

Incest Prevention and the Strengthening of Family Resilience from the Perspective of the Prophet's Hadith

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Abstract

The phenomenon of incest is a serious issue because it violates mahram boundaries and threatens the safety, honor, and resilience of the family. Changes in family interaction patterns in the digital age also present challenges in the form of exposure to sexual content, unsupervised use of digital devices, and a lack of communication between parents and children. This study aims to analyze incest as a threat to family resilience and to examine the relevance of the hadiths of the Prophet Muhammad, peace be upon him, in establishing moral protection for Muslim families. This study employs a qualitative approach using library research and a thematic (maudhu'i) approach in the analysis of hadiths. Primary sources consist of hadiths from Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwūd, and other relevant hadith collections, while secondary sources include books, journal articles, and research on incest, family resilience, child protection, digital literacy, and sex education. The data were analyzed through inventory, classification, interpretation, and thematic analysis. The research findings indicate that incest threatens family resilience by undermining the functions of protection, trust, honor, and relationships among family members. The Prophet's hadiths contain preventive values such as upholding mahram boundaries, honor, and privacy; Islamic-values-based sex education; parental responsibility; child protection; and the internalization of ḥayā'. These values can be reconstructed as a foundation for strengthening family

resilience through education, supervision, protection, and the establishment of family moral control.

Keywords: Incest, Family Resilience, Moral Protection

Abstrak

Fenomena incest merupakan masalah serius karena melanggar batas hubungan mahram serta mengancam keamanan, kehormatan, dan ketahanan keluarga. Perubahan pola interaksi keluarga di era digital juga menghadirkan tantangan berupa paparan konten seksual, penggunaan perangkat digital tanpa pendampingan, dan kurangnya komunikasi antara orang tua dan anak. Penelitian ini bertujuan menganalisis incest sebagai ancaman terhadap ketahanan keluarga serta mengkaji relevansi hadis Nabi Muhammad Saw. dalam membangun perlindungan moral keluarga Muslim. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (library research) dan pendekatan tematik (maudhu'i) dalam kajian hadis. Sumber primer berupa hadis-hadis dalam *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, dan kitab hadis relevan lainnya, sedangkan sumber sekunder berupa buku, artikel jurnal, dan penelitian tentang incest, ketahanan keluarga, perlindungan anak, literasi digital, dan pendidikan seksual. Data dianalisis melalui inventarisasi, klasifikasi, interpretasi, dan analisis tematik. Hasil penelitian menunjukkan bahwa incest mengancam ketahanan keluarga dengan merusak fungsi perlindungan, kepercayaan, kehormatan, dan hubungan antaranggota keluarga. Hadis Nabi memuat nilai preventif berupa penjagaan batas mahram, kehormatan dan privasi, pendidikan seksual berbasis nilai Islam, tanggung jawab orang tua, perlindungan anak, serta internalisasi *ḥayā'*. Nilai-nilai tersebut dapat direkonstruksi sebagai dasar penguatan ketahanan keluarga melalui pendidikan, pengawasan, perlindungan, dan pembentukan kontrol moral keluarga.

Kata kunci: Incest, Ketahanan Keluarga, Perlindungan Moral

A. Introduction

The family is the most fundamental social institution that serves as a space for the formation of values and character, as well as protection for each of its members.¹ From the perspective of Islamic family law, the family is an instrument of protection governed by the principles of public interest, justice, and the prevention of harm to family members.² However, these functions can be

¹ Ni Wayan Suarmini, "The Family as the First and Primary Vehicle for Children's Character Education," *Jurnal Sosial Humaniora* 7, no. 1 (2014): hlm. 118, <https://doi.org/10.12962/j24433527.v7i1.599>.

² Ahmad Andri, Muh. Rizki, and Almi Jera, "The Concept of Wali Mujbir According to Imam Shafi'i in the Book *Al-Umm* and the Sociocultural Responses of the Communities in Kampar and

disrupted by family dysfunction, which is becoming increasingly complex; one such manifestation is the practice of sexual relations between blood relatives (incest) occurring within the family. This phenomenon is not only a legal and moral issue but also indicates vulnerabilities in the family protection system. Intrafamilial sexual violence can also cause long-term psychosocial impacts on victims, particularly because the perpetrator comes from an environment that is supposed to provide a sense of safety and protection.³

In the Indonesian context, the issue of incest has once again garnered public attention following the exposure of several cases of sexual violence within families and the emergence of online communities featuring incestuous sexual fantasies. This phenomenon indicates that the problem of incest does not occur solely within the immediate family sphere but also spreads through digital spaces that facilitate the dissemination and normalization of sexual content involving family members. One phenomenon that has drawn public attention is the emergence of a Facebook group with over 32,000 members who share various forms of incest-related sexual content and fantasies. The content in this group includes sexual fantasies involving relationships between siblings and parents. The existence of such communities highlights serious issues regarding moral protection and oversight of sexual content in digital spaces, while also revealing the potential for the normalization of deviant sexual behavior within family relationships. This phenomenon is increasingly alarming because it not only occurs in the virtual world but also has the potential to influence how people view and behave regarding moral boundaries and relationships that should be upheld in real life. A number of individuals have been arrested for distributing such incest-themed pornographic content.⁴

From an Islamic legal perspective, efforts to build safe and protected families align with the principles of the public interest, the protection of life, the preservation of honor, the protection of offspring, and the prevention of harm. The protection of victims of sexual violence is an essential part of the objectives of Islamic law based on these principles. For example, research on abortion for

Indragiri Hilir," *Syakhshiyyah* 6, no. 1 (2026): hlm. 236, <https://doi.org/https://doi.org/10.32332/s53mxz23>.

³ Sarah J. Brown et al., "Survivor, Family, and Professional Experiences of Psychosocial Interventions for Sexual Abuse and Violence: A Qualitative Evidence Synthesis," *Cochrane Database of Systematic Reviews* 2022, no. 10 (2022), hlm. 78. <https://doi.org/10.1002/14651858.CD013648.pub2>.

⁴ Jerome Wirawan, "Viral 'Incest Fantasy' Group on Facebook—Six People Named Suspects in Indecency and Pornography Case," BBC News Indonesia, 2025.

rape victims demonstrates that the perspectives of fiqh jinayah (criminal jurisprudence) and positive law can be analyzed integrally by considering the principles of maqāṣid al-sharī'ah, particularly ḥifẓ al-naḥs, as well as the physical and psychological effects experienced by the victim.⁵ This approach demonstrates that Islamic law does not merely focus on establishing legal rulings regarding specific acts but also considers the protection of human beings and the prevention of harm. This principle of protection is particularly relevant in the family context for developing methods to prevent intrafamilial sexual violence, including incest. Further values of protection can be found in the hadiths of the Prophet Muhammad (peace be upon him). These hadiths provide guidance on family responsibilities, the preservation of honor, the cultivation of moral character, and the protection of vulnerable individuals. Therefore, the Prophet's hadiths can be studied as a source of preventive values to enhance the moral functioning and protection of Muslim families in addressing the issue of incest in the modern era.⁶

In fact, numerous studies have been conducted on incest. Among them is a study by Deanny Melati Sukma et al., published in a journal article titled "Causes and Prevention Strategies for Incest: A Literature Review."⁷ This study provides an overview of the complexity of the factors contributing to incest and the importance of strategies to address this phenomenon. Furthermore, there is a study by Pryanka Ceza Oktrian et al. in their journal article "Legal Protection for Child Victims of Sexual Violence Within the Family"⁸. This study focuses on the legal protection of children who are victims of sexual violence occurring within the family. Additionally, there is a study authored by Rindi Putri Afifah et al. in their journal article titled "Legal Protection of the Rights of Children Born of Incest

⁵ Sumantri Adenin et al., "A Comparative Analysis of Abortion for Rape Victims from the Perspectives of Fiqh Jinayah and Indonesian Positive Law," *Hukum Islam* 26, no. 1 (2026): hlm. 19, <https://doi.org/http://dx.doi.org/10.24014/hi.v25i2.38828>.

⁶ Nurcahaya Nucahaya and Kamiruddin Kamiruddin, "Incestuous Sexual Violence Against Girls and Family Dysfunction in Coastal Indonesia: Causes, Consequences, and the Effectiveness of Legal Responses," *Al-Qadha: Journal of Islamic Law and Legislation* 12, no. 1 (2025): hlm. 134, <https://doi.org/https://doi.org/10.32505/qadha.v12i1.11118>.

⁷ Deanny Melati Sukma, Ahmad Yamin, and Hendrawati, "Causes and Prevention Strategies for Incest: A Literature Review," 21, no. 02 (2021), hlm. 36, <https://doi.org/https://doi.org/10.36465/jkbth.v21i2.753>.

⁸ Pryanka Ceza Oktrian et al., "Legal Protection for Victims of Sexual Violence Against Minors Within the Family," *Mandub: Journal of Politics, Society, Law, and Humanities* 2, no. 3 (2024): hlm. 53, <https://doi.org/10.59059/mandub.v2i3.1349>.

Under Indonesian Law”⁹. This study discusses the protection of the rights of children born of incestuous relationships from the perspective of applicable Indonesian law. Nevertheless, previous studies have generally focused on the causes, impacts, victim protection, and law enforcement. This study offers a novel approach by utilizing the hadiths of the Prophet Muhammad (peace be upon him) as a source of preventive values to build moral protection and the resilience of Muslim families against the phenomenon of *incest*. Thus, *incest* is not only understood as a legal issue and a form of sexual violence but also as a matter of family resilience that requires a preventive approach grounded in Islamic values.

Based on this discussion, this study aims to analyze *incest* as a threat to family resilience and to examine the hadiths of the Prophet Muhammad (peace be upon him) related to moral protection within Muslim families. The research focuses on identifying the values of family protection contained in the hadiths and their relevance to efforts to prevent deviant sexual behavior within the family environment. This study is expected to enrich thematic hadith studies on family resilience while serving as a reference for families, educational institutions, religious leaders, and policymakers in strengthening family resilience based on Islamic values.

B. Research Methods

This study employs a qualitative approach using *library research* and a thematic (*maudhu’i*) approach in the analysis of hadith. This approach was chosen because the study aims to understand and interpret the values contained in the hadith of the Prophet Muhammad (peace be upon him) regarding the prevention of incest and their relevance to strengthening family resilience. The research focuses on interpreting the text of the hadith and its relevance to social phenomena emerging in contemporary society.

Data sources consist of primary and secondary data. Primary data were obtained from hadiths related to the prohibition of incestuous sexual relations, sexual education within the family, and the protection of family members. Meanwhile, secondary data were derived from hadith commentaries, academic books, scientific journal articles, and previous research relevant to the themes of incest and family resilience. Data collection was conducted through a documentary study by searching for, identifying, and classifying literature

⁹ Rindi Putri Afifah, Nindya Prasetya Wardhani, and Aura Shava Dhinda Salsabila, “Legal Protection of the Rights of Children Victims of Incest Under Indonesian Law,” *Lex Generalis Law Journal* 2, no. 6 (2021): hlm. 509, <https://doi.org/10.56370/jhlg.v2i6.120>.

relevant to the research focus. Data validity was ensured through source triangulation by comparing the various references used, as well as through an audit trail involving systematic record-keeping throughout the research process. Data analysis utilized the *Miles* and *Huberman* interactive model, which includes data reduction, data presentation, and drawing conclusions. Through these stages, the study sought to produce a comprehensive understanding of the contribution of hadiths to building family resilience and preventing incestuous behavior.

C. Discussion and Research Results

Incest as a Threat to Family Resilience

Incest is a sexual deviance that occurs within the family and involves people in kinship relationships who, according to religious, social, and legal standards, should receive protection and respect. Within the family, *incest* can be viewed not only as a violation of sexual norms but also as an abuse of the bonds, trust, and power that exist among family members.¹⁰ Sexual violence can occur within the family—a place that is supposed to provide a sense of safety, love, education, and protection. Therefore, the consequences of *incest* are more complex than those of sexual violations occurring outside the family.¹¹

From the perspective of family resilience, the presence of *incest* indicates a significant disruption to family function and structure. A family's ability to maintain strong relationships and survive difficult situations, disasters, and threats is what determines its resilience. When a family member commits sexual violence against another family member, the relational boundaries that are supposed to protect everyone are broken. Victims not only experience the effects of the sexual violence committed against them but also endure a betrayal of the trust they have built within their family relationships. According to research on intrafamilial sexual violence, the dynamics of families experiencing incest are associated with dysfunctional relationships, conflict, and violence—both in parent-child relationships and between parents.¹²

¹⁰ Frederica M. Martijn et al., "What About the Family in Intrafamilial Child Sexual Abuse? There Is Significantly More Familial Dysfunction in Families with Intrafamilial Child Sexual Abuse than in Other Families," *Clinical Psychology Review* 123 (2026): hlm. 102690, <https://doi.org/https://doi.org/10.1016/j.cpr.2025.102690>.

¹¹ Tova Lewin et al., "The Impact of Sibling Sexual Abuse on Intrafamilial Relationships: A Fractured Group of Related People," *Child Abuse & Neglect* 179 (2026): hlm. 108215, <https://doi.org/10.1016/j.chiabu.2026.108215>.

¹² Susan Alexa Pusch, Thomas Ross, and Maria Isabel Fontao, "The Environment of Intrafamilial Offenders – A Systematic Review of Dynamics in Incestuous Families," *Sexual*

From an Islamic legal perspective, the family holds the status of an institution founded on the principles of protection, compassion, honor, and responsibility. Therefore, when sexual abuse occurs within the family, it is not merely an individual moral issue but a violation of the relational order built upon the protection of family members. In Islam, kinship relationships have boundaries that must be respected, such as the rules regarding those who are forbidden to marry (mahram). These rules demonstrate that having a biological or familial relationship with another person does not eliminate the obligation to respect the boundaries of honor and conduct; rather, it makes such relationships safer.¹³

The hadith's perspective on incest does not merely state that certain sexual relationships are prohibited. The hadith also provides an ethical framework for protecting the family, which enables respect for relational boundaries, control over sexual behavior, the preservation of honor, and the prevention of violations. This aligns with the concept of family resilience, which views the family as a system that requires processes of protection, adaptation, and strengthening of relationships when facing threats. Therefore, incest must be understood as an issue that can destroy the foundation of family resilience. On the other hand, the values of the hadith can serve as a normative basis for developing strategies for prevention and family protection.

Prohibition of Mahram Relationships and Protection of Lineage in the Prophet's Hadith

In Islam, the family must be built on the foundations of love, respect, responsibility, and protection. Consequently, Islamic law not only establishes the validity of marriage but also regulates relationships among family members to preserve honor and prevent sexual misconduct. These boundaries are crucial for preventing incest, as emotional, biological, and residential closeness within the family can create conditions that enable the abuse of relationships if not accompanied by adequate standards, supervision, and education.¹⁴

Offending: Theory, Research, and Prevention 16 (2021): hlm. 5461, <https://doi.org/https://doi.org/10.5964/sotrap.5461>.

¹³ Arifah Millati Agustina, "Protecting Women's Rights in Exogamous Society: Mahram in Minangkabau Customs," *Al-Ahwal: Journal of Islamic Family Law* 17, no. 2 (2024): hlm. 205, <https://doi.org/https://doi.org/10.14421/ahwal.2024.17204>.

¹⁴ Dian Thursina Gultom and Muhammad Hidayat, "Preventing Sexual Violence Against Children Within the Family: An Analysis of Verses on Child Protection from the Perspective of Al-Azhar's Exegesis," *Jurnal Tana Mana* 6, no. 2 (2025): hlm. 137, <https://doi.org/https://doi.org/10.33648/jtm.v6i2.1130>.

Normatively, the Qur'an has specified a number of women whom it is forbidden to marry due to blood ties, breastfeeding relationships, and marriage, as affirmed in Surah An-Nisa' [4], verse 23. According to Tafsir al-Qurtubi, Allah's words, "It is forbidden for you to marry your mothers and your daughters," refer to marrying one's mother and one's daughters. In this verse, Allah specifies which women may be married and which may not. He also prohibits marrying one's daughter-in-law. Allah SWT also prohibits seven groups by blood relation, six groups by breastfeeding, and relatives by marriage. The seventh was added in the mutawatir Sunnah, namely marrying a woman to her aunt (on the father's side). The scholars agree on this. This was further confirmed by a hadith of the Prophet narrated by a group of hadith scholars from 'Aishah (may Allah be pleased with her).

يَحْرُمُ مِنَ الرِّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ

Meaning: "What is forbidden by blood relation (*nasab*) is also forbidden by breastfeeding."

This prohibition essentially pertains to moral and sexual boundaries within the family, beyond mere marital issues. Mahram relationships should be protected from sexual exploitation. Consequently, closeness between parents, children, siblings, or other mahram family members must not be interpreted as a loss of privacy boundaries. On the contrary, the responsibility to safeguard the bodies, honor, and safety of other family members increases in proportion to the closeness of the family relationship. In cases of *incest*, this principle is particularly important because perpetrators often take advantage of the closeness, trust, dependence, and authority inherent in family relationships.

These hadiths provide the foundation for Islamic values-based sex education from an educational perspective. In this context, sex education is intended as an age-appropriate educational process covering bodily modesty (*ḥifẓ al-'awrah*), privacy, boundaries of physical contact, relationships between mahram and non-mahram individuals, and a child's ability to identify inappropriate behavior. Such education is crucial because children who are unaware of bodily boundaries tend to have a harder time recognizing sexual violence or exploitation perpetrated by those closest to them.¹⁵

¹⁵ Pinar Celik, "The Effectiveness of School-Based Child Sexual Abuse Prevention Programs among Primary School-Aged Children: A Systematic Review," *International Journal of Educational Research* Open 7 (2024): hlm. 100348, <https://doi.org/https://doi.org/10.1016/j.ijedro.2024.100348>.

Sex Education, Privacy, and Child Protection in the Prophet's Hadith

Islam places great emphasis on family matters. In many hadiths, the Prophet Muhammad (peace be upon him) provided guidance so that families would always maintain good relationships, grounded in religious values and free from deviant behavior. One relevant hadith is:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Meaning: "Command your children to perform prayer when they reach the age of seven, and when they reach the age of ten, discipline them if they fail to do so, and separate them in their sleeping quarters." (Narrated by Abu Dawud, No. 418)¹⁶

Separating their sleeping arrangements is a preventive measure to ensure that children do not share a bed. Essentially, once a child reaches the age of 10, they must be shielded from sexual stimuli. This measure is taken to protect children from sexual stimuli arising from the exposure of private parts while sleeping, which could be seen by others—even siblings.¹⁷ Furthermore, the practice of having children share a bed is one of the causes of sexual deviance, such as incest and homosexuality.¹⁸ This demonstrates that Islam provides a sound approach to shielding children from sexual desire and inappropriate sexual stimuli. Therefore, sex education in Islam aims to prevent sexual deviance—such as homosexuality or lesbianism—by avoiding direct contact with one another's genitalia.¹⁹

Not only that, but the Qur'an also commands us to always protect our families from acts forbidden by Allah. As Allah, the Exalted, says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا....

¹⁶ Muhamad Nashiruddin Al-Albani, **Shahih Sunan Abu Daud**, (Jakarta: Pustaka Azzam, 2006), hlm. 168.

¹⁷ Nur Salamah, Ashif Az Zafi, and Septia Nurul Wathani, "Preventing Child Sexual Abuse Through the Introduction of Gender Identity in Early Childhood from an Islamic Educational Perspective," *Al-Athfaal: Scientific Journal of Early Childhood Education* 4, no. 2 (2021): hlm. 152, <https://doi.org/10.24042/ajipauid.v4i2.9035>.

¹⁸ Kayla Putri Amendhita, Alvine Yudania, and Maria Regina, "The Role of Parents in Personality Development to Prevent Sexual Deviance," *Jurnal Harmoni Nusa Bangsa* 1, no. 1 (2023): hlm. 48, <https://doi.org/10.47256/jhnb.v1i1.315>.

¹⁹ Abu Bakar, "Sex Education for Children in the Hadith (An Analysis of Hadith Ahmad No. 6467)," *Al-Wajid* 1, no. 1 (2020), hlm. 80. <https://doi.org/https://doi.org/10.30863/alwajid.v1i1.879>.

Meaning: “O you who have believed, protect yourselves and your families from the Fire.” (Q.S. At-Tahrim [66]: 6)²⁰

The verse above is one of the exhortations that can serve as a foundation for protecting one’s family from the torment of Hell inflicted by Allah the Almighty. This surah essentially provides guidance to the Prophet’s family; however, this call is also directed at believers regarding how they should conduct themselves in managing their households. In this verse, it is important to note that “family” does not refer only to a husband, wife, and children, but also includes other relatives by blood, especially those living under the same roof. A key takeaway from the verse above is the importance of self-discipline, particularly within the household. In this regard, parents must also serve as good examples and role models for their children.²¹ Likewise, children must act as responsible individuals who take charge of themselves and guard against sinful acts.

The Role of Parents, *Hayā’*, and Supervision in Preventing Incest

Family dynamics have changed significantly as a result of advances in digital technology. Parents and children now communicate with one another not only in person but also through digital devices, social media, messaging apps, and various online platforms. Social media has even evolved into one of the key tools for obtaining and disseminating religious information among Muslim communities. A study titled “ ” shows that social media can serve as a means to make knowledge of Islamic law more accessible and understandable to the public, despite limitations in information and the potential for misinterpretation. This indicates that the digital space has become an integral part of social and family life, encompassing communication, education, and religious understanding.²²

In this context, incest must be understood not only as a deviation in sexual relationships within the family but also as an issue of family resilience in the face of changes in how people interact and access information. Although digital technology does not directly cause incest, it can make children more vulnerable to sexual exposure, deviant behavior, and manipulation and exploitation. According to the World Health Organization (WHO), online violence against

²⁰ Indonesian Ministry of Religious Affairs, *Qur’an Asy-Syifaa’: Memorization, Translation, and Color-Coded Tajwid Using the Tikrar Method*, (South Jakarta, 2019), hlm. 560.

²¹ Wuryaningsih and Lis Prasetyo, “The Relationship Between Parental Role Modeling and the Development of Moral Values in Early Childhood,” *Jurnal Obsesi: Journal of Early Childhood Education* 6, no. 4 (2022): hlm. 3180, <https://doi.org/10.31004/obsesi.v6i4.2330>.

²² Muhammad Abu Rivai et al., “Social Media and the Interpretation of Islamic Inheritance Law: Insights from Muhammad Abu Rivai’s Instagram,” *Fiat Justisia: Journal of Legal Science* 19, no. 2 (2025): hlm. 167, <https://doi.org/https://doi.org/10.25041/fiatjustisia.v19no2.3959>.

children can be perpetrated by adults and the child's peers and may include attempts to involve children in sexual activities online, coercion to produce sexual images, and the dissemination of child sexual exploitation material.²³

Changes in family interaction patterns also demand a shift in the paradigm of supervision. Parental supervision should not be understood solely as control over the devices children use, but as a form of *care* that encompasses guidance, communication, education, and protection. Parents need to understand how their children use the internet, the types of content they consume, who they interact with, and how they perceive issues related to the body and sexuality. At the same time, supervision must be carried out with due consideration for children's psychological development and right to privacy so that it does not turn into excessive control.²⁴

In addition to sex education, the hadith also emphasizes the importance of strengthening the family's leadership role as the primary bulwark in maintaining the moral resilience of family members. The Prophet Muhammad (peace be upon him) said:

وَالرَّجُلُ فِي أَهْلِهِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning: "A man is the leader of his family, and he is responsible for his family" (Narrated by al-Bukhari, no. 2232).

This hadith affirms that parents are not only responsible for meeting the family's economic needs but also have a duty to guide, supervise, and protect family members from various threats that could harm their lives.²⁵ In the digital age, these responsibilities include monitoring social media use, providing digital literacy, and supervising children's online activities. Therefore, strengthening family leadership is a strategic step in preventing the development of incestuous behavior and other forms of sexual deviance.

²³ Fatikhatul Alimah and Mentari Fathiyah Ramadhani Fauzie, "The Phenomenon of Incest Fantasies on Social Media from the Perspective of Thematic Hadith," *Journal of Islamic and Religious Social Studies* 2, no. 4 (2025): hlm. 863.

²⁴ Andi Tenri Uleng, Rahma, and Aririn Seweng, "The Relationship Between the Role of the Internet and Adolescent Sexual Behavior During the Pandemic," *Hasanuddin Journal of Public Health* 3, no. 1 (2022): hlm. 55, <https://doi.org/https://doi.org/10.30597/hjph.v3i1.20710>.

²⁵ Marzani et al., "The Family's Duty to Educate in Knowledge and Practice: Marzani, M. Rizki, Putri Maiza Azura, Rini Nopia Ulandari, Zubia," *Pedagogika: Journal of Educational Sciences* 2, no. 1 (2022): hlm. 143, <https://doi.org/https://doi.org/10.57251/ped.v2i1.350>.

Rebuilding Family Resilience Based on the Values of the Prophet's Hadith

Another value highly relevant to family resilience is the concept of *al-haya'* or modesty. In a hadith of the Prophet Muhammad (peace be upon him), it is stated:

إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ

Meaning: "Indeed, among what people have understood from the (consensually accepted) sayings of the prophets is: 'If you have no sense of shame, do as you please.'" (Narrated by al-Bukhari, no. 3225).

This hadith indicates that a sense of shame serves as a mechanism of self-control that restrains a person from actions contrary to religious and social norms. The phenomenon of incestuous fantasies spreading through digital media reveals a shift in moral values, marked by a decline in sensitivity toward behaviors previously considered taboo. Under such circumstances, reinforcing the value of modesty becomes crucial as a form of internal control capable of shielding individuals from the negative influences of the digital environment.²⁶

Research findings indicate that the values of the hadith hold strong relevance in building family resilience in the digital age. Islamic-values-based sex education, strengthening parental leadership, improving family digital literacy, and internalizing the value of modesty are practical applications of the hadith that can be effectively implemented in daily life. These strategies not only serve to prevent *incest* but also strengthen the family's role as a space for education, protection, and character development. Thus, the hadith of the Prophet Muhammad (peace be upon him) not only has a normative dimension but also offers practical solutions that can be used to address the various challenges faced by Muslim families in the modern era.

D. Conclusion

This study shows that incest is a type of deviance in family relationships that violates the boundaries of mahram relationships and threatens the security, honor, and resilience of the family. The hadiths of the Prophet Muhammad (peace be upon him) contain preventive values useful for addressing this issue, particularly through strengthening parental responsibility and supervision, respect for privacy and bodily boundaries, the internalization of the value of *hayā'* (modesty), sex education grounded in Islamic values, open communication

²⁶ Erpiani Lubis et al., "Reconstructing Standards of Good and Evil from the Perspectives of Character, Morality, and Ethics, and Their Implications for Strengthening Education in the Digital Age," *Abdi Cendikia: Journal of Community Service* 5, no. 2 (2020): hlm. 6, <https://doi.org/https://doi.org/10.61253/abdicendikia.v5i2.609>.

between parents and children, and guidance on the use of digital devices. Due to changes in family interaction patterns and easy access to sexual content, the implementation of these values has become increasingly important in the digital age. New challenges are emerging in child protection and family resilience. The Prophet's hadiths not only serve as a normative source regarding prohibitions and boundaries in mahram relationships but can also be used as a moral foundation and preventive measure for building families that are safe, educational, communicative, and responsive to technological advancements and the various challenges of the modern era.

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