Deepfake Pornography as Digital Violence against Women: Legal Protection in the Perspective of Positive Law and Islamic Law

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Abstract:
The rapid development of artificial intelligence (AI) has enabled the creation of deepfake pornography, in which a person's face, identity, or other personal characteristics are manipulated and incorporated into sexually explicit content without consent. Women are particularly vulnerable to this form of digital gender-based violence because the resulting content can undermine privacy, dignity, reputation, and personal autonomy, while its repeated dissemination may prolong victimization. This study examines the legal protection available to women victims of deepfake pornography under Indonesian positive law and Islamic law and develops an integrative framework for strengthening victim-centered protection in the digital environment. This research employs normative legal research using statutory, conceptual, and case approaches. Legal materials were examined through doctrinal analysis of relevant legislation, legal scholarship, and contemporary studies on deepfake pornography, victim protection, and Islamic legal principles. The findings indicate that Indonesian law provides fragmented but relevant mechanisms through the National Criminal Code, the Electronic Information and Transactions Law, the Pornography Law, the Personal Data Protection Law, and the Sexual Violence Crime Law. However, significant challenges remain in classifying AI-generated content, authenticating digital evidence, preventing the misuse of victims' identities, removing content, and supporting victim recovery. From an Islamic legal perspective, ḥifẓ al-'irḍ provides a normative basis for protecting dignity and identity, while al-ḍarar yuzāl supports preventing, removing, and mitigating harm, and sadd al-dharā'i reinforces a preventive orientation. This study proposes a victim-centered digital dignity protection framework integrating prevention, legal enforcement, digital evidence, content removal, and victim recovery. The framework

demonstrates the complementary relationship between Indonesian positive law as a legal mechanism and Islamic law as a normative orientation, while contributing to the broader goals of SDG 5 and SDG 16.

Keywords: Deepfake Pornography; Women Victims; Digital Gender-Based Violence; Legal Protection; Islamic Law; Maqāṣid Al-Sharī'Ah; Digital Dignity

Introduction

The rapid development of artificial intelligence (AI) has changed the way digital content is produced, manipulated, and disseminated. One of the developments that raises legal and ethical issues is *deepfake technology*, which is technology that allows the creation or manipulation of images, videos, and sounds so that they resemble real conditions[1]. In contrast to conventional pornography. Deepfake pornography content can show a person in a sexual situation that never happened and never involved the victim. Thus, the legal issues that arise are not only related to pornographic content, but also related to the abuse of identity, privacy, honor, dignity, reputation and body autonomy[2].

The phenomenon of *deepfake pornography* is growing along with the increasing ease of access to AI technology. This convenience allows a person to create fake sexual content by inserting another person's face or identity into pornographic images or videos. In such situations, the victim should never create or engage in circulating sexual content. The victim's identity can be taken from photos or digital materials available in public spaces and social media, then manipulated into sexual content without their knowledge and consent. This characteristic makes *deepfake pornography not only* a problem of technology abuse, but also a form of gender-based violence in the digital space that can attack the honor, dignity, reputation, privacy, and security of the victim.

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[1] Lisa Lazard et al., "Deepfake Technology and Gender-Based Violence: A Scoping Review," *Trauma, Violence, & Abuse*, November 21, 2025, 15248380251384271, doi:10.1177/15248380251384271.

[2] Ivana Dewi Kasita, "'Deepfake Pornography: The Trend of Online-Based Gender Violence (KGBO) in the Era of the Covid-19 Pandemic,'" *Journal of Women and Families* Vol. 3, no. 1 (2022): 17.

From a feminist perspective, non-consensual sexualized deepfakes are not solely a matter of the authenticity or falsity of an image, but a form of gender-based violence and image-based violence that uses technology to produce a sexual representation of a person without consent. Karagianni and Doh point out that these issues need to be placed within the framework of gender equality and gender-based violence, because the losses caused are related to the takeover of the victim's body representation, identity, and sexuality. Thus, the legal approach to deepfake pornography needs to shift from simply seeing content as "pornography" to an analysis of power relations, lack of consent, identity abuse, and the ongoing impact experienced by victims.[3]

Women are one of the vulnerable groups to become victims of *deepfake pornography*. In Indonesia, this problem has arisen in a number of cases involving women from various age groups. One of the cases that received attention was the case of a number of junior high school students in Malang and dozens of other women in East Java whose personal photos were engineered into vulgar content without their knowledge[4]. The case shows that digital manipulation technology can be used to exploit women's identities and produce false sexual representations that have the potential to cause serious social and psychological impacts.

These issues need to be placed in the context of the broader issue of violence against women. The National Commission on Anti-Violence against Women (Komnas Perempuan) recorded 457,895 complaints of violence against women throughout 2023, of which 339,782 were classified as gender-based violence[5]. The data

[3] Anastasia Karagianni and Miriam Doh, "A Feminist Legal Analysis of Non-Consensual Sexualized Deepfakes: Contextualizing Its Impact as AI-Generated Image-Based Violence under EU Law," *Porn Studies*, November 14, 2024, 1–18, doi:10.1080/23268743.2024.2408277.

[4] Adzro Aqilah Wiguna and Puja Aisyah Ayu Lestari, "'Legal Protection of Women Victims of Deepfake Pornography in Indonesia,'" *Journal of Legal Studies* Vol. 3, no. 1 (2025): 199.

[5] Komnas Perempuan, *National Commission on Anti-Violence against Women*, Komnas Perempuan Annual Record Fact Sheet for 2023 (Komnas Perempuan, 2023).

shows that gender-based violence is still a serious problem. The development of digital technology then presents a new mode that allows women's bodies, faces, identities and reputations to be manipulated and disseminated without consent. In this context, *deepfake pornography* can be understood as a form of gender-based violence that uses technology to expand the reach and extend the impact of victimization.

The impact *of deepfake pornography* on victims does not stop at the loss of control over personal identity or images.[6] Victims can face psychological distress, loss of self-esteem, social stigma, reputational damage, and disruption to social and professional life. This problem is increasingly complex because the characteristics of digital space allow content to be copied, stored, and disseminated quickly through various platforms. Thus, the losses experienced by victims can be sustained even after the content is first created or disseminated. This condition shows that legal protection is enough to only be directed at the criminal responsibility of the perpetrator, but also needs to include prevention, proof, stopping the spread, removing content, protecting identity, and recovering the victim.

In the context of Indonesian law, the main problem is not entirely the absence of legal norms, but the fragmentation of regulations in dealing with the special character *of deepfake pornography*. Before and after the enactment of the National Criminal Code, a number of legal instruments can be used to respond to various aspects of these acts, including provisions on sexual crimes, misuse of personal data, distribution of content via electronics, and victim protection and recovery. However, each of these instruments has a different scope and purpose so that it has not yet formed a protection mechanism that is specifically and comprehensively oriented towards victims of *deepfake pornography*.

Important changes occurred after the enactment of Law No. 1 of 2023 concerning the Criminal Code (KUHP) on January 2, 2026,

[6] Lazard et al., "Deepfake Technology and Gender-Based Violence."

which was then adjusted through Law No. 1 of 2026 concerning Criminal Adjustments. The National Criminal Code is an important part of re-reading the construction of criminal law against pornography and criminal acts in Indonesia. At the same time, certain criminal provisions in sectoral regulations have been adjusted, one of which is the repeal of Article 29 of Law No. 44 of 2008 concerning pornography[7]. Therefore, the analysis of *deepfake pornography* is no longer adequate if it only uses legal construction before the enactment of the National Criminal Code, but must consider the configuration of the national criminal law that has been in effect since 2026.

Within the applicable legal framework, the protection of women victims of *deepfake pornography* still involves a number of regulations that have different regulatory scopes. Provisions on electronic information and transactions, protection of personal data, and crimes of sexual violence can be used to respond to certain aspects of *deepfake pornography*, while provisions on pornography need to be read in relation to changes that occurred after the enactment of the National Criminal Code. Relevant instruments include Law Number 1 of 2024 concerning the Second Amendment to Law Number 11 of 2008 concerning Information and Electronic Transactions, Law Number 27 of 2022 concerning Personal Data Protection[8], and Law Number 12 of 2022 concerning Sexual Violence[9].

Although the legal framework provides a basis for responding to a number of acts related to *deepfake pornography*, the characteristics of AI technology raise complex legal issues. These issues include the classification of acts, the accountability of the perpetrators, the use of victim identities, the proof and authentication of digital evidence, the relationship between

[7] Law Number 1 of 2024 concerning the Second Amendment to Law Number 11 of 2008 concerning Information and Electronic Transactions, Article 27 paragraph (1) jo. Article 45 paragraph (1). (2024).
[8] Law Number 27 of 2022 concerning Personal Data Protection, Article 66.
[9] Law Number 12 of 2022 concerning the Crime of Sexual Violence, Article 5 paragraph (2) letter b.

content creators and dissepers, content removal mechanisms, and victim recovery. AI technology allows synthetic sexual content to be created without victim involvement and produces material that can visually resemble authentic content. These conditions can complicate the proving process, especially in determining the origin of the content, the manipulation process, the responsible party, and the relationship between the perpetrator and the loss suffered by the victim[10]. Thus, the issue of *deepfake pornography* shows that there is a gap between the development of AI technology and the ability of the available legal framework to provide comprehensive victim protection[11].

In addition to a positive legal perspective, these issues can be studied through Islamic law which has strong principles regarding the protection of human honor and dignity. One of the relevant principles is *hifz al-'ird* , which is the protection of honor and dignity within the framework of maqasid al-sharia. This principle places honor as an interest that must be guarded from degrading, reflective, or destructive actions[12]. In the context of *deepfake pornography* , the manipulation of a person's face or identity into a sexual representation that never occurred can be seen as an act that attacks an individual's honor, dignity, and control over his or her identity. Therefore, *hifz al-'ird* provides a relevant normative basis to strengthen the orientation of victim protection.

This principle is reinforced by the rule *of al-darar yuzal*, which means that harm must be eliminated. The creation and dissemination of *deepfake pornography* can cause psychological, social, reputational and economic harm to victims. Therefore, *al-*

[10] Asher Flynn et al., "Sexualized Deepfake Abuse: Perpetrator and Victim Perspectives on the Motivations and Forms of Non-Consensually Created and Shared Sexualized Deepfake Imagery," *Journal of Interpersonal Violence*, September 9, 2025, 08862605251368834, doi:10.1177/08862605251368834.
[11] Siti Nur Hidayah and Gunawan Hadi Purwanto, "Legal Protection of Victims of AI-Driven Deepfake Pornography: An Analysis within Indonesian Law," *Al-Risalah Journal of Sharia and Law*, 30 April 2026, 917–35, https://doi.org/10.24252/al-risalah.vi.63687.
[12] Jasser Auda, *Maqasid Al-Shari'ah as Philosophy of Islamic Law* (Herndon, VA: International Institute of Islamic Thought, 2007).

darar yuzal is not only relevant to explain the prohibition of actions that cause harm, but can also be a normative basis for efforts to prevent, stop, remove, and restore the impact experienced by the victim. This orientation can be strengthened through *sadd al-dhari'a* which emphasizes the prevention of means or actions that have the potential to cause damage. Thus, Islamic law can provide a normative orientation that places victim protection, prevention of victimhood, and victim recovery as integral in responding to the abuse of AI.

Studies on *deepfake pornography and* the legal protection of its victims have developed in the Indonesian legal literature. Kasita attributed the surge in deepfake pornography to the Covid-19 pandemic as an accelerator of KBGO,[13] but did not discuss the normative framework of legal protection in depth. Putri and Apriyani focused on the issue of criminal responsibility of perpetrators and the problem of proving the element of intentionality in the conventional criminal law system [14]. Khalishah, Wulandari, and Ardiansyah describe the forms of recovery for victims of take down, right to be forgotten, restitution, and counseling based on the TPKS Law, without linking it to other legal systems [15]. Pane and Tambe highlight the gap between the pace of AI development and the readiness of law enforcement officials to deal with deepfake porn as a digital offense [16]. Putri examines the urgency of regulating deepfake AI laws with a primary focus on

[13] Ivana Dewi Kasita, "Deepfake Pornography: The Trend of Online-Based Gender Violence (KGBO) in the Era of the Covid-19 Pandemic," *Journal of Women and Families* 3, no. 1 (2022): 16–26, https://doi.org/10.22146/jwk.5202.

[14] Nadea Aulia Putri and Maria Novita Apriyani, "Criminal Accountability of Perpetrators of Sexual Violence Based on Electronic Artificial Intelligence (Deep Fake Porn)," *The Face of the Law* 9, no. 1 (2025): 348, https://doi.org/10.33087/wjh.v9i1.1725.

[15] Khansa Farinda Khalishah et al., "Legal Protection of Women Victims of Revenge Pornography by Using 'Deepfake' Applications as Online Gender-Based Violence," *Parhesia Diary* Vol. 02, No. 02 (2024): 8–10.

[16] Diyanggi Priya Romaito Pane and Alexandro Wiranto Tambe, "Law Enforcement Challenges and Mitigation Efforts for the Presence of Deepfake Porn as a Type of Digital Crime in the Era of Artificial Intelligence," *The Glorification of Justice* 2, no. 3 (2025): 190–192, https://doi.org/10.62383/pk.v2i3.1055.

children as victims, not adult women [17]. Meanwhile, Meliana emphasized the weak criminal certainty due to the absence of substantive norms that specifically reach deepfake crimes, both in the Criminal Code and the ITE Law [18].

The mapping of the previous research shows that the study of the understanding of *deepfake pornography* has made an important contribution to the issue of criminal liability, proof, victim protection, content removal, and the need for legal reform. However, these studies generally still depart from a positive legal perspective and have not systematically integrated the principles of Islamic law as a normative framework for the protection of the dignity of victims. On the other hand, *the study of hifz al-'ird* is still largely directed at the protection of honor in the context of conventional violence or domestic conflict and has not specifically examined the problem of technology-based violence such as *deepfake pornography*[19]. This condition shows that there is an academic space to bring together both legal perspectives in responding to the form of digital violence that has developed due to AI technology.

Based on the research gap, this study not only compares positive Indonesian law and Islamic law, but uses a comparative-integrative approach to identify points of complementation between perspectives in building legal protection against women *in deepfake pornography*. Positive law is analyzed to identify the space for protection, legal mechanisms and regulatory limitations

[17] Putu Nadya Tasya Putri and Anak Agung Ayu Ngurah Tini Rusmini Gorda, "Legal Arrangements in Countermeasures *Deepfake Artificial Intelligence* (AI) against Children as Victims of Cybercrime in Indonesia," *Udayana Master Law Journal* 14, no. 3 (2025): 713–28, https://doi.org/10.24843/JMHU.2025.v14.i03.p09.

[18] Yang Meliana, "The Urgency of the Formulation of Legal Protection and Criminal Certainty for the Regulation of Deepfake Crimes in the National Criminal Law System," *Lex Generalis Law Journal* 6, no. 7 (2025): 4–5, https://doi.org/10.56370/jhlg.v6i7.1087.

[19] R. Dzihni Jawahir Labib, Nurul Afifah, and Syahrul Anwar, "Hifz Al-'Irdh (Protecting Of Dignity) As The Basis For Offenses In Domestic Conflict," *Senarai: Journal of Islamic Heritage and Civilization* 2, no. 2 (February 19, 2026): 183–209, doi:10.66236/senarai.2026.2.2.183-209.

available, while Islamic law is used to explore the principles *of ḥifẓ al-'irḍ*, *al-ḍ arar yuzāl*, *sadd al-dharā'i*, and justice as normative foundations for the protection of dignity and the recovery of victims[20]. With this approach, Islamic law is not placed as a substitute for positive law, but as a normative orientation that can strengthen the goal of victim protection in a positive legal system.

The approach of interconnection between Islamic law and national law has a foundation in the development of Islamic legal thought in Indonesia. Muhajir, Ihda Shofiyatun Nisa', Akhmad Munawar, and Suud Sarim Karimullah explained Agus Moh Najib's thought that Islamic law and national law have a relationship and relationship that can be developed through the harmonization between the principles of Islamic law and legal science and the social reality of Indonesian society. The interconnection is not intended to place Islamic law and national law as two systems that face each other, but rather to enable Islamic legal values to contribute to the formation and development of national law in a contextual manner.[21]

The interconnection framework is relevant to this study because the protection of women victims of deepfake pornography requires a connection between positive legal mechanisms as juridical instruments and Islamic legal principles as a normative foundation. Thus, Islamic law is not used to replace positive legal provisions regarding criminal acts and victim protection, but to strengthen the legal orientation towards the protection of honor, the elimination of harm, justice, and the restoration of victims.

The novelty of this research lies in the development of *a victim-centered digital dignity protection framework* that brings together Indonesia's positive legal mechanisms with Islamic legal principles in responding to *deepfakes. The framework is built through five* interrelated protection dimensions, namely (1) prevention, (2) law enforcement, (3) digital evidence and

[20] Peter Mahmud Marzuki, *Legal Research*, Ed. Rev, Cet. 13 (Kencana, 2017).
[21] Muhajir Muhajir dkk., "Agus Moh Najib's Thoughts on the Interconnection of Islamic Law and National Law," *Al-Syir'ah Scientific Journal* 21, no. 1 (2023): 86, https://doi.org/10.30984/jis.v21i1.2321.

authentication, (4) content removal, and (5) victim recovery and restoration. These five dimensions place the victim as the center of protection, so that the legal goal does not stop at the punishment of the perpetrator, but also ensures the continuous cessation of losses, the restoration of dignity, and the restoration of the victim's life. In this context, positive law functions as an institutional and juridical mechanism, so that Islamic law provides a normative orientation through the protection of honor, elimination of harm, prevention, justice and benefit[22].

Thus, this research is directed to answer two main questions; 1. What is the form of legal protection for women victims of *deepfake pornography* in the perspective of Positive law and Islamic law and 2. Where can the complementary point between the two perspectives be constructed into a comprehensive and responsive victim protection framework to the development of AI technology?

This study aims to analyze the construction of the legal protections available to women victims of *deepfake pornography* in positive law, examining the relevant principles of Islamic law, in particular *ḥifẓ al-'irḍ*, *al-ḍ arar yuzāl*, *sadd al-dharā'*I and justice, as well as formulating a victim-oriented digital dignity protection framework through the integration of positive legal mechanisms and Islamic law.

Discussion

Construction of Legal Protection for Women Victims *of Deepfake Pornography in Indonesia's Positive Law*

Deepfake Pornography is a form of digital violence that has a different character from conventional pornography because the sexual content displayed does not have to come from real events, but can be formed through artificial *intelligence* (AI) manipulation by inserting a person's face, body, voice, or identity into a sexual scene that has never been done by the victim. Therefore, the legal

[22] Johnny Ibrahim, *Normative Legal Research Theory and Methodology,* Cet. 3 (Bayu Media, 2007).

issue is not only related to pornographic content, but also concerns the use of the victim's identity, privacy, honor, dignity, and autonomy. In the context of women, the technology can be used to produce non-consensual sexual representations that are then disseminated and cause psychological, social, and reputational harm.[23]

In Indonesia's positive law, legal protection for women victims of deepfake pornography is basically not in one special legal instrument, but is built through several regulations that have different regulatory scopes. The National Criminal Code provides a criminal legal basis for acts related to pornography, while the Information and Electronic Transactions Law (UU ITE) is relevant to the dissemination of content through electronic systems. The Personal Data Protection Act (PDP Law) provides protection against the use of personal data, including biometric data, while the Sexual Violence Crime Act (TPKS Law) provides a framework that is more oriented towards the handling, protection, and recovery of victims. Thus, the construction of legal protection against *deepfake pornography* is multi-layered and multidimensional, but at the same time shows the fragmentation of the regulation.

With the enactment of Law No. 1 of 2023 concerning the Criminal Code on January 2, 2026, the National Criminal Code was then adjusted through Law No. 1 of 2026 concerning Criminal Adjustments. The National Criminal Code regulates the criminal act of pornography in Article 407, which includes, among others, the act of producing, making, offering, selling, renting or providing pornography. This provision is important in analyzing *deepfake pornography* because synthetic content generated through AI can meet the characteristics of pornography as referred to in the Criminal Code.[24] However, the application of Article 407 does not automatically solve all the legal problems *of deepfake pornography*. This is because the characteristics of *deepfakes* lie not only in the

[23] Hidayah and Hadi Purwanto, "Legal Protection of Victims of AI-Driven Deepfake Pornography."
[24] Law Number 1 of 2023 concerning the Criminal Code, Legis. No. of Statute Book of the Republic of Indonesia Year 2023 Number 1.

sexual nature of the content, but also in the process of manipulating the victim's identity and creating sexual representations that never occur. Thus, legal analysis needs to distinguish between the creation of synthetic content, the use of victim identities, the dissemination and redissemination of content.

In this context, the ITE Law still has relevance, especially when *deepfake pornography* has been disseminated through electronic systems. Law Number 1 of 2024 as the second amendment to the ITE Law regulates the prohibition of deliberately and without the right to broadcast, perform, distribute, transmit, and/or make accessible electronic information or electronic documents that have content that violates morality for the public to know

However, the existence of the National Criminal Code does not automatically eliminate the legal problems caused by deepfake pornography. Article 407 focuses on acts related to pornography, while deepfake pornography has an AI manipulation process. This issue raises questions about how the law distinguishes between the act of synthetic content, the use of victim identity, the dissemination of content, and the redissemination of content. Thus, the character of deepfake technology still requires cross-regulatory reading[25].

These provisions have relevance, especially at the stage of content distribution and accessibility. However, the ability of the ITE Law to reach the spread does not mean that the entire range of *deepfake pornography acts* can be dealt with through the ITE Law. The problem becomes more complex when the perpetrator creates synthetic content but has not yet disseminated it, when the content is only stored for a specific purpose, or when there is a difference between the creator, the first uploader, and the redistributor. Therefore, the ITE Law is more appropriately placed as one of the instruments to deal with the electronic dimension of

[25] Syaloom Abelisca Sompotan et al., "LEGAL VACUUM (RECHTSVACUUM) IN THE CRIMINAL ACT OF MAKING AND DISTRIBUTING DEEPFAKE PORNOGRAPHY USING ARTIFICIAL INTELLIGENCE IN INDONESIA," *Lex Crime* Vol. 15, No. 03 (2026).

the distribution and access to content, rather than as the sole legal basis for the entire cycle of *deepfake pornography*.

a. Protection of Content and Spread of Deepfake Pornography through the National Criminal Code and the ITE Law

Important changes in the construction of criminal law occurred after the enactment of Law Number 1 of 2023 concerning the Criminal Code (KUHP) on January 2, 2026. The National Criminal Code was then adjusted through Law Number 1 of 2026 concerning Criminal Adjustments. The National Criminal Code regulates the crime of pornography in Article 407, which covers various acts related to pornography, including producing, making, offering, selling, renting, or providing pornography.

This provision is important in analyzing deepfake pornography because synthetic content generated through AI can meet the characteristics of pornography as referred to in the Criminal Code. However, the application of Article 407 does not automatically solve all the legal problems of deepfake pornography. This is because the characteristics of deepfakes lie not only in the sexual nature of the content, but also in the process of manipulating the victim's identity and creating sexual representations that never occur. Thus, legal analysis needs to distinguish between the creation of synthetic content, the use of victim identities, the dissemination and redissemination of content.

In this context, the ITE Law remains relevant, especially when deepfake pornography has been disseminated through electronic systems. Law Number 1 of 2024 as the second amendment to the ITE Law regulates the prohibition of deliberately and without the right to broadcast, perform, distribute, transmit, and/or make accessible electronic information or electronic documents that have content that violates morality to be known to the public.

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of deepfake pornography acts can be dealt with through the ITE Law. The problem becomes more complex when the perpetrator creates synthetic content but has not yet disseminated it, when the content is only stored for a specific purpose, or when there is a difference between the creator, the first uploader, and the redistributor. Therefore, the ITE Law is more appropriately placed as one of the instruments to deal with the electronic dimension of the distribution and access to content, rather than as the sole legal basis for the entire cycle of deepfake pornography 26. The problem can become more complex if the perpetrator only creates synthetic content to be stored privately or used on a limited basis before the content is disseminated[27].

b. The Relevance of the Pornography Law in Legal Construction After the Enactment of the National Criminal Code

Law Number 44 of 2008 concerning Pornography remains part of the relevant legal framework in the regulation of pornographic material. However, its enactment needs to be read carefully after the enactment of the National Criminal Code. The official regulation database notes that Article 29 of the Pornography Law has been partially revoked by Law No. 1 of 2023, so that this provision can no longer be used as a criminal basis as before the enactment of the National Criminal Code.

Meanwhile, other provisions in the Pornography Law that are still in force can remain part of the construction of the regulation as long as they do not conflict with and have been adapted to the new national criminal law system. Therefore, in the context of deepfake pornography, the Pornography Law should not be positioned as the only basis for criminalization, but should be read systematically together with the National

[26] Ali Umar, "The Position and Challenges of Proving Deepfake Evidence in the Indonesian Criminal Justice System," *Terang : Journal of Social, Political and Legal Studies* 3, no. 1 (2026): 65–77, https://doi.org/10.62383/terang.v3i1.1692.
[27] Roihan Hanaan Hanifa et al., "Legal Void in Ensnaring Deepfake-Based Crimes: New Threats in Proof," *Syiah Kuala Law Journal* Vol. 9, No. 3 (t.t.), https://doi.org/https://doi.org/10.24815/sklj.v9i3.51766.

Criminal Code and other legal instruments that regulate electronic aspects, personal data, and victim protection.

This is important because deepfake pornography has dimensions that are not entirely identical to conventional pornography. In conventional pornography, legal issues are mainly related to sexual material that is created, possessed, or disseminated. In contrast, in deepfake pornography, the victim may never have created or been involved in such sexual scenes at all. The victim's face or identity is only used as manipulative material to create false sexual representations. Therefore, legal protection is not enough to determine whether a content meets the elements of pornography, but it is also necessary to consider how the victim's identity is obtained, used, manipulated, and disseminated.

c. Identity Protection through the Personal Data Protection Law

The dimension of using victims' identities brings the problem of deepfake pornography into the realm of personal data protection. Law Number 27 of 2022 concerning the Protection of Personal Data, including biometric data that is categorized as specific personal data[28]. In the context of *deepfakes*, facial characteristics can have a close relationship with a person's identification so their use and processing need to be analyzed within the framework of personal data protection.

Article 65 of the PDP Law prohibits the unlawful acquisition, collection, disclosure, or use of personal data that does not belong to him. Article 66 also regulates the prohibition of making or falsifying personal data with the intention of benefiting oneself or others resulting in losses.[29]

The relevance of the PDP Law to *deepfake pornography* lies in the fact that the victim's losses can begin before sexual content is disseminated. The process can begin with taking or using photos, faces, or characteristics of the victim's identity as materials to

[28] Law Number 27 of 2022 concerning Personal Data Protection Article 4.
[29] Law Number 27 of 2022 concerning the Protection of Personal Data Articles 65-66.

produce synthetic content. Thus, legal protection needs to be directed not only to sexual content that has been circulated, but also to identity misuse that is part of the process of *producing deepfake pornography*. This approach expands the understanding of victims from mere objects in sexual content to data subjects whose identities are misused.

d. Protection and Recovery of Victims through the TPKS Law Law No. 12 of 2022 concerning the Crime of Sexual Violence

Law Number 12 of 2022 concerning the Crime of Sexual Violence provides the most comprehensive approach because it is not only oriented towards criminalizing perpetrators, but also regulates the handling, protection, and recovery of victims. Article 14 paragraph (1) of the TPKS Law regulates electronic-based sexual violence, including the act of taking pictures or screenshots of sexual content without consent[30]. The strength of the TPKS Law in *deepfake pornography* mainly lies in the orientation of victim protection. Victims' rights to handling, protection, and recovery are important because the impact of *deepfake pornography* does not stop when the perpetrator first creates or uploads content. Content can be copied, re-uploaded, sent through messaging apps, or modified into new content. Therefore, content removal must be understood as part of legal protection and breaking the chain of victimization, not just a technical action on digital platforms.

This approach also shows an important difference between *criminal accountability* and *victim protection*. Criminalizing perpetrators can provide accountability for their actions, but it does not necessarily stop the existence of content that has been circulating. Therefore, a victim-oriented legal protection construction needs to connect the law enforcement process with content removal, identity protection, mentoring, and recovery mechanisms.

e. Deepfake Evidance Proof *Problems*

[30] Law Number 12 of 2022 concerning the Crime of Sexual Violence Article 14 paragraph 1.

In addition to the issue of legal substance, *deepfake pornography* poses challenges in the evidentiary aspect. AI-generated content can have a high level of similarity to authentic material, so an examination is required to determine the origin, integrity, and possible manipulation of a digital evidence. This issue is important because the legal process must not only prove the existence of the content, but also the relationship between the content, the identity of the victim, the manipulation process, and the responsible party

This characteristic causes evidence authentication to be one of the main problems in handling deepfake cases. The examination is not only directed to determine whether an image or video is the result of manipulation, but also to connect the digital artifact to the source, manufacturing process, device, account, and party allegedly responsible.[31] Therefore, legal protection for women victims of *deepfake pornography* requires strengthening the capacity *of digital forensics*, authentication of electronic evidence, and the ability of law enforcement officials to identify possible AI-based manipulations. Based on the analysis of these various instruments, the construction of legal protection for women victims of deepfake pornography in Indonesia's positive law can be understood as a multi-layered and multidimensional construction.

Proof must also be carried out by paying attention to the interests of the victim. Sexual material used as evidence should not be redisseminated uncontrollably because it can result in secondary victimization. Thus, the evidentiary mechanism needs to balance the need to maintain the integrity of evidence with the obligation to protect the privacy, identity, and dignity of the victim.

Based on the analysis of these various instruments, legal protection for women victims of *deepfake pornography* in

[31] Ali Umar, "The Position and Challenges of Proving Deepfake Evidence in the Indonesian Criminal Justice System," *Terang : Journal of Social, Political and Legal Studies* 3, no. 1 (2026): 65–77, https://doi.org/10.62383/terang.v3i1.1692.

Indonesia's positive law can be understood as a layered and multidimensional construction. Each instrument has different and complementary functions:

Table 1

Protection Dimensions	Legal Instruments	Forms of Protection
Identity prevention and protection	PDP Law	Protection of personal data and victim identity
Criminalization	National Criminal Code and sectoral provisions that are still in force	Accountability for acts that meet the elements of criminal acts
Digital deployment	UU ITE	Handling the distribution and access to electronic content
Electronic-based sexual violence	TPKS Law	Handling of criminal acts and victim protection
Content removal	TPKS Law and relevant electronic mechanisms	Stop or reduce the spread and ongoing losses
Proof	Procedural law and digital forensics	Ensure authentication, integrity, and linkage of evidence
Recovery	TPKS Law	Handling, protection, assistance, and recovery of victims

This construction shows that Indonesia does not completely experience a legal vacuum in dealing with *deepfake pornography*. A more appropriate problem is the fragmentation of regulations and the limitations of legal adaptation to the characteristics of AI technology. Each regulation has a specific function, but there is no legal

framework that specifically integrates all stages of *deepfake pornography*, from the use of victim identities, content creation, dissemination, proof, deletion, to victim recovery.

Based on this construction, there are three main problems in the legal protection of women victims of *deepfake pornography*. First, regulatory fragmentation, because protection must be built through the linkage between criminal law, information technology law, personal data protection, and sexual violence law. Second, legal limitations in dealing with the characteristics of AI technology, especially related to synthetic content production, identity abuse, and digital evidence authentication. Third, there is not optimal integration between law enforcement and victim recovery, because punishing the perpetrator does not automatically stop the dissemination of content or eliminate the impact that the victim has experienced.

Protection of Women's Honour in the Perspective of Islamic Law

The protection of women victims of *deepfake pornography* can not only be analyzed through positive law, but also through the principles of Islamic law that place honor, dignity, and human welfare as an important part of the purpose of sharia. The development of digital technology has expanded the space for violations of honor. A person's honor can no longer only be undermined through actions that take place directly in physical space, but also through digital representations that can be created, manipulated, and widely disseminated. In that context, *deepfake pornography* presents a new form of attack on honor because a person's identity and body can be sexually represented without consent.

In the perspective *of maqāṣid al-sharī'ah*, the principle *of ḥifẓ al-'irḍ* (protection of honor/dignity) becomes relevant to read deepfake pornography as a form of attack on personal identity and integrity. Contemporary literature has even begun to develop the concept of ḥifẓ al-'irḍ into the context of digital dignity, which is the

protection of human honor from the manipulation and abuse of digital representations.

Hifẓ al-'irḍ in the face of deepfakes also needs to be expanded from the protection of honor in conventional social relations to the protection of digital identity and representation. Firmansyach et al. show that deepfakes pose a threat that is technical, epistemic, and normative at the same time. On the normative dimension, identity manipulation can give birth to defamation, slander, extortion, and synthetic pornography that damage a person's honor. Therefore, ḥifẓ al-'irḍ can be understood as a principle that has adaptability to technological changes, with the object of protection that includes not only verbal good name, but also a person's identity, image, visual representation, and personal integrity in the digital space.[32]

However, the application of these principles must be done methodologically. Deepfake pornography cannot be automatically categorized as qadhf, because qadhf in Islamic law has a specific construction and element related to the accusation of adultery or certain sexual acts. Therefore, this study does not place deepfake pornography as a technical form of qadhf, but rather sees it as an act that damages honor ('irḍ), causes harm (ḍarar), and is contrary to the purpose of human protection in maqāṣid al-sharī'ah.

This view needs to be placed in dialogue with contemporary jiyah fiqh research that takes a different position. Maulana and Abbas argue that the creation of deepfake pornography can meet the element of qadzaf because the content creates representations that associate a person with certain sexual acts and have the potential to damage honor. This view suggests that there is an academic debate about whether deepfake pornography can be technically constructed as qadzaf. However, this study takes a more cautious position by not identifying all forms of deepfake pornography with qadzaf. The categorization of qadzaf must still take into account the specific elements of jarimah, while deepfake

[32] Dhimas Rizky Nur Firmansyach et al., "Maqāsid al-Sharī'ah amid digital distortion: an integrative Islamic legal framework addressing deepfakes," *Al-Madina: Journal of Islamic Law* 1, no. 1 (2026): 49–70.

forms that do not meet the elements of qadzaf, the principles of ḥifẓ al-'irḍ, al-ḍ arar yuzāl, sadd al-dharā'i, and ta'zīr can still be used as a normative basis for providing legal protection and response to victims.[33]

This approach allows Islamic law to respond to forms of digital crime that are not explicitly recognized in classical jurisprudence, without having to impose a new categorization of criminal acts into classical criminal categories that have different elements.

1. *Hifz al-'Ird* as a Basis for the Protection of Digital Dignity

   In the Islamic legal tradition, honor is one of the fundamental interests that must be maintained. Protection of honor (*hifz al-'ird*) not only means defending one's good name, but also protecting human beings from actions that degrade one's dignity, damage reputation, humiliate, or make oneself an object of insult.[34]

   This principle has a normative basis in the Quran. The prohibition of demeaning others and giving bad calls is affirmed in Q.S. Al Hujurat Verse 11. The prohibition of prejudice, finding fault, and committing ghibah is found in Q.S Al Hujurat verse 12. Meanwhile, in Q.S An Nur verse 4 gives a strict prohibition against accusations of adultery without sufficient proof. In this Qur'an, it is stated that the sharia gives serious attention to the protection of a person's reputation and honor from information or reputation that damages him.[35]

   In the context of *deepfake pornography*, the substance of such protection takes on a new form. The perpetrator does not have to make physical contact with the victim to damage his

[33] Faisal Maulana dan Sudirman Abbas, "Deepfake Pornography as Qadzaf: Legal Status and Hudud Implications," *Al-Risalah Journal of Sharia and Law* 25, no. 2 (2025): 979–91, https://doi.org/https://doi.org/10.24252/al-risalah.vi.62018.
[34] Achmad Nursobah, "The Transformation of Hifz Al-'Ird in Contemporary Usul Al-Fiqh: A Maqaṣid Framework for The Protection of Digital Dignity in The Deepfake Era," *Kartika: Journal of Islamic Studies* Vol. 6, No. 2 (2026): 2228–32, https://doi.org/https://doi.org/10.59240/kjsk.v6i2.747.
[35] Dhimas Rizky Nur Firmansyach et al., "Maqasid Al-Shari'ah amid Digital Distortion: An Integrative Islamic Legal Framework Addressing Deepfakes," *Al-Madina: Journal of Islamic Law* Vol. 1, No. 1 (2026).

honor. Simply by using the victim's photo or digital identity and inserting it into AI-manipulated sexual content, the perpetrator can create a false representation that has the potential to make the public think the victim has committed a sexual act.[36] Thus, the object of *protection ḥifẓ al-'irḍ* in the case of *deepfake pornography* is not merely the truth or falsehood of an image, but the dignity, identity, and personal integrity of the victim that is falsely represented.

1. Deepfake Pornography as a Violation of Human Rights and Dignity

   Deepfake pornography has a special character because the victim can be completely uninvolved in the creation of circulating content. His face or identity is only used as manipulation. This condition raises moral and legal problems that are different from pornography that is made at the will of the people involved in it.

   In the perspective of Islamic law, the use of one's identity to produce an incorrect sexual representation can be seen as a form of violation of ḥurmah or personal honor. This act removes the victim's control over his or her representation and places the victim's body and identity as the object of use by another party without consent.[37]

   The problem is also related to the principle that human beings have dignity that must be respected. Thus, technology cannot be seen as an excuse to change the legal status of an act. AI is a means (*wasīlah*), while legal judgment is still directed towards the purpose and consequences of its use. This approach is also evident in contemporary discourse on the ethics of maqāṣid-based AI, which emphasizes that the

[36] Muhammad Rafki dan Nur Sania Dasopang, "Exploitation of Women in Virtual Spaces: A New Challenge to Islamic Law in the Post-Truth Era," *AL-MAQASID Journal: Journal of Sharia and Civil Sciences* 11, no. 1 (2025): 21–41, https://doi.org/10.24952/almaqasid.v11i1.14369.

[37] Achmad Nursobah, "The Transformation of Hifz Al-'Ird in Contemporary Usul Al-Fiqh: A Maqaṣid Framework for The Protection of Digital Dignity in The Deepfake Era."

use of technology should be subject to the principles of honor protection and harm prevention.

With such an approach, the use of AI to produce *deepfake pornography* cannot be justified simply because the technology is in itself neutral. When technology is used to damage honor, cause harm, and disseminate sexual representations without consent, then the use of such technology must be judged based on the consequences and purpose of the act.

2. Al-D *arar Yuzal* and the Obligation to Eliminate Harm as a Principle of Victim Protection

In addition to *hifz al-'ird*, the principle *of al-ḍ arar yuzāl* or "harm must be eliminated" provides a more operational basis for building victim protection. This principle is important because *deepfake pornography* does not stop at the occurrence of an act. Losses can continue as long as the content is still available and accessible to the public. Any re-upload, dissemination via social media, or transfer of content to another platform can result in new harm to victims.[38]

Thus, the application *of al-ḍ arar yuzāl* in the context *of deepfake pornography* has two consequences. First, prevent harm. Second, eliminating or minimizing harm after the act occurs.

These consequences make the principle *of al-ḍ arar yuzāl* relevant to support various forms of victim protection, such as: termination and removal of content, protection of victims' identities, prevention of redistribution, restriction of access to sexual material, assistance and recovery of victims,

[38] Fatimah Azzahra et al., "Vasectomy in Efforts to Optimize Health Protection for Wives The Perspective of the Principle of al-Darar Yuzal," *AL-FIKRAH: Journal of Islamic Studies* Vol. 2, No. 2 (2025): 593–617, https://doi.org/https://doi.org/10.36701/fikrah.v2i2.2598.

and provision of compensation or restitution if damage has occurred.[39]

Thus the relationship between *ḥifẓ al-'irḍ* and *al-ḍ arar yuzāl* is well formulated: *ḥifẓ al-'irḍ* specifies what should be protected, while *al-ḍ arar yuzāl* provides an orientation on what to do when the honor has been attacked.

In this context, the removal of content can also be associated with the concept *of Right to Be Forgotten* as a concrete form of protection for the dignity and privacy of victims. Ramadhani, Rachmawati, and Kurnikova point out that the abuse of deepfake pornography not only raises criminal problems, but also the issue of sustainability of losses because the content that has been spread can continue to be accessed and reproduced. In the perspective of Islamic legal values, the removal of content that harms victims has normative legitimacy because it aims to stop the sustainability of harm and preserve human honor. Therefore, *the Right to Be Forgotten* can be understood not only as a mechanism for the protection of personal data, but also as an instrument that is in line with the objectives *of ḥifẓ al-'irḍ* and the rules of *al-ḍ arar yuzāl*, especially when the existence of digital content continues to prolong losses to victims.[40]

This analysis can be strengthened by placing *the take down* as a concrete form of *ḍarar* elimination. If fake content remains available in the digital space, then the harm to victims has not really stopped. Therefore, the removal of content is not just an administrative or technical action, but can be

[39] Abd. Rahman et al., "The Implementation of the Rules of al-Darar Yuzal in Solving Digital Economy Problems from the Perspective of Maqasid al-Syari'ah," *AHKAM* 5, no. 3 (2026): 1982–2000, https://doi.org/10.58578/ahkam.v5i3.10203.

[40] Evyta Rosiyanti Ramadhani dkk., "Integrating Islamic Values with the Right to Be Forgotten: A Legal Approach to Addressing Deepfake Pornography in Indonesia," *De Jure: Journal of Law and Sharia* 17, no. 1 (2025): 112–31, https://doi.org/10.18860/j-fsh.v17i1.28880.

understood as part of a legal protection mechanism oriented towards the elimination of harm[41].

Another relevant principle is *sadd al-dharā'i*, which is to close means that have the potential to lead to prohibited acts or cause damage.

In the context *of deepfake pornography*, this principle can be used proportionately. AI is basically a technology that has various benefits, so it is not appropriate if the technology as a whole is considered to be contrary to Islamic law. However, when certain features are systematically used to produce false sexual content without consent, there are normative reasons to limit the use or distribution of such features if they are proven to cause harm.

This approach has also emerged in contemporary Islamic discourse on the abuse of AI. The Indonesian Ulema Council, for example, in 2026 links the misuse of AI technology to produce *deepfake pornography* with the principles *of ḥifẓ al-'irḍ* and *sadd al-dharā'i*, and emphasizes the importance of harm prevention as part of the ethics of using AI.

However, the *principle of sadd al-dharā'i* should not be used to limit technology excessively. Restrictions should be directed at uses that have the potential to cause real or strong harm, not to AI technology as a whole. Thus, the maqāṣid approach maintains a balance between the benefits of technology and human protection.

The application *of sadd al-dharā'i* in the digital context also needs to be directed towards prevention strategies that are educational in nature. Sahajuddin et al.'s research shows that digital literacy, especially visual, informational, social-emotional, and critical thinking skills, has an important role in preventing exposure to and spread deepfake pornography.

[41] Wisnu Uriawan et al., "Preventing AI Deepfake Abuse: An Islamic Ethics Framework," version 2, preprint, arXiv, 2025, https://doi.org/10.48550/ARXIV.2512.17218.

The findings expand the meaning of *sadd al-dharā'i*, because prevention is not only carried out through restrictions or enforcement of perpetrators, but also through improving the community's ability to recognize, assess, and not disseminate manipulative content. In the perspective of maqāṣid al-syarī'ah, the strategy is in line with the protection of honor (*ḥifẓ al-'irḍ*) as well as the protection of reason (*ḥifẓ al-'aql*), because the community is directed not to be part of the chain of information dissemination that damages the dignity of the victim.[42] In the perspective of maqāṣid al-sharī'ah, the principle of ḥifẓ al-'irḍ

From the perspective of maqāṣid, the existence of the law is not only aimed at sanctioning the perpetrators, but also ensuring the realization of benefits and the prevention of damage. Therefore, protection for victims of *deepfake pornography* needs to be placed as an integral part of the legal objectives.

This approach resulted in a shift from a punishment-oriented approach to *a victim-centered maqāṣid approach*. In the first approach, legal success is primarily measured by the ability to find and punish perpetrators. In the second approach, legal success is also measured by the ability to stop losses, maintain the honor of victims, prevent redistribution, and restore victims' conditions.

This model is in line with the development of contemporary maqāṣid studies that use a systemic approach and place human protection, dignity, justice, and well-being as goals that must be considered holistically. Jasser Auda's approach, for example, emphasizes the character of *wholeness*, *openness*, *multidimensionality*, *interrelated hierarchy*, and *purposefulness* in reading contemporary legal issues.

[42] Sahajuddin dkk., "Beyond Regulation: Rethinking Deepfake Pornography Prevention Through Digital Literacy," *JURIS (Sharia Scientific Journal)* 24, no. 2 (2025): 357–67, https://doi.org/10.31958/juris.v24i2.15775.

In the case of *deepfake pornography*, the approach means that *ḥifẓ al-'irḍ* should not be understood narrowly only as a prohibition against verbal insults. The concept needs to be read contextually to protect women's identity, digital representation, privacy, reputation, and dignity in the digital space.

Thus, maqāṣid provides a normative basis for the expansion of the object of protection from honor in conventional social space to digital *dignity*.

Based on this description, there is a conceptual relationship between *ḥifẓ al-'irḍ*, *al-ḍ arar yuzāl*, *sadd al-dharā'i*, and *ta'zīr* in response to *deepfake pornography*.

Table 2: Synthesis: from *Ḥifẓ al-'Irḍ* towards Digital *Dignity Protection*

Principles of Islamic law	**Persoalan deepfake pornography**	**Protection implications**
Ḥifẓ al-'irḍ	Damage to honor and dignity	Identity and reputation protection
Al-ḍarar yuzāl	Ongoing losses due to content dissemination	Take down, prevention of respread, recovery
Sadd al-dharā'i	Misuse of AI technology	Prevention and restriction of destructive use
Ta'zīr	New digital crimes that do not have a specific hudud category	Proportional sanctions based on benefits
Maṣlaḥah	The need for victim protection in a digital context	Legal policies that are responsive to technological developments

The synthesis shows that Islamic law not only provides a moral basis for prohibiting *deepfake pornography*, but also provides normative principles for designing preventive, corrective, and restorative protection mechanisms.

In jiyah fiqh, the crime of deepfake pornography can be responded to through the concepts of ta'zīr and maṣlaḥah mursalah. Ta'zīr is a punishment whose form and severity are determined by the judge or the government for an adverse act, but it has no specific punishment in the classical jarīmah. Since deepfake pornography is a form of crime that arises due to technological developments, this act can be subject to ta'zīr. The punishment is not only aimed at punishing the perpetrator, but also protecting the victim and preventing similar acts from becoming more widespread. Sentencing needs to consider the level of loss experienced by the victim, the extent of the dissemination of the content, the intentionality of the perpetrator, and its impact on the victim's honor and life.[43]

Thus, *ḥifẓ al-'irḍ* provides the purpose of protection, *al-ḍ arar yuzāl* provides the principle of action to stop harm, *sadd al-dharā'i* provides a basis for prevention, while *ta'zīr* provides space for legal responses to new forms of crime.

This configuration results in an understanding that the protection of honor in Islamic law can be developed into the concept of *digital dignity protection*. This concept places a person's digital identity, visual representation, reputation, and control over his or her image as part of the legal interests that must be protected.

3. A Meeting Point with Indonesia's Positive Law

This finding is important when compared to Indonesia's positive legal construction. Positive law provides more concrete instruments for law enforcement, such as

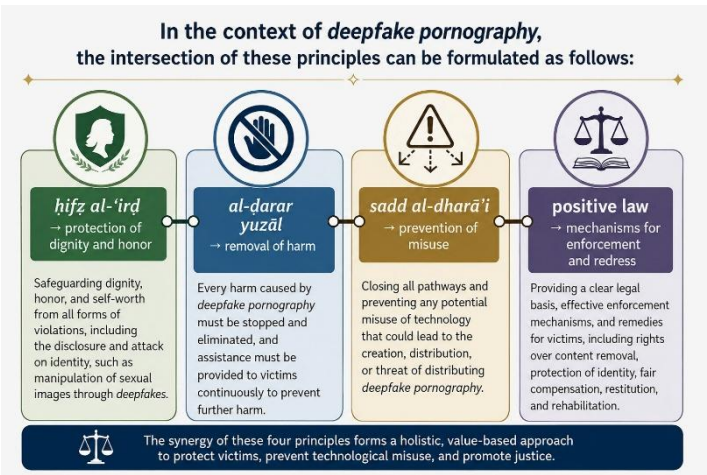
[43] M. Yushlih Dg. Sitonra et al., "Fiqh Jinayah in The Digital Era: Answering The Challenges of Deepfake Pornography from the Perspective of Maqāṣid Al-Syarī'Ah," *QANUN: Journal of Islamic Laws and Studies* 4, no. 3 (March 15, 2026): 1623–30, doi:10.58738/qanun.v4i3.1324.

criminalization, content removal, personal data protection, and victim recovery. Meanwhile, Islamic law provides a normative and ethical basis for why the honor of victims should be protected and why the harm caused by technology should be stopped.

Thus, the relationship between the two should not be placed as a competition between the two legal systems, but as a complementary relationship.

Positive law provides legal mechanisms, while the principle of maqāṣid provides normative orientation. Positive law answers how the perpetrator is acted upon and how the victim obtains protection, while Islamic law reinforces the orientation that all such mechanisms must be directed at the protection of human dignity and the elimination of harm.

In the context *of deepfake pornography*, the common point can be formulated as follows:



This framework is the basis for the harmonization of positive Indonesian law and Islamic law in building *a more comprehensive* protection of women victims of deepfake pornography.

Conclusion

This research shows that legal protection for women victims of *deepfake pornography* in Indonesia has been available through

several regulations, including the National Criminal Code, the ITE Law, the Pornography Law, the Personal Data Protection Law, and the TPKS Law. However, the rule is still widespread and has not specifically regulated *deepfake pornography*. This gap creates challenges in handling cases, especially regarding digital evidence, content removal, and victim recovery.

From the perspective of Islamic law, *deepfake pornography* is contrary to the principle of protecting human honor and dignity. The concept *of ḥifẓ al-'irḍ* can be the basis for the protection of women's honor and identity, while the principle *of al-ḍ arar yuzāl* emphasizes the importance of eliminating harm experienced by victims. The principle *of sadd al-dharā'i* can also be used to prevent the abuse of technology, while *ta'zīr* provides room for the sanctioning of new forms of crime.

The results of the study show that positive Indonesian law and Islamic law have the same goal in protecting women from *deepfake pornography*. Positive law provides a mechanism for law enforcement and protection, while Islamic law provides a basis for value through the protection of honor, prevention of harm, and justice.

Therefore, harmonizing positive law and Islamic law through a victim-oriented approach is necessary. This protection takes the form not only of criminalizing the perpetrator, but also of prevention, content removal, identity protection, digital evidence, and victim recovery. This approach also relates to SDG 5 on gender equality, especially target 5.2 on eliminating violence against women and girls, and SDG 16 on peace, justice, and strong institutions, especially access to justice and strengthening legal institutions.

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