

Li'an as a Mechanism for Protecting Honor and Resolving Household Conflicts in the Digital Era from the Perspective of Islamic Law

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Abstract

Li'an is one of the mechanisms for resolving household conflicts in Islamic law, which is applied when a husband accuses his wife of committing zina but is unable to provide four witnesses as required by Islamic legal principles. The issue of Li'an is not only related to legal aspects but also concerns the protection of honor, the rights of husband and wife, and the certainty of a child's lineage status. This study aims to analyze the concept of Li'an as a mechanism for protecting honor in Islamic law and to examine its relevance in dealing with household conflicts in the digital era. This research uses a library research method with a normative approach through the study of Al-Qur'an, tafsir, fikih books, and Islamic family law literature. The results of the study show that Li'an is not only a mechanism for resolving accusations of zina but also contains principles of rights protection, caution in making accusations, and conflict resolution through legal procedures. In the modern context, the principles of Li'an remain relevant to phenomena such as accusations of infidelity, the spread of personal information, and household conflicts that develop through digital media

Keywords: *Li'an, Islamic Law, Household Conflict, Honor, Digital Era*

INTRODUCTION

Marriage in Islam is a relationship that is built on the basis of love, responsibility, and religious legal principles. The main purpose of marriage is not only to establish a biological relationship between men and women but also to create a harmonious family (*sakinah, mawaddah, warahmah*). However, in the practice of household life, various problems may arise and cause conflicts between husband and wife, one of which is the loss of trust due to alleged violations of honor.

Accusations of zina are one of the most serious issues in Islamic law because they are directly related to a person's honor. Therefore, Islam provides strict rules of evidence so that someone cannot easily make accusations that may damage another person's reputation. The issue of zina accusations between husband and wife has a specific mechanism through the concept of li'an as explained in QS. An-Nur verses 6–9.

Li'an provides a solution when a husband believes that his wife has committed zina but does not have evidence in the form of four witnesses. Through the mechanism of oath, Islamic law provides a way to resolve conflicts while preventing irresponsible accusations.

However, the development of modern society has created new forms of conflict in household life. Changes in communication technology have caused family conflicts to no longer occur only in private spaces but also to develop through digital media. Social media, electronic messaging applications, and digital public spaces have become places where issues such as suspected infidelity, the spread of private conversations, and the publication of household conflicts may occur.

This phenomenon shows that technological development creates new challenges for protecting family honor. An accusation that was previously only known by the couple can now spread widely through the internet and create social impacts before any legal verification process takes place.

Several studies on household conflicts show that social media can become one of the factors causing disputes between couples. Uncontrolled use of social media may lead to suspicion, communication with other parties, and a decrease in the quality of husband and wife relationships.

In the contemporary digital era, the concept of *li'an* deserves renewed scholarly attention due to the emergence of new forms of household conflicts that directly affect personal honor and family integrity. Existing studies on *li'an* have predominantly focused on its classical jurisprudential foundations, legal procedures, and the legal consequences arising from its implementation within Islamic family law. For instance, Saadah and Anwar (2026) examined *li'an* from the perspectives of Islamic law and Indonesian positive law, emphasizing its legal implications within family disputes. While this study provides important doctrinal insights, it does not explore the relevance of *li'an* in responding to accusations disseminated through digital media.

Likewise, research on Islamic family law in the digital era has primarily discussed the challenges posed by technological developments. Musarrofa et al. (2024), for example, analyzed various issues of Islamic family law in the digital era, including online marriage, online divorce, and the need for legal reform. However, their study did not specifically address *li'an* as a mechanism for protecting honor when allegations of adultery are spread through digital platforms. Similarly, Zikri et al. (2025) investigated the influence of social media on marital relationships and the increasing risk of divorce from the perspective of Islamic law. Nevertheless, their discussion centered on the social impacts of digital communication rather than on Islamic legal mechanisms for safeguarding personal honor.

These previous studies demonstrate that research on *li'an* and studies on digital household conflicts have largely developed as separate fields of inquiry. Consequently, limited attention has been given to integrating the principles of *li'an* with contemporary digital realities, particularly in cases involving accusations, defamation, and violations of personal honor through social media and other online platforms.

This gap indicates the need for a more contextual analysis that bridges classical Islamic legal concepts with contemporary digital challenges. Therefore, this study seeks to examine the relevance of *li'an* as a mechanism for protecting individual honor and resolving household conflicts in the digital era from the perspective of Islamic law. Unlike previous studies, this research offers a contemporary interpretation of *li'an* by positioning it as a normative framework that remains applicable in addressing digital-era disputes while upholding the Islamic principles of justice, prudence, and the protection of human dignity

RESEARCH METHODS

This study employs a library research method using a normative-conceptual approach. Library research is appropriate because the study relies primarily on written sources, including the Qur'an, Hadith, classical and contemporary *fiqh* literature, journal articles, books, and other scholarly publications relevant to the concept of *li'an* and household conflicts in the digital era. According to Mestika Zed (2018), library research is a method of collecting and analyzing data derived from various documentary sources to construct theoretical understanding and generate scientific arguments. Similarly, John W. Creswell (2018) explains that qualitative research enables researchers to interpret social and legal phenomena by examining texts, documents, and existing knowledge within their contextual settings.

This research adopts a normative legal approach because it examines legal norms governing *li'an* based on the primary sources of Islamic law. As explained by Peter Mahmud Marzuki (2021), normative legal research focuses on the study of legal norms, legal principles,

and legal doctrines contained in legislation and other authoritative legal sources. Accordingly, this study analyzes the legal basis of *li'an* as stipulated in the Qur'an, particularly Surah An-Nur verses 6–9, supported by relevant Hadith, classical and contemporary *tafsir*, and *fiqh* literature concerning accusations of *zina*, the procedure of *li'an*, and its legal consequences for marital relationships.

In addition, this study applies a conceptual approach to examine the underlying legal values embodied in the concept of *li'an*. According to Marzuki (2021), a conceptual approach is employed when researchers analyze legal concepts, doctrines, and principles developed in legal scholarship to address contemporary legal issues. Through this approach, the study explores how the principles of *li'an* including the protection of personal honor (*hifz al-'ird*), prudence in making accusations, justice, and legal certainty—can be contextualized to address household conflicts arising from digital communication and social media.

The data used in this research consist of primary and secondary sources. Primary sources include the Qur'an, Hadith, classical *tafsir*, and *fiqh* literature discussing *li'an*. Secondary sources comprise scholarly books, peer-reviewed journal articles, legal documents, and previous studies related to Islamic family law and digital household conflicts. The collected data were analyzed qualitatively using descriptive-analytical techniques by comparing classical Islamic legal doctrines with contemporary issues to identify the continuing relevance of *li'an* in protecting personal honor and resolving household disputes in the digital era.

Research Data Sources

The data in this research are classified into two types: primary data and secondary data. Primary data are obtained directly from authoritative Islamic legal texts, including Al-Qur'an, especially QS. An-Nur verses 6–9 as the theological and juridical foundation of the concept of *li'an*. In addition, primary data also include various *tafsir* books that explain the meaning and historical context of these verses, as well as classical and contemporary *fikih* literature that specifically discusses Islamic family law.

All primary sources are analyzed to provide an in-depth understanding of the basic concept of *li'an* from the perspective of Islamic law. Meanwhile, secondary data are used to expand the analysis by connecting conventional Islamic legal concepts with contemporary social phenomena. Secondary data are collected from scientific journal articles in the field of Islamic family law, previous studies regarding the existence of *li'an* and its legal consequences, as well as fundamental literature related to *maqashid al-shariah*.

To understand modern developments, secondary data are also supported by studies related to household conflicts caused by digital technological development and the misuse of digital communication platforms, including scientific studies on the disclosure of family issues on social media and changes in conflict patterns in modern society.

Research Theoretical Framework

1. Maqashid al-Shariah Theory and Protection of Honor

This research uses *maqashid al-shariah* theory as the main analytical framework to examine the philosophical dimension of the research object. The theory developed comprehensively by Abu Ishaq al-Shatibi emphasizes that the fundamental purpose of Islamic law is to achieve human benefit and prevent harm (*dar'u al-mafasid wa jalbu al-masalih*) in human life.

Structurally, this purpose is formulated into five main aspects of protection (*al-dharuriyat al-khamsah*), including the protection of religion (*hifzh al-din*), life (*hifzh al-nafs*), intellect (*hifzh al-aql*), lineage (*hifzh al-nasl*), and wealth (*hifzh al-mal*).

In this research context, the concept that has direct relevance to the institution of *li'an* is the development of lineage protection, namely the protection of honor (*hifzh al-'ird*). Accusations of *zina* are serious matters that not only affect formal legal status but also have the potential to damage social reputation, harm family relationships, and affect a person's position in society.

Through this theoretical perspective, li'an is not only viewed as a formal legal procedure but also as a preventive and solution-oriented legal instrument that maintains a balance between the husband's right to express his accusation and the wife's right to protect her honor from social stigma.

2. Theory of Proof in Islamic Law

The analysis in this research is also strengthened by the integration of the theory of proof (*nazhariyyat al-isbat*) in Islamic law. Referring to the view of Wahbah al-Zuhaili, every legal matter in Islam requires a strong, accurate, and valid foundation of evidence because legal decisions cannot be established based only on assumptions, doubts, or personal opinions (Al-Zuhaili, 1985).

This strict legal position can be clearly seen in cases of zina accusations (*qadzaf*), where Islam determines a very high standard of proof by requiring four fair male witnesses (Sofyana, 2020). This high standard of proof reflects the protection provided by Islamic law toward human dignity so that a person's honor cannot easily be damaged by unilateral claims without valid evidence.

In this discussion, the concept of li'an appears as a legal solution (*emergency exit*) in Islamic law. Li'an becomes a form of legal concession (*rukhsah*) when a husband accuses his wife of zina but is unable to provide formal witnesses (Ghafur & Ghoni, 2020).

Through the mechanism of oath based on religious responsibility, Islam provides an alternative resolution process before the court (Mayangsari, 2016). This procedure maintains legal accountability; on one side, the husband can express his belief without receiving the punishment of qadzaf, while on the other side, the wife's right to defend her honor and reject the accusation remains protected fairly.

3. Family Systems Theory and Digital Conflict

To analyze changes in household conflict patterns in the contemporary era, this research applies Family Systems Theory introduced by Murray Bowen. This theory views the family not merely as a group of individuals but as an emotional system where each member is interconnected, and changes in one family member's behavior can directly influence the stability of other members (Bowen, 1993).

From this perspective, household harmony is strongly influenced by communication patterns, relationships between family members, and how the family system responds to external social environments.

In the modern context, digital media has become part of the wider environment that influences the stability of interaction between husband and wife. Unlimited access to social media functions as a double-edged sword. On the negative side, cyberspace may become a place where suspicion between couples, hidden communication, and accusations of digital infidelity (*cyber-infidelity*) emerge (Subarkah, 2021).

As a result, internal conflicts that were previously private can easily become public through the phenomenon of exposing family issues on social media (Rohmawati, 2024). Intensive digital interaction has changed family communication patterns from direct interaction into communication mediated by digital screens, which may eventually create conflict due to information distortion and reduced emotional intimacy (Sari & Musaitir, 2023).

Through Bowen's theory, this research explains that household conflicts in the digital era cannot only be viewed as individual mistakes but also as the result of the family's adaptation challenges toward major changes in the modern communication environment.

RESULTS AND DISCUSSION

Results

1. The Concept of *Li'an* in Islamic Law

The analysis of primary Islamic legal sources indicates that *li'an* is a legal mechanism specifically prescribed for cases in which a husband accuses his wife of committing *zina* but is unable to produce the four witnesses required under Islamic law. The legal basis of *li'an* is found in Qur'an Surah An-Nur (24:6–9), which establishes a judicial procedure through mutual oaths to resolve such disputes.

The findings also show that *li'an* serves not only as a procedural mechanism but also as an instrument for protecting the rights of both spouses. The husband is given the opportunity to present his accusation through a legally recognized procedure, while the wife is granted an equal opportunity to reject the accusation through reciprocal testimony. Consequently, the implementation of *li'an* terminates the marital relationship and removes criminal liability for false accusation (*qadhf*) and adultery in accordance with Islamic legal provisions.

2. Principles of Honor Protection in *Li'an*

The literature reviewed identifies several legal principles embodied in *li'an*. These include the protection of human dignity, the prohibition of baseless accusations, procedural justice, equality before the law, and the prevention of slander (*fitnah*). These principles demonstrate that Islamic law places significant emphasis on safeguarding personal honor while ensuring fairness in resolving marital disputes.

Table 1. Principles of Honor Protection in *Li'an*

Aspect	Explanation in the Concept of <i>Li'an</i>	Islamic Legal Value
Basis of the issue	Accusation of <i>zina</i> between husband and wife	Protection of family honor
Settlement mechanism	<i>Li'an</i> oath as a substitute for witness-based proof	Prevention of baseless accusations
Rights of the accusing party	Opportunity to submit accusations through legal procedure	Protection of legal rights
Rights of the accused party	Opportunity to defend oneself	Protection of dignity and reputation
Final objective	Resolution through judicial procedure	Justice and prevention of slander

Source: Processed from Qur'an Surah An-Nur (24:6–9) and Wahbah az-Zuhaili (2011).

3. Forms of Household Conflicts in the Digital Era

The reviewed literature further reveals that digital technology has transformed the characteristics of household conflicts. The most frequently reported forms include allegations of digital infidelity, dissemination of private conversations, publication of family disputes on social media, and accusations based on digital information that has not been properly verified.

Table 2. Forms of Household Conflict in the Digital Era

Forms of Digital Conflict	Impact on Household Life	Relevance to <i>Li'an</i>
Alleged infidelity through social media	Declining marital trust	Need for caution before making accusations
Dissemination of private conversations	Damage to personal reputation	Protection of dignity
Public exposure of household disputes	Psychological and social pressure	Fair conflict resolution

Accusations based on digital information	Risk of misjudgment	Verification before legal conclusions
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Source: Processed from previous studies on Islamic family law and digital household conflicts.

Discussion

The findings demonstrate that although *li'an* was originally formulated to resolve accusations of *zina* between spouses, its underlying legal principles remain relevant to contemporary household conflicts in the digital era. Rather than viewing *li'an* solely as a historical legal institution, this study argues that its normative values provide guidance for addressing modern forms of conflict involving digital communication and social media.

From the perspective of *Maqāṣid al-Sharī'ah*, particularly Al-Shatibi's theory, *li'an* reflects the objective of protecting human dignity (*ḥifẓ al-'ird*). In today's digital environment, accusations circulated through social media, messaging applications, or other online platforms can spread rapidly and cause reputational damage before their truth is established. Therefore, the principle requiring legal verification before accepting accusations remains highly relevant.

This finding complements previous studies by Musarrofa et al. (2024), which discussed challenges to Islamic family law in the digital era but did not specifically examine *li'an* as a mechanism for protecting personal honor. Likewise, Saadah and Anwar (2026) analyzed the legal consequences of *li'an* from Islamic and Indonesian legal perspectives without considering its relevance to digital communication. Similarly, Zikri et al. (2025) emphasized the influence of social media on marital conflict but did not explore how Islamic legal principles can regulate accusations that emerge in digital spaces.

The analysis also indicates that digital evidence—including electronic messages, screenshots, digital recordings, and social media activities—cannot automatically be regarded as conclusive proof. Consistent with Islamic legal principles, such evidence should undergo verification to ensure justice and prevent harm caused by false or misleading information. Although the classical procedure of *li'an* cannot be directly transferred to every digital dispute, its core values—verification, fairness, protection of honor, and procedural justice—remain applicable as ethical and legal principles in resolving household conflicts.

Accordingly, this study contributes to the literature by contextualizing the classical doctrine of *li'an* within the realities of the digital era. It proposes that *li'an* should be understood not merely as a procedural rule concerning accusations of *zina*, but also as a normative framework that promotes justice, protects human dignity, and encourages responsible use of digital information in family relationships.

CONCLUSION

Based on the results of this research regarding the concept of *li'an* as a mechanism for protecting honor and resolving household conflicts in the digital era from the perspective of Islamic law, it can be concluded that *li'an* is one of the legal mechanisms in Islamic law that aims not only to resolve accusations of *zina* but also to maintain the values of justice, caution, and the protection of human honor.

The concept of *li'an* shows that Islam gives serious attention to accusations related to a person's honor. Accusations of *zina* cannot be made based only on assumptions or suspicions because they have significant impacts on individual dignity, family relationships, and social life. Therefore, Islamic law establishes a specific mechanism through the *li'an* oath as a form of conflict resolution when a husband accuses his wife without having sufficient evidence.

Through the perspective of *maqashid al-shariah*, particularly the concept of honor protection (*ḥifẓ al-'ird*), *li'an* can be understood as a form of protection for individual rights so that a person does not experience damage to their reputation due to unproven accusations. This

mechanism demonstrates a balance between a person's right to express a problem and the obligation to protect the honor of others.

In the development of the digital era, the forms of household conflicts have experienced significant changes. Social media and communication technology have created new spaces for family-related issues, such as digital infidelity accusations, the spread of private conversations, and the publication of household conflicts to the wider community. This condition makes issues of honor more complex because information can spread quickly before any verification process takes place.

Based on the analysis of Islamic legal proof theory, digital conflict phenomena show that the principle of caution contained in *li'an* remains relevant. Digital information such as electronic messages, social media posts, and online communication cannot be directly used as a basis for judging someone without verification and legal consideration.

Therefore, this research shows that the main value of *li'an* is not only found in the oath procedure as a resolution for accusations of zina but also in the principles contained within it, namely the protection of honor, responsibility for accusations, and conflict resolution based on justice.

The contribution of this research lies in the effort to understand the concept of *li'an* in a contemporary context, namely as a principle of honor protection in dealing with household conflicts that develop in digital spaces. However, this research has limitations because it uses a library research approach and does not directly examine the practice of resolving digital-related cases in religious courts.

Future research can develop this study through an empirical approach by analyzing Religious Court decisions related to household conflicts involving digital evidence, so that the relationship between the concept of *li'an*, positive law, and technological development can be examined more comprehensively.

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