



CYBERCRIME IN THE SOCIETY 5.0 ERA: WHAT DOES ISLAMIC LAW SAY?

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ABSTRACT

Technological developments in the Society 5.0 era have brought significant changes to human life, particularly in the utilization of digital technology integrated with social, economic, educational, and communication activities. However, this progress has also given rise to various forms of cybercrime such as digital fraud, data theft, hacking, the spread of hoaxes, cyberbullying, and privacy violations that are increasingly complex and difficult to control. This study aims to analyse how the Islamic jurisprudence (fiqh jinayah) perspective views cybercrime in the Society 5.0 era and the relevance of Islamic criminal law in its prevention and mitigation efforts. This study uses a qualitative method with a library research approach through analysis of Islamic jurisprudence (fiqh jinayah) literature, scientific journals, classical books, cyber law regulations, and various contemporary studies related to cybercrime. Data analysis techniques are carried out through data reduction, categorization, interpretation, and descriptive-analytical conclusion drawing. The results of the study indicate that cybercrime from the Islamic jurisprudence perspective can be categorized as tazia crimes because the forms and types of violations develop according to changing times and have not been specifically explained in the texts of the Qur'an or Hadith. Islamic jurisprudence considers actions such as data theft, the spread of digital slander, online fraud, and hacking to be detrimental to individuals and society, thus contradicting the principles of protecting religion, life, mind, property, and honour (malachiid sharia). Furthermore, this study found that the application of Islamic jurisprudence values in modern digital regulations can serve as an ethical and preventive foundation in building public legal awareness in the Society 5.0 era. This research contributes to the development of contemporary Islamic legal studies that are adaptive to the development of digital technology and serve as a reference in the formulation of cyber legal policies based on Islamic values.

Keywords: Criminal Jurisprudence, Society 5.0, Islamic Law, Cyber Crime.

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INTRODUCTION

The development of information and communication technology in the era of globalization has brought about major changes in various aspects of human life. The increasingly rapid digital transformation gave birth to the concept of Society 5.0, namely a social order that integrates intelligent technologies such as Artificial Intelligence (AI), the Internet of Things (IoT), big data, cloud computing, and other digital systems into everyday life ([Ziatdinov et al., 2024](#)). The concept of Society 5.0 is not only oriented towards technological progress, but also places humans as the main center in the use of technology to improve the quality of life. In this context, social, economic, educational, political, and even religious activities are experiencing significant changes because the majority of human interactions have shifted to the digital space ([Tavares et al., 2022](#)). These technological advances offer numerous benefits, such as ease of communication, accelerated access to information, efficient economic transactions, and expanded social networks. Activities previously carried out conventionally can now be conducted digitally through various online platforms ([Xia et al., 2024](#)). E-commerce is growing rapidly, digital-based education systems are becoming more widely used, and public services are beginning to transform into electronic systems. This demonstrates that technology has become an essential part of modern life and cannot be separated from people's activities. Allah SWT says in the Quran:

يَتَفَكَّرُونَ لِقَوْمٍ لَّآيَاتٍ ذَٰلِكَ فِي إِنَّ ۚ مِنْهُ جَمِيعًا الْأَرْضُ فِي وَمَا السَّمَاوَاتِ فِي مَا لَكُمْ وَسَخَّرَ

It means: “And He has subjected to you whatever is in the heavens and whatever is on the earth, all as a mercy from Him. Indeed, in this are signs for a people who give thought.” (QS. Al-Jatsiyah: 13).

This verse demonstrates that the development of science and technology is essentially a gift from Allah SWT that can be utilized by humans for the benefit of life. However, the use of technology must remain within the bounds of Islamic law and ethics to prevent social harm.

However, despite these conveniences, technological advancements have also given rise to new challenges, one of which is the rise in cybercrime. Cybercrime is a form of crime that utilizes digital technology and the internet as the primary means of committing violations of the law. The forms of cybercrime are diverse, ranging from online fraud, digital identity theft, system hacking, malware distribution, cyberbullying, hoaxes, online gambling, and even personal data misuse. Furthermore, advances in Artificial Intelligence (AI) technology have increased the complexity of digital crime, as perpetrators can leverage automated systems to carry out cyberattacks more quickly and extensively ([Koto, 2021](#)).

The phenomenon of cybercrime is currently a serious threat to global society, including Indonesia. High internet usage and low digital literacy have made various

digital crimes increasingly difficult to control. Many people have fallen victim to online fraud, personal data leaks, and the spread of false information that has fueled social conflict ([Khoirunnisa, & Jubaidi, 2024](#)). Cybercrime not only causes material losses but also impacts psychological well-being, honor, security, and social stability. Allah SWT says:

مُفْسِدِينَ الْأَرْضِ فِي تَعَثُّوا وَلَا أَشْيَاءَهُمُ النَّاسَ تَبَخَّسُوا وَلَا

It means: *“And do not deprive people of their rights, and do not spread corruption on the earth.”* (QS. Ash-Shu'ara: 183).

This verse prohibits causing harm or causing harm to others in any form, including through digital media. Cybercrime is essentially a modern form of harm that has a far-reaching impact on human life.

Furthermore, the spread of hoaxes and digital slander is also a serious problem in the era of Society 5.0. False information can easily spread through social media and influence public opinion. In Islam, the spread of fake news is strictly prohibited because it can cause hostility and social destruction. Allah SWT says:

نَادِمِينَ فَعَلْتُمْ مَا عَلَى فَتَصْبِحُوا بِجَهَالَةٍ قَوْمًا تُصِيبُوا أَنْ فَتَبَيَّنُوا بَنِيًا فَاسِقٌ جَاءَكُمْ إِنْ آمَنُوا الَّذِينَ أَيُّهَا يَا

It means: *“O you who believe! If a wicked person comes to you with any news, ascertain its truth, lest you harm a people out of ignorance, and then become regretful of what you have done.”* (Surah Al-Hujurat: 6).

This verse is highly relevant to the phenomenon of spreading hoaxes on digital media, which often occurs without verifying the information. Islam teaches the importance of tabayyun (verification), or verification, before disseminating information to the public ([Fard & Verma, 2022](#)). From a positive legal perspective, various countries have attempted to regulate cybercrime through digital regulations and electronic information laws. However, the rapid development of digital crime often delays legal regulations in addressing new challenges. Therefore, a legal approach is needed that is not only formal normative but also encompasses moral, ethical, and spiritual dimensions. In the context of Muslim societies, Islamic jurisprudence (fiqh jinayah), as part of Islamic criminal law, is crucial for studying the phenomenon of cybercrime in the era of Society 5.0 ([Makol & Shahbaz, 2025](#)).

Islamic jurisprudence (fiqh jinayah) is a branch of Islamic law that addresses various forms of criminal acts, violations, and legal sanctions against perpetrators. The primary objective of Islamic jurisprudence (fiqh jinayah) is to safeguard human welfare and prevent social harm by protecting religion, life, intellect, lineage, property, and honor ([Lase et al., 2025](#)). Although the concept of cybercrime was not directly recognized in classical times, the principles of Islamic jurisprudence (fiqh

jinayah) are flexible in addressing various contemporary issues through the maqasid sharia approach and the concept of ta'zir crimes. In this regard, acts such as data theft, digital fraud, spreading slander on social media, and hacking systems can be categorized as forms of violations that harm society and require law enforcement and sanctions. The Prophet Muhammad (peace be upon him) said:

ضَرَارٌ وَلَا ضَرَرَ لَا

It means: "*You can't harm yourself and you can't harm others.*" (HR. Ibnu Majah).

This hadith is an important basis in fiqh jinayah that all forms of actions that harm others, including cybercrime, are prohibited in Islam. This principle also shows that Islamic law is oriented towards protecting the rights and safety of society. In addition, Islam also prohibits the unjust taking of other people's property, including through digital fraud and theft of electronic data. Allah SWT says:

بِالْبَاطِلِ يَتَنَبَّهْ أَمْوَالَكُمْ تَأْكُلُوا وَلَا

It means: "*And do not consume wealth among yourselves unjustly.*" (QS. Al-Baqarah: 188).

This verse shows that any form of illegal taking of another person's rights, whether directly or through digital media, is an act that is contrary to Islamic law.

Previous research shows that the study of cybercrime and Islamic law is beginning to receive attention in contemporary studies. Research conducted by [Safira et al., \(2025\)](#) concluded that the concept of ta'zir in Islamic law has the flexibility to be applied to various forms of modern crime that are not explicitly regulated in the Qur'an and Hadith. Another study by [Harefa, \(2025\)](#) concluded that the development of digital technology requires a reinterpretation of Islamic law to remain relevant to the dynamics of modern society without abandoning sharia principles. Meanwhile, research conducted by [Sahidin et a., \(2025\)](#) concluded that the use of technology must be accompanied by strengthening Islamic morals and ethics to prevent technology from becoming a means of social destruction and violations of humanity.

Although various studies have addressed the relationship between Islamic law and technological developments, studies specifically addressing cybercrime in the Society 5.0 era from a jurisprudence perspective are still relatively limited. Most previous studies focused on positive law, digital ethics, or general cybercrime studies without deeply connecting them to the principles of Islamic criminal law. Therefore, this study offers novelty in examining modern forms of cybercrime through a jurisprudence approach, emphasizing the concepts of ta'zir (ta'zir) crimes, maqasid sharia, and their relevance to the challenges of Society 5.0.

Based on the above description, this study aims to analyze how the Islamic jurisprudence (*fiqh jinayah*) perspective views cybercrime in the Society 5.0 era, identify forms of cybercrime relevant to the concept of *jarimah* in Islam, and explain the contribution of Islamic legal values in efforts to prevent and overcome digital crime in modern society. This research is expected to provide scientific contributions to the development of contemporary Islamic legal studies and serve as a reference in building a digital legal system that is not only technology-based, but also grounded in Islamic moral and spiritual values.

METHODS

This study employs a qualitative approach using a library research design. The qualitative approach is chosen because the study aims to deeply understand, analyze, and interpret the concept of cybercrime within the perspective of *fiqh jinayah* based on Islamic classical sources and contemporary scholarly literature ([Abdul Rahman & Mohezar, 2020](#); [Tajedini et al., 2020](#); [Merriam, 2022](#); [Rahman et al., 2024](#)). The data used in this research are derived from written documents related to Islamic criminal law, cybercrime issues, and the concept of Society 5.0. The primary data sources include the Qur'an, Hadith, and classical as well as contemporary Islamic jurisprudence literature that discusses *jarimah* (criminal acts), *ta'zir* (discretionary punishment), *maqashid al-shariah*, and the protection of human rights in Islam. Meanwhile, secondary data are obtained from scientific journals, academic articles, books, proceedings, legal regulations such as the Electronic Information and Transactions Law (ITE Law), and other scholarly works discussing cybercrime and digital society development ([Afriani & Fikrih, 2026](#)).

Data collection in this study is conducted through documentation and systematic literature review. The researcher collects, identifies, classifies, and records relevant literature based on its relevance, credibility, and recency. Qur'anic verses and Hadith related to the prohibition of harming others, protecting wealth and dignity, and preventing slander are used as normative foundations in analyzing cybercrime within *fiqh jinayah*. The data analysis technique follows a descriptive-analytical approach, consisting of data reduction, data presentation, interpretation, and conclusion drawing. Cybercrime forms such as online fraud, data theft, hacking, cyberbullying, and hoaxes are categorized according to Islamic criminal law concepts. To ensure data validity, source triangulation is applied by comparing various Islamic legal texts, academic journals, and legal regulations. Critical analysis of scholarly opinions is also conducted to achieve an objective and comprehensive interpretation, allowing this study to produce a systematic and relevant understanding of cybercrime in the context of Society 5.0.

RESULT AND DISCUSSION

The development of digital technology in the Society 5.0 era has significantly transformed human lifestyles. The integration of smart technology into various aspects of life has brought convenience to communication, education, the economy, public services, and even religious activities ([Badshah et al., 2023](#)). However, this

development has also given rise to various new forms of crime that utilize technology as the primary means of committing crimes. Cybercrime, or *cyber crime* has become one of the most complex problems in modern society because it not only results in material losses, but also threatens social, psychological, moral security and human dignity.

Based on the results of the research analysis, it was found that the forms of cybercrime that have developed in the Society 5.0 era include online fraud, personal data theft, the spread of hoaxes, system hacking, cyberbullying, digital defamation, online gambling, and information manipulation based on Artificial Intelligence technology. This phenomenon shows that technological developments are not always accompanied by developments in societal morals and ethics. Ease of internet access allows perpetrators to commit crimes without having to meet the victim in person, making the digital space a new medium for various forms of legal violations ([Sharma et al., 2024](#)).

In the perspective of criminal fiqh, cybercrime is included in the category of acts that are contrary to the main purpose of Islamic law (*maqashid sharia*), especially in safeguarding property (*hifz al-mal*), to maintain honor (*hifz al-'ird*), keeping your mind (*preservation of the intellect*), and maintaining public safety ([Adnan & Kasim, 2025](#)). Islam emphasizes that any action that harms others is prohibited. This is in accordance with the words of Allah SWT:

مُفْسِدِينَ الْأَرْضِ فِي تَعْتُوا وَلَا أَشْيَاءَهُمُ النَّاسَ تَبْخَسُوا وَلَا

It means: "And do not deprive people of their rights, and do not spread corruption on the earth." (QS. Ash-Shu'ara: 183).

This verse demonstrates that Islam prohibits all forms of action that cause social harm and violate the rights of others, including through digital media. In the modern context, cybercrime is a new form of harm that utilizes technology as a primary instrument in committing crimes.

The results of the study show that online fraud is one form of *cyber crime*. The most common occurrence in the Society 5.0 era. Perpetrators typically utilize social media, marketplaces, messaging apps, and other digital platforms to defraud victims through fake investments, fictitious sales, account theft, and digital identity manipulation. In Islamic jurisprudence, these actions can be categorized as a form of *jarimah ta'zir* because it contains elements of fraud (*gharar*) and taking other people's property unjustly. Allah SWT says:

بِالْبَاطِلِ بَيْنَكُمْ أَمْوَالَكُمْ تَأْكُلُوا وَلَا

It means: "and do not consume wealth among yourselves unjustly." (QS. Al-Baqarah: 188).

This verse emphasizes that any form of unauthorized appropriation of another person's property is prohibited. Digital fraud is essentially the same as conventional theft or fraud, except that the medium has shifted to electronic systems and digital spaces.

In addition to online fraud, personal data theft is also a serious threat in the digital society. Personal data currently has high economic value, leading many criminals to hack electronic systems to illegally obtain user information. Research shows that digital data leaks not only result in financial losses but can also threaten a person's privacy, security, and honor ([Ilzan et al., 2023](#)). From the perspective of Islamic jurisprudence (fiqh jinayah), such actions constitute a violation of individual rights that must be protected by Islamic law. Islam teaches the importance of maintaining trust and prohibits betraying the trust of others. Allah SWT says:

أَهْلِيهَا إِلَى الْأَمَانَاتِ تَوَدُّوْا أَنْ يَأْمُرَكُمْ اللَّهُ إِنَّ

It means: "Indeed, Allah commands you to deliver the trust to those who are entitled to it." (QS. An-Nisa': 58).

This verse embodies the principle that all information, data, and individual rights must be safeguarded responsibly. Misuse of personal data in the digital world represents a betrayal of trust and a violation of human rights.

This study also found that the spread of hoaxes and digital slander is one of the most dominant issues in the Society 5.0 era. Social media allows information to spread very quickly without adequate verification processes ([Juwita et al., 2024](#)). Many individuals easily spread fake news, hate speech, and even slander that damages others' reputations. In Islamic jurisprudence (jurisprudence) these actions constitute a violation of human dignity (*hifz al-'ird*) and can cause widespread social damage. Allah SWT says:

فَتَبَيَّنُوا بَنِيَّ فَاسِقٌ جَاءَكُمْ إِنْ آمَنُوا الَّذِينَ أُيُّهَا يَا

It means: "O you who believe! If a wicked person comes to you with news, then verify its truth." (Surah Al-Hujurat: 6).

This verse is an important basis in Islamic digital ethics, which states that all information must be verified before being disseminated to the public. *tabayyun* This is highly relevant in addressing the rise of hoaxes on social media. The spread of false information without clarification can lead to social conflict, division, and even unrest in society.

Cyberbullying and digital defamation were also common phenomena found in this study. The ease of communication through digital media is often misused to insult, demean, threaten, or humiliate others in virtual public spaces. The impact of cyberbullying is not only social but also psychological, as many victims experience stress, depression, and even loss of self-confidence due to digital pressure ([Zakaria, & Harun, 2020](#)). In Islam, maintaining the honor of others is a highly emphasized obligation. The Prophet Muhammad (peace be upon him) said:

وَيَدِهِ لِسَانِهِ مِنَ الْمُسْلِمُونَ سَلِمَ مَنْ الْمُسْلِمِ

It means: "A Muslim is one from whose tongue and hands the Muslims are safe." (HR. Bukhari and Muslim).

This hadith demonstrates that Islam forbids all forms of harm to others, whether physical or verbal, including through digital media. Cyberbullying is essentially a modern form of verbal violence that contradicts Islamic moral values.

The research results also show that Islamic jurisprudence has flexibility in dealing with the development of modern forms of crime through the concept *jarimah ta'zir*. Cybercrime is not explicitly described in the Quran or Hadith because digital technology was not yet developed in the classical period. However, general principles of Islamic law allow scholars and governments to impose sanctions on cybercrime perpetrators based on the level of damage and impact caused. *ta'zir* giving the government the authority to determine the appropriate form of punishment to protect the public interest ([Safaruddin et al., 2026](#)).

In the context of Society 5.0, the application of Islamic jurisprudence (fiqh jinayah) serves not only as a punishment system but also as an instrument for moral education and strengthening digital ethics. This research found that many cybercrime cases occur due to a lack of public moral awareness in using technology ([Kosasih et al., 2024](#)). Therefore, preventing cybercrime is not sufficient through legal regulations alone; it also requires character building, Islamic digital literacy, and strengthening spiritual values in community life. The Prophet Muhammad (peace be upon him) said:

ضَرَارٌ وَلَا ضَرَرَ لَا

It means: "You can't harm yourself and you can't harm others." (H.R: Ibn Majah).

This hadith is a fundamental principle in Islamic jurisprudence (fiqh jinayah) that all forms of action that cause harm must be prevented. In the context of cybercrime, this principle emphasizes that the use of technology should be directed towards public welfare, not as a tool for social harm.

Furthermore, this research demonstrates that integrating Islamic jurisprudence (fiqh jinayah) values with modern digital legal regulations can be a strategic solution in facing the challenges of Society 5.0. Positive law has administrative and juridical functions, while Islamic jurisprudence (fiqh jinayah) provides moral and spiritual dimensions that strengthen individual awareness to refrain from committing violations ([Sari, 2025](#)). Thus, the combination of law enforcement, Islamic moral education, and digital literacy is a crucial step in creating a safe, ethical, and just digital space.

Overall, the results of this research show that cybercrime in the perspective of criminal fiqh is a form of *jarimah ta'zir* which contradicts the principles of the maqasid sharia. Cybercrime is not only viewed as a violation of the law, but also as a form of moral and social corruption that can threaten the stability of modern society. Therefore, Islamic jurisprudence (fiqh jinayah) is crucial in providing an ethical, moral, and legal foundation for addressing technological developments in the Society 5.0 era.

CONCLUSION

Based on the research results, it can be concluded that technological developments in the Society 5.0 era have had a major impact on human life, both in the form of

convenience and the emergence of various cybercrime threats such as online fraud, personal data theft, the spread of hoaxes, cyberbullying, digital defamation, and hacking of electronic systems. From the perspective of Islamic jurisprudence (fiqh jinayah), various forms of cybercrime are included in the category of ta'zir crimes because they are not specifically explained in the Qur'an and hadith, but have elements of acts that are detrimental, destructive, and violate human rights. Cybercrime is seen as contradicting the principles of maqashid sharia, especially in protecting property (hifz al-mal), protecting honor (hifz al-'ird), protecting reason (hifz al-'aql), and maintaining social security. The research results also show that Islamic jurisprudence has flexibility in responding to modern technological developments through the application of the ta'zir concept which allows the government to determine sanctions according to the level of damage and impact caused by cybercrime perpetrators. Furthermore, this study confirms that combating cybercrime is not sufficient through positive legal regulations alone, but also requires strengthening morals, digital ethics, technological literacy, and Islamic spiritual values to ensure that technology use remains within the bounds of sharia. Thus, Islamic jurisprudence (fiqh jinayah) holds significant relevance as an ethical, preventive, and normative foundation for addressing the challenges of cybercrime in the Society 5.0 era and can contribute to the development of contemporary Islamic law that is adaptive to the development of modern digital technology.

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