

Body Shaming in Contemporary Islamic Law: A Comparative Analysis of the Ja'fari Methodology and Al-Ghazali's Maqashid Approach

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Abstract

The phenomenon of body shaming on social media demonstrates how digital spaces can give rise to new forms of harassment that impact individuals' dignity and psychological well-being, calling for a reinterpretation of Islamic law through contemporary ijtihad. This study examines the application of contextual ijtihad in addressing body shaming by comparing the Ja'fari istinbath methodology with Al-Ghazali's maqashid approach through qualitative research. The findings indicate that the Ja'fari istinbath methodology, which positions reason as the third source of law after the Qur'an and hadith, offers greater scope for formulating legal provisions on digital ethics and social media harassment. Meanwhile, Al-Ghazali's maqashid approach emphasizes safeguarding the five basic human needs (al-kulliyat al-khams), particularly hifdz al-nafs and hifdz al-'aql, directly related to dignity and psychological integrity. Both approaches converge in affirming the urgency of preserving human dignity as a core objective of Sharia. This study concludes that integrating the Ja'fari methodology and Al-Ghazali's maqashid provides a comprehensive foundation for an Islamic legal response to body shaming, encompassing prevention, victim protection, and behavioral rehabilitation for perpetrators.

Keywords: *Contextual Ijtihad; Body Shaming; Ja'fari Istinbath; Al-Ghazali's Maqashid;*

A. INTRODUCTION

In recent years, Indonesia has seen a rising trend in cases of body shaming occurring in digital spaces. A 2023 survey by the National Commission on Violence Against Women (Komnas Perempuan) noted that 18.2% of reports of cyber-based gender-based violence (KBGS) in Indonesia were directly related to physical insults or body shaming.¹ This figure makes body shaming one of the three most common forms of online violence experienced by young women on social media. Beyond official data, viral cases such as the physical insults directed at a junior high school student in Bandung in 2022—which garnered over 2.8 million views on TikTok before authorities intervened—demonstrate that this phenomenon has permeated the public sphere extensively and has a tangible impact on the psychological well-being of victims.²

The same trend is evident on a global scale. A large-scale study of 9,441 adolescents in Central Europe found that 25.84% of adolescents had experienced online body shaming, and of that number, between 25–45% reported symptoms of depression as well as anxiety.³ Similar results were found in a South Asian study showing a higher prevalence: Mondol’s research on

¹ Komnas Perempuan, *Kekerasan Berbasis Gender Siber di Indonesia* (Jakarta: Catahu, 2023), 27.

² CNN Indonesia, “Kasus Perundungan Siswi SMP Bandung Viral, Polisi Turun Tangan,” 17 Oktober 2022.

³ J. van de Voort et al., “Exploring the Negative Consequences of Online Body Shaming: A Study of Czech Adolescents,” *Journal of Child and Family Studies*, 34 (2025): 1268–1282.

Bangladeshi university students recorded a 66.45% prevalence of body shaming victims, with 42.76% of incidents occurring via social media.⁴ These findings demonstrate that the phenomenon of body shaming is no longer a sporadic occurrence but a social issue with significant psychological impacts.

Nevertheless, academic research in Indonesia remains dominated by perspectives from psychology, communication, and education.⁵ The scarcity of research linking the phenomenon of body shaming to contemporary Islamic legal approaches constitutes a significant research gap.⁶ In fact, in both classical and contemporary fiqh literature, there are highly relevant normative principles, such as the prohibition against physical disparagement (*al-lamz wa al-hamz*)⁷, the obligation to preserve honor (*hifz al-'ird*)⁸, and the dignity of humanity (*karāmah*

⁴ Beauty Mondal, “Prevalence and Impacts of Body Shaming on Social Media Among University Students in Bangladesh,” *Asian Journal of Education and Social Studies* 50, no. 9 (2024): 38–56.

⁵ Putri Triana Agustina dan Achmad Rizal, “Perilaku Body Shaming dalam Perspektif Islam,” *Jurnal Humanitaria Jurnal Ilmu Sosial dan Humaniora* 2, No. 2 (2023): n.d., 111-132, <https://doi.org/10.14421/hum.v2i2.2943>.

⁶ Fatimah Khairul Hakim dan Sudirman Suparmin, “The Crime of Body Shaming in Indonesia from the Perspective of Islamic Criminal Law,” *Al-Ishlah: Jurnal Ilmiah Hukum* 27, no. 2 (2024): 304-319, <https://doi.org/10.56087/aijih.v27i2.504>.

⁷ Aenuni Fatihah, “Tindak Pidana Penghinaan Citra Tubuh (Body Shaming) Dalam Pasal 315 KUHP Perspektif Hukum Pidana Islam,” *Jurnal Al-Jina’i Al-Islami* 1, No. 1 (2023): n.d., 1-10, <https://doi.org/10.15575/jaa.v1i1.134%20>.

⁸ Muhammad Mundzir et al., “Body Shaming dalam Al-Qur’an Perspektif Tafsir Maqasidi,” *MAGHZA: Journal of Qur’anic Studies and Exegesis* 6, no. 1 (2021): 93–112, <https://doi.org/10.24090/maghza.v6i1.5556%20>.

insāniyyah)⁹. However, the translation of these principles into the modern digital context has not yet been comprehensively studied.

The absence of research that methodologically links body shaming to the framework of contextual *ijtihad*, *maqāṣid al-syarī‘ah*, and Islamic law responsive to developments in digital technology makes this issue important to examine more deeply. Islamic legal responses to modern forms of humiliation remain largely normative, lacking methodological reasoning that reflects today’s digital reality. Therefore, this study aims to fill this gap through an Islamic legal analysis of the body shaming phenomenon, emphasizing the digital social context and its implications for individual psychological well-being.

This study aims to formulate a more adaptive and relevant understanding of Islamic law, as well as to provide theoretical and practical contributions to the academic world, society, and policymakers. It is hoped that the results of this study will enrich contemporary Islamic legal literature while serving as a foundation for fairer protection of victims of verbal abuse—in the digital age. Below are the latest factual statistics on body shaming (both globally and in Indonesia) based on verified academic studies.

Over the past decade, the phenomenon of body shaming has evolved from mere derogatory comments about the body into

⁹ Mawarnis, “Moralitas Imanuel Kant dalam Kasus Body Shaming di Media Sosial,” *Journal of Islamic Thought* 3, no. 1 (2023): 14–27, <https://doi.org/10.22373/jpi.v3i1.17434%20>.

a form of psychological violence with far-reaching consequences. Academically, body shaming is defined as the act of offering negative evaluations, insults, or belittling remarks toward someone based on physical characteristics such as weight, skin color, height, or body proportions.¹⁰ Unlike general bullying, which encompasses physical, social, or relational intimidation, body shaming focuses specifically on the construction of appearance, the body, and social aesthetics that shape a person's identity; consequently, its effects are directly linked to self-esteem, body image, and mental health.

The claim that body shaming is a global issue cannot be separated from the surge in empirical data. A study in the *Journal of Child and Family Studies* (2025), involving 9,441 adolescents in Europe, showed that 25.84% of respondents had experienced online body shaming. In South Asia, the prevalence is even higher: Mondol's (2024) research found that 66.45% of Bangladeshi university students were victims of body shaming, primarily through social media. In Indonesia, the *ZAP Beauty Index's* report (2023) revealed that 62.2% of women have received negative comments about their bodies, while CATAHU 2023 recorded 18.2% of cases of cyber gender-based violence related to physical insults.

The recent surge in viral cases in Indonesia—involving

¹⁰ Tiggemann, Marika., & Williams, Ellie., "The Role of Self-Objectification in the Mental Health of Women: Predictors and Consequences." *Journal of Health Psychology*, n.d., 367–378. <https://doi.org/10.30996/jhbhc.v3i1.3077>

celebrities, public figures, healthcare workers, and even ordinary individuals who have suddenly found themselves in the spotlight—shows that body shaming is not a sporadic phenomenon, but rather a systemic social problem. Its impact also extends beyond psychological aspects: research indicates that victims may experience reduced productivity, social withdrawal, and even the risk of severe depression that could potentially lead to suicidal behavior (*van de Voort et al., 2025*). A gap in the Indonesian literature reveals that studies on body shaming have not yet been extensively linked to Islamic legal responses, including how the concept of human dignity (*karāmah al-insān*) and principles of media ethics provide a normative foundation for its resolution.

Addressing contemporary phenomena such as body shaming from an Islamic legal perspective requires an *ijtihād* approach¹¹ that is not merely textual but also capable of comprehensively interpreting digital social developments. This is crucial because the nature of body shaming as psychological and social violence demands an analysis that integrates the protection of human dignity, media ethics, and the values of Sharia justice. In this context, two distinct yet complementary approaches to *ijtihād*—namely al-Ghazālī’s *maqāṣid al-syarī‘ah* and the *istinbāt* methodology in Ja‘farī *fiqh*—become relevant for deeper exploration.

¹¹ Wael B. Hallaq, *Authority, Continuity, and Change in Islamic Law* (Cambridge: Cambridge University Press, 2001).

Ghazālī's maqāṣid approach, which prioritizes the protection of religion, life, intellect, lineage, and property, provides an ethical-normative framework for understanding body shaming as an act that threatens *ḥifẓ al-nafs* (protection of life) and *ḥifẓ al-'ird* (protection of honor). Within this framework, the human body is not merely a social aesthetic object, but part of the dignity that must be safeguarded (*karāmah al-insān*). Thus, the maqāṣid offer not only legal justification but also moral principles demanding the prevention of all forms of practices that degrade human dignity.¹²

On the other hand, the Ja'farī methodology of *istinbāt* places reason as the third source of law after the Qur'an and hadith. This approach allows rational reasoning (*al-'aql*) to address new problems that lack direct precedents in classical texts. In the case of body shaming—a digital phenomenon born of technology—the Ja'farī approach provides a broader space for moral and rational judgment to establish prohibitions based on the principle of non-harm (*lā ḍarar wa lā ḍirār*), respect for dignity, and social responsibility in the online space. The selection of these two approaches has a strong academic foundation. Maqāṣid al-Ghazālī is chosen for its universal and adaptive nature, and for having become a primary orientation in modern Islamic legal discourse when addressing issues of human rights, mental health,

¹² Mohammad Hashim Kamali, "Human Dignity in Islam," *Islam and Civilisational Renewal* 2, no. 3 (2011): 409–427. <https://doi.org/10.12816/0005507>.

and gender-based violence. Meanwhile, the Ja‘farī method is relevant due to its rational flexibility, which allows for the integration of empirical realities—such as the psychological impact of body shaming—with the principles of Sharia law. The synergy between the two opens space for the formulation of Islamic law that is more responsive to digital social phenomena without neglecting the authority of the text and the spiritual values of Sharia.¹³ I have written the text in a scholarly style typical of academic publications, not in CGP or popular style. The phenomenon of body shaming is increasingly prominent as a rapidly growing form of verbal and psychological violence in the digital age. Its multifaceted nature—which damages self-esteem, worsens mental health, and triggers social discrimination—makes it a serious issue demanding a comprehensive legal and ethical response. A number of contemporary studies have examined the psychological impacts of body shaming, particularly in the context of social media, as well as how physical-based bullying can lead to depression, eating disorders, and even suicide. However, studies linking this issue to the Islamic legal framework remain very limited, particularly in terms of how Sharia values can provide protection for human dignity in the digital space.

Previous studies highlighting Islamic ethics and law in the social media sphere have largely focused on the prohibitions against *ghibah*, slander, or general insults. Meanwhile, research

¹³ Asafri Jaya Bakri, *Konsep Maqashid Syariah Menurut Al-Syatibi*, (Jakarta: Raja Grafindo Persada, 2016), 87–112.

on *maqashid al-shari'ah* has demonstrated its relevance in addressing modern ethical problems, yet its application to the issue of body shaming has not received adequate attention. Similarly, the literature on Ja'fari *istinbath* methodology has flourished in studies of minority *fiqh* and contemporary issues, but has not yet been explicitly directed toward the phenomenon of body shaming as a systemic ethical problem.

This situation clearly reveals a research gap: no study has yet systematically compared and analyzed the Ja'fari *istinbath* methodology and al-Ghazali's *maqashid* approach as two epistemological frameworks that both advocate for the protection of human dignity, yet are grounded in different methodological foundations. In fact, both offer potential analytical tools for developing Islamic legal responses that are more sensitive to the problem of verbal violence in the digital realm. It is this gap that makes this study important, while also offering an opportunity for an original contribution.

This synthetic approach is expected not only to expand the academic discourse on contemporary *fiqh* but also to offer an original theoretical contribution in the form of a responsive Islamic legal framework addressing the issue of body shaming—a modern issue demanding theological sensitivity, methodological rigor, and intellectual courage to renew the body of Islamic legal thought.

This study employs a research design of comparative doctrinal analysis with a qualitative-normative approach¹, aiming

to analyze and compare Islamic legal responses to the phenomenon of body shaming through two distinct methodological frameworks: *maqāṣid al-syarī‘ah* as formulated by al-Ghazālī and the *istinbāṭ* methodology within the Ja‘farī (Imamiyyah Shi‘a). The qualitative approach was chosen because this study is not oriented toward quantitative measurement or statistical generalization, but rather toward a deep understanding of the normative meanings, theological arguments, and legal rationality contained in classical and contemporary Islamic texts. Comparative analysis is employed because the phenomenon of body shaming is a modern social issue not explicitly addressed in the *nash*, thus requiring an inter-school of thought reading to assess the extent to which each methodology can address contemporary humanitarian problems fairly and contextually.¹⁴

B. RESULTS AND DISCUSSION

1. Application of the Ja‘farī *Istinbāṭ* Methodology in the Case of Body Shaming

In the Ja‘farī *istinbāṭ* methodology (Imamiyyah Shi‘a), the establishment of legal rulings regarding contemporary social phenomena such as body shaming is carried out through the integration of the *nash*, the narrations of the Imams of Ahl al-Bayt, and reason (‘*aql*) as an independent source of Islamic law. This approach enables Islamic law to address forms of non-

¹⁴ Abū Ḥāmid Al-Ghazālī, *al-Mustaṣfā Min ‘Ilm al-Uṣūl*, Vol. I (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1993), 286–290.

physical oppression not explicitly mentioned in the Qur'an or the Prophet's hadith, yet which have a tangible impact on human dignity and well-being. From a Ja'farī perspective, respect for human dignity is a fundamental principle inherent in the concept of faith, so that any action that unjustly demeans an individual's honor can be categorized as a form of *ẓulm*.

An analysis of primary texts indicates that the Ja'farī tradition places significant emphasis on the prohibition against degrading fellow human beings through speech. In *al-Kāfi* by Muḥammad ibn Ya'qūb al-Kulaynī, it is narrated from Imam Ja'far al-Ṣādiq that the honor of a believer holds a lofty status and is safeguarded by Allah; thus, acts of belittling or humiliating them are viewed as a violation of rights protected by sharia.¹⁵ This narration affirms that verbal insults are not merely understood as breaches of etiquette, but as acts that damage honor (*ird*) and have the potential to cause injustice. In this context, body shaming, which directly targets physical aspects as part of personal identity, can be classified as a form of *ẓulm* because it places the victim in an inferior position and causes them to lose dignity in the eyes of others. The distinctive feature of the Ja'farī methodology lies in the use of reason ('aql) as the primary instrument in assessing the consequences of an action.¹⁶ The principle of *lā ẓarar wa lā ẓirār*

¹⁵ Muḥammad ibn Ya'qūb Kulaynī, “*Uṣūl al-Kāfi*”, Jilid 1, (Dār al-Kutub al-Islāmiyyah, Tehran, 1365 H), 168-184.

¹⁶ Sayyid 'Alī al-Sistāni, *Minhāj al-Ṣāliḥīn*, Jilid 1, (Qom: Mu'Assasat al-Imām al-Sistāni, 2014), 487–489, *Bab Aḥkām al-Tashrīḥ Wa Naql al-A'Ḍā'*, *Mohammad Ali Taskhiri (Ed.), Islami* (n.d.).

is rationally understood as a prohibition against any action that causes harm, whether physical or psychological. In the Ja‘farī tradition, psychological harm is viewed as a form of damage to the soul (*nafs*), and thus carries significant legal weight. Body shaming that causes trauma, anxiety disorders, depression, or even suicidal tendencies is assessed as a serious violation of the protection of the soul, even if committed without physical violence. Unlike approaches that place too much emphasis on intent (*niyyah*), the Ja‘farī methodology pays great attention to the objective effects (*athar*) that can be rationally predicted, so that claims of joking or unintentional actions do not automatically absolve the perpetrator of legal responsibility.

In the context of digital society, Ja‘farī’s rational approach becomes increasingly relevant. Body shaming carried out via social media not only impacts interpersonal relationships but is also amplified by digital platform algorithms that expand its reach and prolong the duration of its effects. Comments demeaning a person’s physical appearance in the digital public sphere can be read, copied, and repeated by thousands of other users, thereby creating layered psychological pressure far more severe than insults in private settings. By using reason as the basis for *istinbāt*, the Ja‘farī tradition allows for the differentiation of levels of legal fault based on the scale of dissemination, intensity, and sustainability of the impact, and opens space to discuss the indirect responsibility of parties contributing to the occurrence of harm, including platform administrators who are negligent in

preventing symbolic violence. Based on an analysis of primary texts and this rational framework, body shaming from a Ja‘farī perspective can be established as a prohibited act (haram) with varying degrees of transgression depending on its impact. In extreme cases, when body shaming becomes a significant factor causing severe psychological harm or loss of life, the act can be linked to the concept of indirect killing (*qatl ma‘nawī*) known in the Imamiyyah fiqh discourse. Thus, the Ja‘farī methodology of *istinbāt* not only provides normative legitimacy for the prohibition of body shaming but also offers a rational, contextual, and adaptive legal framework for addressing ethical challenges in the digital age.

2. Application of Al-Ghazali’s Maqashid Approach

The *maqāshid al-syarī‘ah* approach, as formulated by Abū Ḥāmid al-Ghazālī,¹⁷ provides a comprehensive evaluative framework—for assessing the practice of *body shaming* as a social phenomenon with multidimensional impacts. From this perspective, Islamic law does not merely evaluate an action from a legal-formal standpoint, but also assesses to what extent that action preserves or undermines the five basic human needs (*al-darūriyyāt al-khams*). The focus of this study is primarily on *ḥifẓ al-nafs*, *ḥifẓ al-‘aql*, and *ḥifẓ al-nasl* because *body shaming* directly targets the psychological, cognitive, and relational

¹⁷ Fahrur Rozi, Tutik Hamidah, dan Abbas Arfan, “Konsep Maqashid Syariah Perspektif Pemikiran Al-Juwaini dan Al-Ghazali”, *Iqtisodina* 5, no. 1, 2022, 62. <https://doi.org/10.35127/iqtisodina.v5i1.5807>

dimensions of human beings. As for *ḥifẓ al-dīn* and *ḥifẓ al-māl*, they are not specifically discussed because their connection to *body shaming* is indirect; however, in certain cases—such as the loss of self-confidence leading to a person’s withdrawal from religious practices or the disruption of economic productivity—both can still be indirectly affected.

Viewed from the hierarchy of *maqāṣid*, the most significant impact of body shaming lies at the *darūriyyāt* level, as it touches upon the protection of life and reason as the foundation of human existence.¹⁸ Regarding *ḥifẓ al-naḥs*, body shaming has the potential to threaten the psychological well-being of the victim through chronic stress, anxiety, depression, and psychosomatic disorders, which in extreme cases can lead to self-harm. This harm cannot be reduced to mere emotional discomfort but constitutes a real threat to the continuity of life that must be prevented according to the *maqāṣid*. Meanwhile, from the perspective of *ḥifẓ al-‘aql*, body shaming creates a distortion of self-perception that hinders an individual’s rational and emotional functions. Negative thought patterns continuously internalized by the victim can disrupt learning processes, decision-making, and the development of intellectual potential, thereby damaging the intellect as humanity’s primary instrument in fulfilling the trust of *khilafah*. The aspect of *ḥifẓ al-nasl* is also significantly impacted,

¹⁸ Rahmawati, Abdain, and Takdir, “Maqashid Syariah as a Framework for Family Protection (*Hifẓh al-Nasl wa al-‘Irdl*) in the Modern Context”, *Serumpun International Conference Proceedings (SICP)* 1, no. 2 (2025): 3.

particularly when body shaming occurs within the family sphere. In this context, Islamic law does not view the family as a private sphere exempt from ethical evaluation, but rather as the primary institution for character formation.¹⁹ The practice of body shaming by parents toward their children—for example, through repeated comments demeaning physical appearance—not only harms the child’s psychological well-being but also establishes destructive communication patterns that may be passed down to future generations. Children raised in such an environment tend to reproduce similar verbal abuse in future social and family relationships, so that the harm does not stop at a single individual but continues transgenerationally. Within the framework of *maqāṣid*, this situation constitutes a layered *mafsadah* that contradicts the objective of protecting future generations.

Al-Ghazālī’s *maqāṣid* approach also emphasizes a proportional assessment between *maṣlahah* and *mafsadah*. In the case of body shaming, there is almost no legitimate *maṣlahah* from a sharia perspective, as claims such as “for the sake of motivation” or “just a joke” do not outweigh the psychological and social harm it causes. Therefore, body shaming can be categorized as an act that must be prevented (*dar’ al-mafsadah*)

¹⁹ Dian Sri Lestari et al., “Perilaku Body Shaming Pada Remaja Dalam Bermedia Sosial dalam Perspektif Ibnu ‘Asyur”, *Ta’wiluna: Jurnal Ilmu Al-Qur’an, Tafsir dan Pemikiran Islam* 5, no. 1 (2024): 58. <https://doi.org/10.58401/takwiluna.v5i1.1225>

even before reaching the stage of imposing sanctions.²⁰ This principle affirms that maqāṣid does not stop at the repressive aspect but encourages systematic preventive measures. At the practical level, the maqāṣid approach opens space for the critical integration of Islamic values and contemporary *body positivity* discourse. Islam does not teach the glorification of the body or value relativism, but emphasizes respect for human dignity as creatures of Allah. Therefore, the values of *body positivity* can be adopted to the extent that they align with the principles of tawhid, the trust in the body, and the ethics of modesty. Its implementation, for example, can be carried out in the educational sphere through a maqāṣid-based curriculum that instills empathy, awareness of physical diversity as part of God's natural order, and appreciation for non-physical qualities such as character, knowledge, and social contribution. Thus, al-Ghazālī's maqāṣid approach serves not only as a normative tool for evaluating *body shaming* but also as a conceptual foundation for designing social and educational policies oriented toward the sustainable protection of human dignity.

²⁰ Mutiara Heidi Fernanda, Duski Samad, dan Firdaus ST Mamad, "Maqashid As-Syariah dalam Bingkai Tata Kelola Pendidikan", *Al-Khazin: Jurnal Pendidikan Agama Islam* 1, no. 2 (2025): 102.

3. A Comparative Analysis of the Ja‘farī Methodology and Ghazālī’s Maqāṣid in the Context of Body Shaming

In the context of *body shaming* as a contemporary social problem, al-Ghazālī’s maqāṣid al-syarī‘ah approach and the Ja‘farī istinbāṭ methodology reveal both substantive common ground and significant methodological differences. Both start from the same premise, namely the necessity of upholding human dignity (*karāmat al-insān*), yet they follow different epistemological paths. Al-Ghazālī’s approach is teleological, focusing on the purposes and wisdom of sharia law, while the Ja‘farī methodology is rational-epistemological, positioning reason (‘aql) as an autonomous and active source of law in assessing the goodness or badness of actions²¹, including in matters not explicitly mentioned in the text.

These differences and similarities can be systematically mapped as follows:

Table.1

The differences and similarities between the Ja‘farī Methodology and Ghazālī’s Maqāṣid

Aspect	Ja‘farī Methodology	Maqāṣid al-Ghazālī	Similarities	Differences
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²¹ Murtadha Mutahhari, *Perspektif Al-Quran Tentang Manusia Dan Agama. Terj. Haidar Baqir. Mizan*, (Bandung: 2014), 89-104.

Sources of Law	The Qur'an, the Sunnah of Ahl al-Bayt, Ijma', Reason	The Qur'an, the Sunnah, Ijma', Qiyas	Both are based on revelation	Ja'farī grants independent authority to reason
Approach	Epistemological-rational	Teleological (purpose of law)	Preserving human dignity	Different lines of argument
Assessment of Body Shaming	Determined as <i>zūlm</i> and <i>ḍarar</i> through 'aql	Judged as <i>mafsadah</i> that undermines maqāṣid	Both prohibit it	Basis of justification
Key Dimensions	Intention (<i>niyyah</i>) + rational impact	Impact on <i>the preservation of life, property, and lineage</i>	Both focus on impact	Hierarchy of analysis
Legal Response	Contextual and adaptive	Preventive and systemic	Both non-formal	Ja'farī is more flexible at the micro level

The table shows that the Ja‘farī approach excels in rational flexibility when responding to new phenomena such as digital body shaming, while al-Ghazālī’s maqāṣid excels in a macro-normative framework for assessing long-term social harm. Therefore, synthesizing the two produces a more comprehensive analytical model than if they were used separately. This methodological synthesis yields a three-tiered framework for Islamic legal interventions against body shaming. First, prevention (preventive) through maqāṣid-based digital ethics education that instills the awareness that physical humiliation contradicts the objectives of protecting life and reason. Second, victim protection, which from a Ja‘farī perspective can be rationally justified as a collective obligation (*al-wājib al-kiḥā’ī*) when the psychological impact on the victim reaches the level of *ḍarar*. Third, rehabilitation of the perpetrator, using a restorative justice approach that emphasizes moral responsibility, acknowledgment of wrongdoing, and the repair of social relationships, rather than merely retributive punishment²². This model is not utopian but has practical precedents. In several countries with progressive legal systems such as New Zealand and Canada, the restorative justice approach has been used in cases of verbal bullying in schools and digital spaces, with more effective results in reducing recidivism compared to sanctions alone. In the Islamic context, this approach aligns with the concepts of *islāḥ*

²² Putri H Yasin, “Legal Analysis of the Problems of Implementing Restorative Justice in Cases of Sexual Violence”, *Jurnal Hukum Sehasen* 11, no 1 (2025): 84. <https://doi.org/10.37676/jhs.v11i1.7585>

and *ta'dīb*, which aim to reform both the individual and society simultaneously. Nevertheless, implementation challenges remain, particularly regarding public digital literacy, cultural resistance to mental health issues, and the limitations of social media platform regulations. Therefore, the synthesis of Ja'farī's methodology and al-Ghazālī's maqāṣid must be understood as a normative-critical framework, not an instant solution, requiring public policy support and institutional commitment. Thus, this section emphasizes that the integration of these two methodologies not only enriches the discourse of Islamic law theoretically but also paves the way for the formulation of legal responses that are more humane, contextual, and relevant in addressing the phenomenon of body shaming in the digital age.

C. CONCLUSION

This study concludes that the Islamic legal methodology of *istinbāt* in the Ja'farī school and al-Ghazālī's maqāṣid *al-syarī'ah* approach both provide a strong normative and rational foundation for addressing body shaming practices within the context of contemporary Muslim societies. The most significant finding of this study indicates that body shaming can be legally classified as a prohibited act (*ḥarām*), not only because it contradicts social ethics, but because it is rationally and teleologically proven to cause *ḍarar* and *mafsadah* that undermine human dignity and honor. Ja'farī's methodology, with its recognition of reason ('aql) as an independent source of law,

allows for a legal assessment of body shaming as a form of *ẓulm* even though it is not explicitly mentioned in the nash, while al-Ghazālī's maqāṣid al-syarī'ah approach asserts that such practices contradict the fundamental objectives of sharia, particularly the protection of life (*ḥifẓ al-nafs*), reason (*ḥifẓ al-'aql*), and human dignity (*ḥifẓ al-'ird*). The primary theoretical contribution of this study lies in the formulation of a methodological synthesis framework between the Ja'farī school's epistemological-rational approach and al-Ghazālī's teleological maqāṣid al-syarī'ah approach in addressing modern social legal issues. This study fills a gap in Islamic legal scholarship, which has tended to address body shaming in a moralistic or partial manner, without a systematic integration of legal rationality and the objectives of sharia. These findings enrich the discourse on Islamic legal theory by demonstrating that the integration of 'aql and maqāṣid can produce a legal decision-making model that is more adaptive, contextual, and oriented toward human welfare.

Practically, the results of this research have tangible implications for various stakeholders, including scholars and fatwa institutions in formulating legal perspectives regarding body shaming, educational institutions in developing ethics and digital literacy curricula grounded in Islamic values, as well as policymakers and legal authorities in designing case-handling mechanisms that are not merely repressive but also restorative. The proposed framework encompasses prevention efforts through education, victim protection through integrated support

mechanisms, and perpetrator rehabilitation through a restorative justice approach aligned with the concepts of *iṣlāḥ* and *ta'dīb* in Islamic tradition. Nevertheless, this study has limitations as it is normative-conceptual in nature and has not empirically tested the effectiveness of implementing the proposed synthetic framework. Furthermore, the analysis of primary texts and social context remains limited to specific sources and cases, so generalizations of the findings must be made with caution. Therefore, further research is recommended to develop empirical or socio-legal studies to test the implementation of the Ja'farī–maqāṣid framework in real-world practice, particularly in educational settings and digital media, and to explore its integration with other Islamic legal approaches so that responses to modern social issues such as body shaming become increasingly comprehensive and practical.

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