

An Islamic legal review of the dissemination of family conflicts on social media

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Abstract: The disclosure of domestic conflicts on social media (oversharing) has increasingly transformed private marital disputes into public digital content in Indonesia. This study aims to identify the factors contributing to oversharing domestic conflicts and examine the phenomenon from the perspective of Islamic law and digital ethics. This normative legal research employs conceptual and case approaches, with literature study as the data collection technique. Primary legal materials include the Qur'an, Hadith, MUI Fatwa, KHI, and ITE Law, supported by relevant secondary legal materials. The findings indicate that oversharing may conflict with Islamic principles when private marital matters are publicly disclosed for humiliation, public validation, or social pressure. The *libās* metaphor in QS. Al-Baqarah [2]:187 emphasizes the protective and concealing function of spouses toward one another, while QS. Al-Hujurat [49]:12 provides a basis for prohibiting the public exposure of personal faults. The phenomenon is driven by psychological factors, social and digital environmental influences, and limited digital literacy. The study recommends strengthening Sharia-based digital literacy among married couples and optimizing family-based mediation through the role of hakim.

Keywords: Oversharing, Domestic Conflict, Islamic Law, MUI Fatwa, ITE Law

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Introduction

Marriage in Islam is a sacred institution that encompasses both religious and human dimensions. The Qur'an describes the marital bond as *mītsāqan ghalīẓan* (a solemn and binding covenant), as stated in QS. An-Nisa [4]: 21:

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

Meaning: "How could you take it back when you have been intimate with one another, and they have taken from you a solemn covenant?"

The designation of marriage as *mītsāqan ghalīẓan* indicates the strong and binding nature of the commitment between husband and wife. Contemporary Islamic family-law scholarship also emphasizes that this concept reflects the responsibility of spouses to maintain commitment, mutual respect, and the integrity of marital relations (Acha, 2024).

The Qur'an further describes the reciprocal relationship between husband and wife through the metaphor of clothing (*libās*) in QS. Al-Baqarah [2]: 187:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هُنَّ ... ﴿١٨٧﴾

Meaning: "It is lawful for you to be intimate with your wives during the nights of fasting. They are a garment for you and you are a garment for them. Allah knows that you were betraying yourselves, so He turned to you in mercy and forgave you. So now be intimate with them and seek what Allah has prescribed for you."

The metaphor of *libās* conveys reciprocal protection, intimacy, and the covering of personal shortcomings within the marital relationship. In the context of Islamic family law, however, marital privacy should not be understood as an absolute prohibition against every form of disclosure. Disclosure may be necessary when directed to an appropriate party for a legitimate purpose, such as seeking legal assistance or resolving a marital dispute through an authorized mechanism. The distinction between limited disclosure to a relevant or trusted party and unrestricted disclosure to the public is therefore important in assessing the legal and ethical status of marital conflict disclosure.

Oversharing of domestic conflict refers to the disclosure of personal or marital problems through digital platforms in ways that make information accessible beyond the parties directly involved. Research on social media disclosure indicates that self-disclosure is influenced by factors such as perceived benefits, trust, privacy control, interaction, and perceived risks (Siahaan et al., 2022). Privacy-management research likewise shows that online disclosure involves decisions concerning what information is disclosed, to whom it is disclosed, and how privacy boundaries are maintained (Choi, 2021). In the context of marital conflict, the transfer of information from a limited interpersonal setting to an unrestricted social media audience therefore raises concerns regarding privacy, dignity, and the potential circulation of sensitive personal information.

Hilal et al., (2023) examined the involvement of netizens in household problems and discussed the emergence of netizens as informal *hakam* in social media-based family disputes. Urrahman, (2024) analyzed the consequences of publicizing household problems through social media from the perspective of *sadd al-dharī'ah*, emphasizing the potential for reputational, psychological, and relational harm. Nurhikma et al., (2025) examined the boundaries of privacy in Islamic law in relation to oversharing and connected privacy protection with the preservation of human dignity. Novita et al., (2025) analyzed family conflict disclosure on social media from the perspective of Islamic law and emphasized *islah* as a mechanism for reconciliation. Nurfath & Usman (2025) examined the practice of viralizing marital infidelity cases through the framework of *maqāṣid al-sharī'ah*, particularly in relation to reputational harm, *ghibah*, family disruption, and digital literacy.

These studies demonstrate that marital conflict disclosure has been examined through various perspectives, including *sadd al-dharī'ah*, *maqāṣid al-sharī'ah*, privacy protection, *islah*, and the role of netizens. Nevertheless, the existing studies have not sufficiently integrated the factors that encourage individuals to disclose marital conflicts with the normative distinction between limited, legitimate disclosure and unrestricted public disclosure. This distinction is important because the disclosure of marital problems to a party with a legitimate role in providing assistance differs substantially from exposing the same information to an unrestricted social media audience. The latter may create wider risks to the dignity and privacy of the parties involved, particularly when disclosure is not directed toward a legitimate mechanism for conflict resolution.

The conceptual relationship between marital privacy, social media disclosure, and the protection of honor can be further understood through the principle of *hifẓ al-'ird*. Within the framework of *maqāṣid al-sharī'ah*, the protection of honor concerns the preservation of a person's dignity and reputation. Hamim & Supriadi (2020) demonstrate the relevance of *hifẓ al-'ird* to contemporary problems involving the dissemination of information that may harm personal honor. Applied to marital conflict, this principle provides a normative basis for examining whether the public dissemination of a spouse's private information contributes to the protection or degradation of marital dignity.

The prohibition against exposing a spouse's faults is also emphasized by Islamic jurisprudence. Az-Zuhaili (2021), in *al-Fiqh al-Islami wa Adillatuhu*, states:

وَمِنْ حَقِّ كُلِّ مِنَ الزَّوْجَيْنِ عَلَى الْآخَرِ: كِتْمَانُ الْأَسْرَارِ وَعَدَمُ إِفْشَاءِ الْغُيُوبِ، فَلَا يَجُوزُ لِأَحَدِهِمَا أَنْ يَكْشِفَ سِرَّ الْآخَرِ؛ لِأَنَّ ذَلِكَ يُنَاقِضُ الْمَعَاشِرَةَ بِالْمَعْرُوفِ، وَهُوَ حَرَامٌ، إِلَّا إِذَا دَعَتْ الْحَاجَةُ إِلَى التَّقَاضِي

Meaning: “Among the rights that each spouse has over the other are keeping secrets and refraining from exposing faults. Neither spouse is permitted to disclose the other’s secrets, because doing so contradicts *mu’asyarah bil ma’ruf* (kind and proper marital conduct) and is prohibited, except when there is a legitimate need to bring the matter before a court (*li al-taqadhi*).”

The statement explicitly recognizes an exception where disclosure is required for a legitimate legal purpose. Therefore, a distinction must be maintained between disclosure to an authorized or appropriately trusted party for resolving a marital problem and public disclosure through social media. The former may constitute a legitimate effort to obtain assistance or justice, whereas the latter can expose private information to an unrestricted audience and potentially subject the parties to public judgment, reputational harm, and uncontrolled dissemination.

This mechanism places marital problems within a process intended to facilitate reconciliation while maintaining the dignity of the parties. In contrast, social media can transform a private dispute into a public matter in which individuals outside the family participate in commenting and judging the parties. Hilal et al., (2023) demonstrate that this phenomenon can position netizens as informal *hakam*, although they do not possess the same legitimate role or authority as parties involved in formal or family-based mediation.

From the perspective of contemporary digital ethics, the public disclosure of marital conflict is also relevant to MUI Fatwa Number 24 of 2017 concerning the Law and Guidelines for Muamalah through social media. Shuhufi et al. (2022) explain that the fatwa provides ethical guidance concerning the verification, creation, and dissemination of digital content and addresses prohibited forms of interaction such as *ghibah*, *namimah*, intimidation, and harmful communication.

From the perspective of Indonesian positive law, the protection of marital dignity is also reflected in the Compilation of Islamic Law (Kompilasi Hukum Islam/KHI), while public dissemination of statements concerning another person's reputation may have legal implications under the Electronic Information and Transactions Law. The intersection between Islamic family-law principles, digital ethics, and contemporary social practices therefore creates an important legal problem concerning the appropriate boundaries of marital disclosure.

Based on the foregoing discussion, a research gap remains in understanding the interconnected factors that encourage individuals to disseminate marital conflicts through social media and the normative boundaries governing such conduct. This study therefore approaches marital conflict oversharing by examining its contributing factors and assessing the practice through the principles of marital confidentiality, *hifz al-'ird*, *hakam*, *islah*, and contemporary digital ethics. Therefore, this study aims to analyze the factors contributing to the dissemination of marital conflicts through social media and examine such behavior from the perspectives of Islamic law and internet ethics.

Method

This study employs a normative legal research design that examines Islamic and positive legal norms in relation to social phenomena occurring in the digital sphere (Negara, 2023). The study adopts a conceptual approach to construct a theoretical framework concerning family privacy and the protection of honor (*hifdz al-'ird*). It also employs a case approach to analyze the dissemination of internal family conflicts by public figures and members of the general public through social media, focusing on the legal boundaries of disclosing marital conflicts, the protection of marital privacy and honor, and the legal implications of disseminating private information (Maarzuki, 2021).

The data sources in this study are entirely derived from library research. The primary legal materials comprise theological norms and binding legal regulations, including verses of the Qur'an (QS. An-Nisa [4]: 21 and 35, QS. Al-Baqarah [2]: 187, and QS. Al-Hujurat [49]: 12), the sayings of the Prophet Muhammad (peace be upon him) (HR. Muslim No. 1437 concerning the prohibition against

disclosing marital secrets), provisions of the Compilation of Islamic Law (Kompilasi Hukum Islam/KHI), particularly Articles 80 and 81, Law Number 1 of 2024 concerning the Second Amendment to the Law on Electronic Information and Transactions (ITE Law), particularly Article 27A, and Indonesian Ulema Council (Majelis Ulama Indonesia/MUI) Fatwa Number 24 of 2017 concerning the Law and Guidelines for Muamalah through Social Media.

The secondary legal materials were obtained from classical and contemporary Islamic jurisprudential works, including *al-Furuq* by Imam Shihabuddin al-Qarafi, particularly its discussion of the protection of honor (*hifdz al-'ird*), and *al-Fiqh al-Islami wa Adilatuhi* by Wahbah al-Zuhaili. These materials were complemented by Islamic family law books and related scientific articles (Zed Mestika, 2017). All data were analyzed using a descriptive-qualitative method and a deductive approach to formulate comprehensive legal conclusions concerning the practice of oversharing domestic conflicts on social media (Novita et al., 2025).

Results and Discussion

Factors Contributing to the Dissemination (Oversharing) of Domestic Conflicts on Social Media

The dissemination of domestic conflicts on social media is shaped by several interconnected factors. Based on the analysis of the cases examined, these factors can be grouped into three main dimensions: psychological conditions, social and digital environmental influences, and digital literacy.

The psychological dimension is reflected primarily in the urge for immediate emotional venting when communication within the household reaches an impasse (Alpiah et al., 2024). Social media can provide an accessible space for individuals to express disappointment and obtain public attention or sympathy. This pattern is reflected in the cases of IR and IN, in which personal narratives and private evidence concerning marital disputes were shared through personal social media accounts following accumulated disappointment and communication difficulties with their spouses. The availability of immediate interaction with netizens may encourage individuals to disclose personal matters before fully considering the longer-term consequences of public exposure. In the case of IN, digital traces indicate that repeated marital problems and the perception of not being heard or appreciated were followed by the disclosure of conflict-related information through social media. These cases indicate that emotional distress and communication breakdown may contribute to the decision to seek external validation through digital platforms.

A related psychological factor is the desire for retaliation and public recognition of perceived wrongdoing. In the case of NR, her account in the DS podcast Sumargo (2022) included details concerning alleged infidelity involving her husband and biological mother. The disclosure was presented as a means of making the alleged misconduct known to the public, while the subsequent circulation of the testimony generated widespread public condemnation (Pramudita et al., 2026). This case illustrates how social media may be used to obtain a form of public validation or perceived justice when conventional mechanisms are considered inadequate or insufficiently responsive. Thus, oversharing may function not only as emotional expression but also as a means of mobilizing public opinion against a spouse.

The social and digital environment further contributes to this pattern. The cases of IR and NR indicate that social media can function as an alternative arena for resolving or escalating domestic disputes when individuals are dissatisfied with private conflict-resolution mechanisms. Hilal et al., (2023) similarly identify the emergence of netizens as informal *hakam* in social media-based family disputes. The involvement of large numbers of users can transform a private conflict into a public spectacle in which comments, judgments, and social pressure influence the parties involved. Rather than facilitating structured reconciliation, such dynamics may intensify the conflict by replacing limited interpersonal mediation with uncontrolled public participation.

The digital environment also facilitates the normalization of oversharing. When users observe similar disclosures receiving public support and engagement, they may perceive the practice as socially acceptable (Wulandari et al., 2021). The culture of digital exhibitionism further reinforces this tendency, as personal experiences and conflicts can be treated as content capable of generating likes, comments, and public attention. In the case of IR, the dissemination pattern indicates that sustained public engagement can encourage the continued disclosure of increasingly personal information. This process may gradually weaken the boundary between private marital matters and publicly consumable digital content.

The third factor is limited digital literacy and insufficient understanding of ethical communication in Islam. Social media may be perceived as a personal space for self-expression even though information shared through digital platforms can reach an unrestricted audience and leave a persistent digital footprint. Limited awareness of these characteristics may reduce individuals' consideration of the potential consequences of disclosing private family matters. Public statements concerning oversharing also indicate that some individuals recognize the harmful consequences only after the information has circulated beyond their control (Nurhikma et al., 2025). The ease of uploading photographs, recordings, screenshots, and narratives therefore increases the possibility that temporary emotional reactions will result in lasting digital records.

Taken together, the cases indicate that oversharing domestic conflicts is not attributable to a single factor. Emotional distress and communication difficulties may encourage initial disclosure, while retaliation and the pursuit of public validation may sustain the dissemination. These tendencies are reinforced by a digital environment that normalizes public participation in private disputes and by limited awareness of digital privacy and communication ethics. The interaction of these factors helps explain why social media may increasingly be used as an alternative arena for expressing, publicizing, and responding to domestic conflicts.

Islamic Legal and Internet Ethics Perspectives on the Dissemination (Oversharing) of Domestic Conflicts on Social Media

Marriage in Islam is a sacred bond that transcends the nature of a mere civil contract. The Qur'an refers to this bond as *mitsaqan ghalidza* (a solemn and binding covenant), as stated in QS. An-Nisa [4]: 21:

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُم إِلَىٰ بَعْضٍ وَآخَذْتُمْ مِمَّنْكُمْ مِّيثَاقًا عَلَىٰ أَن تَبْلُغُوا

Meaning: "How could you take it back when you have been intimate with one another, and they have taken from you a solemn covenant?"

The use of the term *mitsaqan ghalidza* places the marital commitment at a high normative level and provides a basis for protecting the dignity and confidentiality of both spouses. Within this framework, the disclosure of marital problems should therefore be assessed not only in terms of the truth of the information but also according to its purpose, recipient, and potential consequences.

The sacred position of marriage also requires the protection of honor (*hifdz al-'ird*), which is recognized as an important element in the objectives of Sharia. The formulation of *hifdz al-'ird* is affirmed by Imam Shihabuddin al-Qarafi in *al-Furuq* as part of the elements of primary needs (*al-dharuriyyat*). Al-Qarafi (1998) affirms that:

وَزَادَ بَعْضُهُمْ سَادِسًا وَهُوَ الْعَرَضُ لِأَنَّ عَادَةَ الْفَضْلَاءِ يَبْدُلُونَ نَفْسَهُمْ وَأَمْوَالَهُمْ دُونَ أَعْرَاضِهِمْ

Meaning: "And some scholars add the sixth pillar, which is honor (*al-'irdh*), because the tradition of noble people is more willing to sacrifice their souls and property in order to maintain their honor."

Within the framework of *Maqashid Sharia*, family honor is therefore an aspect that should be protected from unnecessary harm. The dissemination of internal marital conflicts through social media may undermine this protection when private information, evidence, or allegations are exposed to an unrestricted audience without a legitimate purpose of resolving the dispute (Nurfath & Usman, 2025).

The principle of protecting marital privacy can also be understood through the metaphor of “garments” in QS. Al-Baqarah [2]: 187:

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ هُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

Meaning: “It is lawful for you to be intimate with your wives during the nights of fasting. They are a garment for you and you are a garment for them. Allah knows that you were betraying yourselves, so He turned to you in mercy and forgave you. So now be intimate with them and seek what Allah has prescribed for you. Eat and drink until the white thread of dawn becomes distinct to you from the black thread, then complete the fast until nightfall. Do not be intimate with them while you are in retreat in the mosques. These are the limits set by Allah, so do not approach them. This is how Allah makes His revelations clear to people so that they may become mindful of Him.”

The description of husband and wife as garments illustrates functions of protection and concealment within marriage. In the context of the present study, this principle provides a normative basis for treating sensitive household matters with caution. The cases of IR, NR, and IN demonstrate the opposite situation, in which private evidence and narratives concerning marital disputes were disseminated through social media and became accessible to a broad audience (Nafis, 2024). The issue therefore concerns the transformation of matters originally situated within a private marital relationship into publicly accessible digital content.

Furthermore, the protection of dignity is reinforced by the prohibition against spying and backbiting, as stated in QS. Al-Hujurat [49]: 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

Meaning: “Believers! Avoid many suspicions, for some suspicions are sinful. And do not spy, nor backbite one another. Would any of you like to eat the flesh of their dead brother? You would certainly detest it. And be mindful of Allah. Surely Allah is Accepting of Repentance, Most Merciful.”

QS. Al-Hujurat [49]: 12 establishes a strong prohibition against *ghibah* and the disclosure of another person's faults. In the context of marital disputes, however, the application of this principle requires attention to the purpose and recipient of the disclosure. Information concerning wrongdoing may be communicated to a party with legitimate authority or a person capable of providing assistance, mediation, or legal remedy. This differs from unrestricted dissemination through social media, where information becomes accessible to an unlimited audience and may be used for humiliation or public condemnation.

The case of NR illustrates this distinction. The disclosure of intimate details concerning alleged marital wrongdoing through a public platform may constitute a form of digital *ghibah* when its primary purpose is to expose and condemn the spouse before the public rather than to obtain an appropriate legal

or conciliatory resolution. Social media does not possess the institutional function of a *hakam* or judge and may instead intensify disputes through uncontrolled public commentary (Urrahman, 2024).

This principle is also consistent with the warning of the Prophet Muhammad (peace be upon him) in Sahih Muslim, Hadith No. 1437:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عُمَرَ بْنِ حَمْرَةَ الْعُمَرِيِّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَعْدٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا " .

Meaning: "Abu Sa'id al-Khudri (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings be upon him) said: 'Among the people who will have the worst position before Allah on the Day of Resurrection is a man who is intimate with his wife and she is intimate with him, and then he discloses her secrets.'"

The hadith emphasizes the seriousness of disclosing marital secrets. Although its textual context concerns intimate marital matters, the principle of confidentiality is relevant to the broader protection of private information within the household. In the digital context, the public disclosure of marital secrets for validation, humiliation, or public pressure may therefore represent a serious breach of marital trust. At the same time, this principle should be distinguished from limited disclosure to a party who has a legitimate role in resolving or addressing the dispute.

This normative framework is reinforced by MUI Fatwa Number 24 of 2017 concerning the Law and Guidelines for Muamalah through Social Media. The fatwa provides ethical guidance for digital activities by prohibiting conduct containing elements of *ghibah*, *namimah*, slander, and the dissemination of personal faults that may cause hatred or harm. Accordingly, the publication of screenshots, recordings, or narratives concerning private marital disputes may conflict with Islamic digital ethics when the disclosure exposes personal faults, damages reputation, or mobilizes public hostility rather than seeking an appropriate resolution.

In addition to the Qur'anic and hadith-based principles and the MUI fatwa, the protection of dignity within marriage is reflected in Article 80 paragraph (2) and Article 81 paragraph (1) of the Compilation of Islamic Law (Kompilasi Hukum Islam/KHI). These provisions establish a normative framework concerning the responsibilities of spouses toward one another. Within this framework, the public dissemination of internal marital disputes can be assessed as inconsistent with the broader principle of protecting the dignity of the marital relationship, particularly when private information is exposed without a legitimate need for resolution.

This legal analysis is further complemented by the Electronic Information and Transactions Law (ITE Law), particularly Article 27A of Law Number 1 of 2024. The provision concerns conduct that attacks another person's honor or reputation through electronic systems. Therefore, the dissemination of allegations or statements concerning marital wrongdoing through social media may potentially give rise to legal consequences when the relevant statutory elements are fulfilled. The provision consequently adds a positive-law dimension to the Islamic principle of protecting honor (*hifdz al-'ird*), without implying that every disclosure of marital conflict automatically constitutes an offense (Alqodsi & Bani Syed Bidin, 2025).

The resolution of marital disputes is also addressed through the mechanism of *hakam* and *islah*, as stated in QS. An-Nisa [4]: 35:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٥﴾

Meaning: "If you fear a breach between the two, appoint one mediator from his family and another from hers. If they both desire reconciliation, Allah will restore harmony between them. Surely Allah is All-Knowing, All-Aware."

This verse establishes *hakam* as a mechanism for addressing marital conflict through representatives from both families with the objective of reconciliation. The mechanism provides an alternative to unrestricted public disclosure because the dispute is directed toward parties who have a legitimate role in assisting the resolution. By contrast, the involvement of large numbers of social media users may complicate the process when public judgment, criticism, and humiliation replace structured mediation. Thus, public exposure may undermine the possibility of *islah* when it intensifies hostility between the spouses (Sadat, 2025).

From the perspective of *maslahah*, the handling of marital wrongdoing should therefore prioritize the method that provides the greatest possibility of resolution while minimizing unnecessary harm to the parties and their families. When a marital relationship can no longer be maintained because of serious wrongdoing such as infidelity, Islam provides lawful avenues for seeking divorce and legal resolution. Disclosure to an appropriate party for obtaining assistance, mediation, or legal remedy is therefore distinguishable from unrestricted public dissemination intended to expose or humiliate the spouse. Restraining unnecessary disclosure also reduces the possibility of a lasting digital record that may affect the dignity and future interests of family members, including children (A. Wulandari, 2025).

Accordingly, Islamic law and digital ethics do not treat all disclosure of marital problems in exactly the same manner. The central issue concerns the purpose, recipient, necessity, and consequences of the disclosure. Limited disclosure to a trusted or authorized party for mediation, assistance, or legal remedy may serve a legitimate purpose, whereas unrestricted dissemination through social media for public validation, humiliation, or social pressure may undermine marital confidentiality, *hifdz al-'ird*, and the possibility of *islah*. The distinction is therefore essential in assessing the legal and ethical status of oversharing domestic conflicts in the digital sphere.

Conclusion

Based on the findings, oversharing domestic conflicts on social media is driven by three interrelated factors: psychological needs for emotional expression, social and digital environmental influences, and limited digital literacy. The cases of IR, IN, and NR show that these factors can encourage the transfer of private marital conflicts into the public digital sphere. From the perspective of Islamic law and digital ethics, the study finds that the legal status of disclosure depends on its purpose, recipient, and manner. Publicly exposing marital conflicts for public consumption, humiliation, or social pressure differs from limited disclosure to parties authorized or capable of providing mediation or legal assistance. The former may conflict with *hifdz al-'ird*, marital confidentiality, and MUI Fatwa No. 24 of 2017. Articles 80 and 81 of the KHI establish marital obligations that provide a normative basis for protecting family dignity, while Article 27A of Law Number 1 of 2024 may have legal implications when its statutory elements are fulfilled. Thus, the key issue is not merely whether the disclosed information is true, but whether its disclosure is necessary, appropriately directed, and consistent with the protection of marital and family dignity.

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