurity practices, is a group that is vulnerable to exploitation by cybercriminals who take advantage of their lack of knowledge.

The transformation of interaction, communication, and learning brought about by internet technology also brings significant risks, especially for the younger generation who are active on various online platforms. The lack of awareness of the importance of personal data protection has raised concerns about the rise in cybercrime that makes them the main target. The forms of cybercrime targeting the younger generation are increasingly diverse, ranging from privacy violations to the exploitation of sensitive personal data such as full names, addresses, and telephone numbers, which are very risky to be misused. Given the high potential for data theft and the importance of information encryption, personal data protection is an essential preventive measure in combating cybercrime.

In addressing this problem, the active role of parents and educators is crucial. They have a responsibility to instill a deep understanding in the younger generation about the importance of protecting personal information and how to effectively protect it when interacting in the

digital world. In addition, the government is expected to take firmer steps in establishing a more effective regulatory framework related to personal data protection. Optimal cybercrime prevention requires collective efforts through increasing awareness and comprehensive digital education. Solid collaboration between the government, educational institutions, families, and friendship circles is key to creating a safe and conducive digital ecosystem for the younger generation. Implementing programs such as structured digital literacy, cybersecurity training in schools, and public campaigns aimed at increasing awareness of digital security are important steps that need to be mainstreamed.

a. Awareness and security of personal data privacy

Lack of awareness of the importance of protecting privacy and security of personal data is one of the main risks for the generation that is active in cyberspace. Personal information such as name, address, telephone number, and photo can be misused by irresponsible individuals to commit cybercrime, including fraud, identity theft, or exploitation.

b. Recognizing and Avoiding Harmful Content

The Internet offers access to a wide variety of information and content, but not all of it is suitable or safe for the younger generation. They need to be trained to identify risky or inappropriate content, such as pornography, violence, or hate speech.

c. Recognizing Dangers and Protecting Yourself from Cybercrime

Generation Alpha also needs to be equipped with the ability to identify indications of cybercrime, such as phishing, malware, and other fraudulent attempts.

5. Guarding the Heart and Mind

In today's digital era, Generation Alpha children born in 2010 and above face new challenges in maintaining their moral and emotional integrity. One significant threat is exposure to cybersexual activity, which is virtual sexual behavior mediated by digital technology. Given their vulnerable age and immature critical thinking skills, it is important to develop a comprehensive, educational, and compassionate approach to help protect their hearts and minds from these negative influences.

The first step that must be taken is to build open and empathetic communication with Generation Alpha without judgment. In various developmental psychology studies, as explained (Faranisa et al. 2025), an open communication approach has been shown to increase trust and connectedness between parents and children. Generation Alpha needs to be invited to talk about sexuality and the digital world in age-appropriate, honest, and non-threatening language. Information about sexual health, boundaries in relationships, and the risks of cybersexual activity, including its effects on mental and emotional health, must be provided regularly.

The second step is to provide strong education about digital privacy and security. Amid the rise of social media platforms and communication applications, children need to be equipped with the

ability to recognize potential dangers such as grooming, online sexual exploitation, or manipulative content. Teach them not to carelessly share personal information, reject invitations to communicate from strangers, and criticize visual content about bodies and relationships that are widely circulated on social media. Exposure to unrealistic beauty and ideal body standards often results in identity crises and low self-esteem, which can encourage children to seek validation from the wrong channels.

Third, it is important to instill strong digital ethical and moral values. Children need to understand that the digital space is not a value-free place, but must still be managed with empathy, respect for others, and moral responsibility. They must be taught that their actions in the digital space have a real impact on the feelings and lives of others. This education should not only be in the form of prohibitions, but also through dialogue, good role models, and the habituation of ethical online behavior. A study by (Luthfi et al. 2024) shows that adolescents who have moral role models in their family and school environments are less likely to engage in harmful online behavior.

The family environment plays a role in maintaining the emotional and spiritual stability of children. Parents and educators need to create a warm, safe, and supportive family climate, where children feel comfortable sharing their experiences without fear of being blamed. This approach is more effective than punishment or total prohibition, which often encourages children to seek other alternatives in secret. The use of digital monitoring features such as parental control, content filters, and privacy settings can be used as tools, but must still be accompanied by emotional and spiritual monitoring.

With a combination of open communication, in-depth digital education, strong moral values, and a supportive family environment, protecting the hearts and minds of Generation Alpha from cybersexual influences is not impossible. This is a long-term investment to build a generation that is not only digitally intelligent, but also spiritually and emotionally strong in facing the challenges of the times.

CONCLUSION

Based on the results of the literature review and normative approach to the Qur'an, it was found that the increasingly widespread cybersexual phenomenon among Generation Alpha is fundamentally contrary to the values of Islamic teachings. Principles such as al-'iffah (maintaining honor), ghadhdh al-bashar (lowering the gaze), and the prohibition of approaching zina are moral foundations emphasized in the Qur'an as a form of protection for human dignity, especially in the context of digital sexual interactions. This finding shows that the Qur'an does not only talk about the prohibition of deviant sexual behavior in physical form, but also provides relevant ethical guidelines to regulate behavior in virtual space. In this case, the Qur'an can be used as a normative guideline that remains contextual in responding to contemporary challenges, including technology-based sexual phenomena.

Theoretically, this study broadens the understanding of how the principles of Qur'anic ethics can be applied in the digital ecosystem faced by Generation Alpha. This implies that the approach to moral education and spiritual supervision based on Qur'anic values needs to be adjusted to the development of the digital world without losing its essence. However, this study has limitations, especially because it is qualitative-descriptive based on literature review, so it has not touched the empirical dimension of Generation Alpha behavior directly. Therefore, further research is needed involving a quantitative approach or field study to strengthen the generalization of findings and develop more applicable educational intervention strategies.

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