



Samarah: Jurnal Hukum Keluarga dan Hukum Islam
Volume 8. No. 3. November 2024
ISSN: 2549 – 3132; E-ISSN: 2549 – 3167
DOI: 10.22373/sjhc.v8i3.24113

Social Media Usage Deviation and Impact on Muslim Family Dynamics in Makassar City, South Sulawesi

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Abstract: In the digital era, household resilience faces challenges from the influence of social media which triggers problems such as divorce in the family. Therefore, this research aims to reveal facts about the impact of social media on divorce among Muslim families in Makassar City and provide preventive solutions to counteract this negative influence. This article uses empirical research methods using a legal sociological approach. Data was collected through in-depth interviews and literature study. The informants interviewed were religious court judges and divorced couples. The research location is the Makassar City Religious Court. Meanwhile, the literature referred to is relevant articles, books and references. The results of this research show that social media is the main factor causing divorce in married couples. Likewise, the factors that cause divorce are incompatibility, the presence of a third party (infidelity), domestic violence, and economic problems. Therefore, the solution that can be taken to deal with the negative impact of social media which causes divorce is intensive and extensive guidance through the sakinah family counseling program, strengthening ethics based on religious teachings, and mediation interventions providing opportunities to mitigate these negative influences. In the context of legal sociology, the government through the ministry of religion, judges, ulama as social actors, and all elements of society must work together to reduce the divorce rate as a deviation due to social media, so that harmony in the household and family resilience can be realized.

Keywords: Divorce, social media, Makassar Religious Court, family resilience, sociology of law

|| Submitted: June 10, 2024 || Accepted: August 24, 2024 || Published: August 24, 2024

<http://jurnal.ar-raniry.ac.id/index.php/samarah>

Abstrak: Di era digital, ketahanan rumah tangga menghadapi tantangan dari pengaruh media sosial sehingga memicu permasalahan seperti perceraian dalam keluarga. Oleh karena itu, penelitian ini bertujuan untuk mengungkap fakta mengenai dampak media sosial terhadap perceraian di kalangan keluarga Muslim di Kota Makassar, dan diberikan solusi preventif untuk menangkal pengaruh negatif tersebut. Artikel ini menggunakan metode penelitian empiris dengan menggunakan pendekatan sosiologi hukum. Data dikumpulkan dengan cara wawancara mendalam dan studi literatur. Informan yang diwawancarai adalah hakim pengadilan agama dan pasangan yang bercerai. Lokasi penelitian adalah di Pengadilan Agama Kota Makassar. Sedangkan literatur dirujuk adalah artikel, buku, dan referensi yang relevan. Hasil penelitian ini menunjukkan bahwa bahwa media sosial menjadi faktor utama yang menyebabkan perceraian pada pasangan suami isteri. demikian pula faktor penyebab perceraian yaitu, ketidakcocokan, kehadiran pihak ketiga (perselingkuhan), kekerasan dalam rumah tangga, permasalahan ekonomi. Oleh karena itu, solusi yang dapat dilakukan untuk menghadapi dampak negatif dari media social yang menyebabkan perceraian tersebut adalah pembinaan yang intensif dan ekstensif melalui program konseling keluarga sakinah, penguatan etika berdasarkan ajaran agama, dan intervensi mediasi memberikan peluang untuk memitigasi pengaruh negatif tersebut. Dalam konteks sosiologi hukum, pemerintah melalui kementerian agama, hakim, ulama sebagai aktor sosial dan seluruh elemen masyarakat harus bekerja sama dalam menurunkan tingkat perceraian sebagai penyimpangan akibat media sosial, sehingga terwujud keharmonisan dalam rumah tangga dan ketahanan keluarga.

Kata Kunci: Perceraian, media sosial, Pengadilan Agama Makassar, ketahanan keluarga, sosiologi hukum

Introduction

Divorce is a legal termination of a marital bond decreed by a judge and the act is highly unacceptable by Allah.¹ The termination occurs when marital issues cannot be resolved through acceptable means under Sharia law and customary practices. In this context, economic issues and infidelity are often cited as common causes of divorce.² Meanwhile, disharmonious relationships lead to disputes and arguments, serving as triggers. Divorce presents a viable option,

¹ Abd Rahman Dahlan, et.al., "Women's Post-Divorce Rights in Malaysian and Indonesian's Court Decisions," *Ahkam: Jurnal Ilmu Syariah* 23, no. 1 (2023), p. 191–212. Kholidah, et. al., "Pembaruan Hukum Keluarga Islam Di Indonesia Dalam Peningkatan Status Perempuan," *Legal Studies Journal* 1, no. No. 1 (2022), p. 14.

² Siti Nurjanah, "Divorce and Its Impact on Custody of Minors Using Islamic Law Perspectives," *Al-Istinbath* 7, no. 1 (2022), p. 119–40. Ah. Badawi and Khoruddin Nasution, "Deviasi Seksual sebagai Alasan Perceraian Perspektif Hukum Islam," *Millah: Journal of Religious Studies* 20, no. 2 (2021), p. 417–448.

initiated by the husband or wife through talak or petition within the framework of Religious Court. High rates of child marriage are a factor contributing to high divorce rates.³ In Indonesia, early marriage among children is a complex social issue. The process undermines family resilience⁴ and leads to domestic violence, resulting in divorce at a young age.⁵

The number of Muslim family divorces handled by Religious Courts continues to increase on an annual basis over the past 20 years. The number of divorces in 2021 was 447,743 cases, increasing by 15.31% to 516,334 in 2022.⁶ These figures position Indonesia as having the highest divorce rate in Asia-Africa. Additionally, the post-COVID-19 pandemic period has shown a significant increase in the rates, compared to the 344,237 cases in 2014.⁷ This represents a sharp increase of approximately 50% in the last eight years. Previous research showed that divorces initiated by wives through court petitions are much higher.⁸

³ Oyo Sunaryo Mukhlas, et.al., "Phenomena of Domestic Violence Against Women and Divorce in 2020-2022 in Indonesia: An Islamic Perspective," *Al-Manāhij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023), p. 137–52. Muhammad Irfanudin Kurniawan and Adi Nur Rohman, "Reasons For Divorce in The Compilation of Islamic Law: An Overview of Islamic Legal Psychology," *Krtha Bhayangkara* 17, no. 3 (2023), p. 495–504.

⁴ Abd Kadir Ahmad, et. al., "Bunting Lolo: The Dialectics of State, Islamic Law, and Culture in Marriage Practice among Island Communities in South Sulawesi," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial*, 18, no. 2 (2023), p. 443–66. Muhammad Ishom, "The Loose Interpretation of Dominus Litis Principle in Marriage Dispensation for Underage Marriage in Banten," *Ahkam: Jurnal Ilmu Syariah* 23, no. 2 (2023), p. 329–350.

⁵ Sudirman et al., "Examining the Complexity of Child Marriage as Sexual Violence in the Digital Era," *Legality: Jurnal Ilmiah Hukum* 31, no. 2 (2023), p. 310–28. Andrian Liem, et. al., "Factors Associated with Child Marriage during the COVID-19 Pandemic in Indonesia," *Contemporary Islam*, 2023. J. M. Muslimin, "The Sociological Explanation of Indonesian Muslim Family Continuity and Change," *Journal of Indonesian Islam* 13, no. 2 (2019), p. 395–420.

⁶ Rachel Rinaldo, et.al., "Divorce Narratives and Class Inequalities in Indonesia," *Journal of Family Issues* 45, no. 5 (2024), p. 1195–1216. Kamarusdiana Kamarusdiana et al., "Pre-Marital Education: Concepts and Regulations in Indonesia and Malaysia," *Al-Ahkam* 32, no. 1 (2022), p. 41–64. Syukrawati Syukrawati, et. al., "Post-Divorce Rights of Women and Children in Pekalongan City, Central Java: Challenges in Islamic Law Analysis," *Al-Ahkam* 34, no. 1 (2024), p. 121–146.

⁷ Mursyid Djawas, et. al., "The Government's Role in Decreasing Divorce Rates in Indonesia: A Study of Its Factors and Impacts in Aceh and South Sulawesi," *AHKAM: Jurnal Ilmu Syariah* 21, no. 1 (2021). Isnawati Rais, "The Impact of COVID-19 Pandemic on Divorce Rates among Indonesian Muslim Societies," *Indonesian Journal of Islam and Muslim Societies* 11, no. 2 (2021), p. 271–297.

⁸ Hotnidah Nasution and Ahmad Rifqi Muchtar, "Access to Justice for Women and Children in Divorce Cases in the Indonesian Religious Courts," *Ahkam: Jurnal Ilmu Syariah* 20, no. 2 (2020), p. 361–384.

The statistics place Indonesia as the country with the highest divorce rate in Asia.⁹ Therefore, the country is facing a 'divorce emergency' situation".¹⁰

Internal factors responsible for divorce include incompatibility and dissatisfaction within the marital relationship. Meanwhile, external factors are often triggered by family intervention and the participation of third parties.¹¹ Divorce occurs due to communication breakdown and immaturity in managing marital life.¹² The inclusion of a third party or instances of infidelity often impedes the resolution of marital conflicts and constitutes legal justification for divorce.¹³ Infidelity is considered the worst relational violation within the institution of marriage¹⁴ because the concept represents a "betrayal of implicit commitment;¹⁵ The act is caused by the fading of affection, triggering a crisis in marital relationships.¹⁶ In Eastern cultures, infidelity is a significant upheaval for the couple and families.¹⁷ Similarly, in Indonesian society, the act is seen as shameful, specifically when committed by the wife. Traditional sanctions are imposed on the perpetrator,¹⁸ and this results in disgrace to family.

⁹ Kholis Bidayati, et.al., "Strengthening Family Institution through Pre-Marital Course: Comparative Study between Indonesia and Malaysia," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 2 (2020), p. 147–161.

¹⁰ Ramdani Wahyu Sururie, et. al., "Strategies to Prevent Increasing Divorce Rates for Muslim Families in Indonesia," *Samarah* 7, no. 2 (2023), p. 734–759.

¹¹ Abdullah et al., "The Impact of Theological Interpretations on Divorces within Muslim Families in Makassar City, Indonesia," *Samarah* 8, no. 1 (2024), p. 339–360.

¹² Asman and Resali Bin Muda, "Social Dynamics on the Increasing Divorce of Malay Communities during COVID-19 in Sambas West Kalimantan, Indonesia Perspective of Islamic Family Law," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 2 (2023), p. 153–66.

¹³ Warda Silwana Hikmah and Hasnan Bachtiar, "Bisexual Orientation, Divorce, and Islamic Law in Indonesia: Legal Standing and Arguments," *Ahkam: Jurnal Ilmu Syariah* 22, no. 1 (2022), p. 137–160.

¹⁴ Ava Franzoy and Jessica R Frampton, "An Investigation of Technology's Role in Coping with Infidelity," *Qualitative Research Reports in Communication* (Routledge, 2024).

¹⁵ Sofia Idham Nasution and Zulfan Sahri, "Negative Impacts of Protagonist'S Marital Infidelity in S. J. Watson'S Novel Before I Go To Sleep," *Journal of Language* 2, no. 2 (2020), p. 158–69. Stephen T. Fife, et.al., "Treating Infidelity: An Integrative Approach," *The Family Journal* 16, no. 4 (2008), p. 316–323

¹⁶ Donald H. Baucom et al., "An Integrative Approach to Treating Infidelity in Couples," in *Foundations for Couples' Therapy: Research for the Real World*, ed. J. Fitezgerald (New York: Routledge, 2017), p. 206–15.

¹⁷ ZAeema Farouq and Fatima Iram, "Predictors of Relational Turbulence in Early Years of Marriage," *Journal of Behavioural Sciences*, 28, no. 1 (2018), p. 70–87.

¹⁸ Kamaruddin, "Widows' Rights and Customary Law: Addressing Responsive Law to Divorce Cases of Tolaki Community in Indonesia," *Mazahib Jurnal Pemikiran Hukum Islam* 22, no. 2 (2023), p. 283–308.

Infidelity within marriage is the most severe issue in households,¹⁹ posing a serious threat to the function, stability, and continuity of marriages.²⁰ Several factors contributing to the act include personal characteristics, sexual motives, and family problems.²¹ In addition, it has become a global phenomenon leading to divorces in various parts of the world.²² The same act occurs in cases of divorce among Muslim families in Indonesia.²³ According to Dewi²⁴ infidelity does not only happen in new families since couples married for more than 20 years also divorce due to the phenomenon.²⁵ Reported that communication and mass media were pathways to infidelity.²⁶ provided strong evidence that television viewing increased divorce rates. Television can be counterproductive, specifically when broadcasting news about celebrity infidelities and divorces. Meanwhile,²⁷ discovered that social media relationships were triggering factors in family problems. According to Kamal, the influence led to low commitment in marriage due to impact on emotional and behavioral aspects,²⁸ stated that social media led

¹⁹ Mehrab Bashirpour, et.al., “Factors Affecting the Tendency to Marital Infidelity: A Grounded Theory Study,” *Journal of Qualitative Research in Health Sciences* 8, no. 4 (2020), p. 16–27.

²⁰ Neda Atapou, et. al., “A Study of the Processes and Contextual Factors of Marital Infidelity,” *Practice in Clinical Psychology* 9, no. 3 (2021), p. 211–226.

²¹ Arezoo Hasel, et. al., “Infidelity and Its Associated Factors: A Systematic Review,” *Journal of Sexual Medicine* 16, no. 8 (2019), p. 1155–1169.

²² Joshua J. Turner et al., “Identifying Predictors of First Versus Subsequent Divorce Among Divorcing Parents,” in *Conjugal Trajectories: Relationship Beginnings, Change, and Dissolutions (Contemporary Perspectives in Family Research, Vol. 22)*, ed. A.J.C. Hernández and S.L. Blair (Emerald Publishing Limited, Leeds, 2023), p. 195–212. Hatice Kılınçer, “Family Counseling With The Spiritually-Directed Satir Model: A Case Report,” *Spiritual Psychology and Counseling* 8, no. 2 (2023), p. 109–131.

²³ M. Heikel Affandi, et.al., “An Examination of Islamic Family Law in Kampar Regency, Riau: Focusing on the Causes and Prevalence of Divorce in the Community,” *El-USrah* 6, no. 2 (2023), p. 298–317.

²⁴ Eva Meizara Puspita Dewi, “The Meaning Of Divorce For Wives (The Marriage Age 20 Years And Above),” *Jurnal Psikologi Pendidikan Dan Konseling: Jurnal Kajian Psikologi Pendidikan Dan Bimbingan Konseling* 3, no. 2 (2017), p. 23.

²⁵ Bashirpour, et.al., “Factors Affecting the Tendency to Marital Infidelity: A Grounded Theory Study.”

²⁶ Romi Bhakti Hartarto and Ibnu Hajar, “Television Viewing and Divorce in Indonesia: Evidence from Macro Data,” *Journal of Population and Social Studies* 32, no. 1 (2023), p. 1–13.

²⁷ Qing He, “The Relationship between Family and Social Media,” in *Proceedings of the 2022 3rd International Conference on Mental Health, Education and Human Development (MHEHD 2022)*, (2022), p. 318–322.

²⁸ Nathasya Mohd Kamal, “Social Media: Contributors To Relationship Dissolution?,” in *The European Proceedings of Social and Behavioural Sciences*, (2021), p. 440–48. Sajid A Noor, Theophilus Djaba, and Carl E Enomoto, “The Role of Social Networking Websites: Do They Connect People Through Marriage or Are They Responsible for Divorce?,” *Journal of International Social Issues* 4, no. 1 (2016), p. 40–49.

to both marriages and divorces.²⁹ Many married couples end up divorcing because of infidelity cases originating from social media encounters.³⁰ According to Aydin,³¹ negative activities from excessive social media use resulted in lower satisfaction with partners. Similarly, Widiantari³² suggested that platforms such as Facebook facilitated personal communication, which could lead to online infidelity.³³ Also reported a positive correlation between Facebook usage and increased divorce rates from the inception until 2020.³⁴ found that social media presence recorded traces of infidelity, leading to continuous conflicts and divorce among couples.

Social media as a cause of divorce has been reported in several research.³⁵ found a significant influence of social media on divorce in Northern Jordan up to 63.6%. The same significance of usage with divorce was also found by³⁶ in Amman, Yordania. Moreover,³⁷ and found a strong influence of the digital platform on divorce in Turkey and Iran.³⁸ Discovered that online media usage affected the high rates of infidelity and divorce among Muslim families in Kazakhstan. In this context, the deviation in usage elevated divorce rates, even within marriages of fewer than four years.

²⁹ Y Sonafist and Henny Yuningsih, "Islamic Law, the State, and Human Rights: The Contestation of Interfaith Marriage Discourse on Social Media in Indonesia," *JURIS (Jurnal Ilmiah Syariah)* 22, no. 2 (2023), p. 384.

³⁰ Nastangin and Muhammad Chairul Huda, "The Role of Career Women in Creating a Sakīnah Family: From Mubādalah (Mutuality) Perspective," *Al-'Adalah* 19, no. 1 (2022), p.123–40.

³¹ Betul Aydin, et. al., "The Effect of Social Networking on the Divorce Process," *Universal Journal of Psychology* 6, no. 1 (2018), p. 1–8.

³² Maria M Widiantari et al., "Social Media Effect on Divorce," in *Annual International Conference on Social Sciences and Humanities (AICOSH 2019)*, 2019, p. 160–65.

³³ Sebastián Valenzuela, Daniel Halpern, and James E Katz, "Social Network Sites, Marriage Well-Being and Divorce: Survey and State-Level Evidence from the United States," *Computers in Human Behavior* 36, (2014), p. 94–101.

³⁴ Aulia Nursyifa, "Shifting Causes of Divorce in Indonesia Due to Social Media In Sociological Perspective," *Solid State Technology* 63, no. 2s (2020), p. 9932–46.

³⁵ Yousef Damen Al Khataybeh et al., "Problems of Social Media and Their Relation to Family Disintegration: Perspectives from Families in Northern Jordan," *Dirasat: Human and Social Sciences* 50, no. 3 (2023), p. 294–306.

³⁶ Noor Elayyan Al-Manaseer, et. al., "Social Networking Sites and Their Impact on Emotional Divorce and the Level of Family Security in a Sample of Married Female Teachers in the Jordanian Capital Amman," *Psychology and Educ Ation* 58, no. 3 (2021), p. 4531–53.

³⁷ Aydin, Sari, and Şahin, "The Effect of Social Networking on the Divorce Process." Bashirpour, Shafi'abadi, and Doukaneifard, "Factors Affecting the Tendency to Marital Infidelity: A Grounded Theory Study."

³⁸ Jasmin Dall'agnola and Hélène Thibault, "Online Temptations: Divorce and Extramarital Affairs in Kazakhstan," *Religions* 12, no. 8 (2021), p. 1–20.

Cases of the influence of social media on divorce among Muslim families have been documented in various research.³⁹ Conducted research in Padang City, finding a relationship between Facebook usage and increased divorce rates among lower-middle-class families.⁴⁰ Researched 10 cases of Muslim family divorces in Gorontalo, stating the influence of social media on shifting commitments. According to Djalaluddin⁴¹ in divorce proceedings within Religious Court of Majene, West Sulawesi, social media is a significant factor contributing to wives' disobedience (*nusyuz*).⁴² identified partner jealousy arising from social media influence as a contributing factor to domestic violence in several divorce cases among Muslim families.

The issues discussed include the effects of social media usage on triggering divorce within households,⁴³ and the interventions needed to mitigate the negative impact. Therefore, this research aims to comprehensively uncover facts related to social media as a cause of divorce as well as provide solutions to address problems contributing to resilience through the development of harmonious families.

This article uses empirical research methods using a legal sociological approach.⁴⁴ Data was collected through in-depth interviews and literature study. The informants interviewed were religious court judges and divorced couples. The research location is the Makassar City Religious Court. Meanwhile, the literature referred to is relevant articles, books and references. In-depth interviews were conducted,⁴⁵ and data searches were also carried out, interviewing judges and studying court decision documents regarding divorce cases. Data from the cases were coordinated regarding issues, contexts, and concerns, comparing the similarities and differences. The total number of key informants was nine,

³⁹ Reza Fahmi and Prisma Aswirna, "Social Media and Family Divorce," in *International Conference on Islam and Global Issues*, (2019), p. 389–401.

⁴⁰ Dikson T. Yasin et al., "Shifting Muslim Gorontalo Family Commitments in the Era of Social Media: A Socio-Legal Approach," *Dialogia* 21, no. 2 (2023), p. 287–304.

⁴¹ Muhammad Mawardi Djalaluddin, "The Misuse of Social Media as a Cause of Divorce at the Majene Religious Court (Study of Fiqh and Social Media)," *Kuriositas* 16, no. 1 (2023), p. 112–125.

⁴² Mukhlas, Farhan, and Mat, "Phenomena of Domestic Violence Against Women and Divorce in 2020-2022 in Indonesia: An Islamic Perspective."

⁴³ Achmad Fathoni, "Ketahanan Keluarga Dan Implementasi Fikih Keluarga Pada Keluarga Muslim Milenial Di Gresik, Indonesia," *JIL: Journal of Islamic Law* 2, no. 2 (2021), p. 248.

⁴⁴ Munir Fuady, *Metode Riset Hukum: Pendekatan Teori dan Konsep*, Jakarta: Rajawali press, 2018. Ahmad Ali and Wiwie Heryani, *Sosiologi Hukum: Kajian Empiris terhadap Pengadilan*, Jakarta: Kencana, 2014.

⁴⁵ Pamela B. Rutledge and Jerri Lynn C. Hogg, "In-Depth Interviews," in *The International Encyclopedia of Media Psychology*, 2020. Margaret R. Roller, "The In-Depth Interview Method," *Journal of Language Relationship* 10, no. 1 (2020). Eleanor Knott, et. al., "Interviews in the Social Sciences," *Nature Reviews Methods Primers* 73, no. 2 (2022)

consisting of three men and three women, each representing a divorce case. The selection is *purposive*,⁴⁶ based on the willingness to be interviewed.

Table 1: Divorce Rate in the Makassar Religious Court

Name (Pseudonym)	Gender	Age	Year Divorce	Age Wedding	Reason Divorce	Type Divorce
Ana	Female	32	2022	8 years	The presence of a third party	Divorce
Ani	Female	34	2023	6 years	Incompatibility	Sue for Divorce
Ina	Female	37	2023	13 years	Violence	Sue for Divorce
Adi	Male	34	2022	9 years	The presence of a third party	Sue for Divorce
Ari	Male	25	2023	2 years	Economy	Sue for Divorce
Abi	Male	28	2023	4 years	The presence of a third party	Divorce
Veri	Male	45	2023	20 years	The presence of a third party	Sue for Divorce
Asri	Female	27	2022	2 years	The presence of a third party	Sue for Divorce
Ika	Female	28	2023	5 years	Violence	Divorce

⁴⁶ Neil Stephens and Rebecca Dimond, "Researching Among Elites," in *Handbook of Research Methods in Health Social Sciences*, ed. Pranee Liamputtong (Singapore: Springer Singapore, 2019), p. 2197–2212. Zhongyan Wan, "Participant Selection and Access in Case Study Research," in *Challenges and Opportunities in Qualitative Research: Sharing Young Scholars' Experiences*, ed. Kwok Kuen Tsang, Dian Liu, and Yanbi Hong (Singapore: Springer Singapore, 2019), p. 47–61. Nancy L Leech and Courtney Donovan, "Mixed Methods Sampling and Data Collection," in *International Encyclopedia of Education (Fourth Edition)*, ed. Robert J Tierney, Fazal Rizvi, and Kadriye Ercikan, Fourth Edi (Oxford: Elsevier, 2023), p. 485–490.

The Direct Impact of Social Media on Domestic Problems as a Cause of Divorce

Family ties formed through the institution of marriage are based on the principles of togetherness, equality, mutual love, respect, and help.⁴⁷ Married couples are expected to play a good role in maintaining stability, improving quality, and strengthening family resilience. This is a requirement to avoid household problems that can cause divorce.⁴⁸ The institution of marriage is experiencing significant transformation and challenges due to changing patterns of interaction and communication.⁴⁹ In addition, the rapid development of information technology is reducing the distance of interaction and making communication more intimate without limitation by distance⁵⁰. This fact is certainly a challenge for Muslim couples in maintaining harmony and household integrity from exposure to temptations.

The rapid growth of information technology has greatly influenced religious perspectives and attitudes, including understanding and responding to family law.⁵¹ This influences perspectives and attitudes towards relationships, including the sacredness of the institution of marriage, whose harmony and integrity should be maintained. The sanctity of the marital bond is compromised when the boundaries of interaction with individuals of the opposite sex, other than the partner, are frequently violated due to the convenience of virtual communication facilitated by social media platforms. The intensity of communication and interaction can affect the intensity and quality of intimate communication with the partner.⁵² Therefore, communication can become strained and problematic, potentially resulting in arguments. In this context, jealousy and domestic violence are triggered by the influence of social media, and exposure to information causes problems in family economy. Information can be acquired regarding the living standards of affluent people, potentially increasing the feelings of economic disparity. This triggers dissatisfaction with partners who

⁴⁷ Affandi, Nelli, and Yunus, "An Examination of Islamic Family Law in Kampar Regency, Riau: Focusing on the Causes and Prevalence of Divorce in the Community."

⁴⁸ Afifah Azizah and Juneman Abraham, "Content Analysis and Exploratory Factor Analysis of Relationship Goals among Young Adults: Converging Data from Instagram and Offline Surveys," *International Journal of Advanced Computer Research* 8, no. 34 (2018), p. 11–34.

⁴⁹ Juliette Cleuziou and Julie McBrien, "Marriage Quandaries in Central Asia," *Oriente Moderno* 100, no. 2 (2021), p. 121–146.

⁵⁰ Maulana Andinata Dalimunthe, et. al., "Corrigendum: Challenges of Islamic Education in the New Era of Information and Communication Technologies (HTS Theologiese Studies/Theological Studies, (2023), p. 79.

⁵¹ Ansori and Muhammad Iqbal Juliansyahzen, "The Contestation of the Family Law Discourse in the Digital Age: Islam, State, and Gender," *Samarah: Jurnal Keluarga Hukum dan Hukum Islam* 6, no. 1 (2022), p. 246–72.

⁵² Muhammad Khusaini, et.al., "Creating A Harmonious Family Through Social Media Facebook In West Lampung," *El-Maslahah* 12, no. 2 (2022), p. 141.

are unable to provide guarantees of welfare. The massive sale of goods through online shops triggers uncontrolled consumer desires that are not balanced with family income.

Social media which triggers household problems leads to divorce. According to Muhammad Surur, Deputy Chair of the Makassar Class IA Religious Court, online platforms are an indirect trigger for divorce. In several cases handled at court, the influence of social media caused extramarital affairs which became the reason for divorce. Cheating predominantly occurs among housewives due to more leisure time to engage in activities such as social media usage.⁵³ Muhammad Ridwan (Chairman of the Makassar Religious Court) reported that many extramarital affairs were committed by people with a higher level of education. Some consequences caused by the influence are domestic violence and economic problems, but the most often triggered are cases of infidelity.⁵⁴

The nine divorce cases in this research show several similarities and differences. The similarities are in the use of social media as the initial trigger, while the differences are in household problems caused by the influence. This research catalogs at least four household issues from misapplications of social media, including communication breakdowns leading to incompatibility, instances of domestic violence fueled by jealousy, and economic strains induced by consumerist aspirations. Divorce is not exclusive to young couples since people married for over a decade are susceptible to the challenges. Due to the influence of social media, two informants married for more than 10 years had to divorce.

In line with that, apart from the direct impact of social media on household problems as a cause of divorce. Also found are the factors that cause divorce, namely;

1. Incompatibility

The influence of social media causes discord due to constant quarrels experienced by Ani (34 years), a housewife who has two children. Ani reportedly used social media to get rid of boredom but the feeling of comfort increases the time spent on smartphone. This frequently led to neglecting household responsibilities, including caring for children and attending to the husband. Therefore, the husband often admonished Ani to reduce time playing on social media and focus more on obligations as a housewife. The couple's recurrent arguments are from Ani's admission of being frequently distracted by social media and the husband's tendency to reprimand her harshly leads to conflicts. "I use

⁵³Interview with Muhammad Surur, Deputy Chair of the Makassar Class IA Religious Court, September 6, 2023.

⁵⁴Interview with Muhammad Ridwan, Chairman of the Makassar Religious Court, September 6, 2023.

social media, specifically Facebook and Whatsapp to fill my time at home which is often hit by boredom. Through the Facebook and Whatsapp applications, I can finally interact again with old friends and make new ones. I use social media purely to communicate and socialize with friends, which is difficult for me to do offline. However, because of my preoccupation, I often get carried away and lose track of time, as a result, I often neglect some of my household chores. My husband reprimanded me, because the way he reprimanded him was sometimes harsh, which made me also offended, and in the end there was a quarrel between us”.⁵⁵

2. Presence of a Third Party (Infidelity)

The incorrect use of social media opens up opportunities to commit extramarital affairs.⁵⁶ Ana (32 years old) and Adi (34 years old) encountered this issue, which resulted in the dissolution of household due to the extramarital affair. Communication through social media increases the possibility of meeting with people who are present in the past. This was experienced by Ana, who reunited with the ex-boyfriend after meeting on Facebook which led to cheating. After more than a year of extramarital affairs with the ex-boyfriend, the husband discovered the relationship. Even though Ana admitted that the relationship did not end in sexual intimacy, this was not accepted by Aco who filed divorce petition at the Makassar Religious Court in early 2022. “Since I first started using social media, I have spent a lot of time happily surfing the internet. The application I use most often is Facebook, through this application I connect with friends who have long lost contact. Among them was my ex-girlfriend from college, who had been separated for eight years. We are both married, but the intensive communication between us has made our relationship closer again. I know this is wrong, but I was lulled and lulled by memories of the past, hence my feelings for my ex bloomed again. However, it never occurred to me to leave my husband, and neither did he. The relationship we have is limited to feeling comfortable as friends to share. We often share stories both via chat and telephone, we have never met, because he is on duty and lives in Papua. My husband finally found out about our relationship, after finding chat and telephone history on my smartphone. As a man, he said he could not accept it, specifically since this included siriq (self-respect) as a Makassarese person, which he thought I had violated. Even though I have explained that our relationship is limited to communicating via social media and we have never met. My husband still did not

⁵⁵Interview with Ani, one of the divorce plaintiffs at the Religious Court, Makassar, March 3, 2024.

⁵⁶ Sara Salavati and Susan D. Boon, “The Relative Importance of Contextual Factors in Judging Mundane Extradysadic Behaviors as Infidelity: A Policy-Capturing Study,” *Personal Relationships* 31, no. 1 (2024), p. 212–241.

want to accept or forgive me, finally, he applied for divorce at Religious Court, ending the marriage relationship we had had for eight years”.⁵⁷

Certain social media platforms are designed to facilitate connections for users looking for companionship. Adi was subjected to this experience and ended the marriage with Ami. After a nine-year union, the couple parted ways due to Adi's recurrent infidelity. Adi carried out affairs with several women, including commercial sex workers through social media applications Tantan and Michat. The two applications were used to find sexual relations with these women. Ida has known about the behavior but has always forgiven the husband after rendering an apology. However, Adi has refused to stop the bad habit of seeking sexual satisfaction from other women. Ida sued Adi for divorce, and the couple separated in mid-2022 after nine years of being married with two children. “I got to know about infidelity through social media applications Tantan and Michat, previously with the WeChat and Beetalk applications. I did this for several years and with many women. I did this to pursue sexual satisfaction with women other than my wife. Some of the women I dated were commercial sex workers, but there were also good women whom I managed to tempt into dating. Repeatedly committing this affair made me end up addicted and unable to stop this bad act. Several times my wife found out after finding the chat history on my cellphone or finding out from other people. Lastly, my wife caught me with my cheating partner in one of the hotels. My wife had run out of patience, she followed me and finally caught me. This time my wife could no longer forgive me and asked me to divorce her. After that, he left the house and took my two children to live with his parents. He asked me to apply for divorce, but I ignored him because I did not want to be separated from my wife and children, even though I admitted that I had made a fatal mistake. Finally, my wife filed for divorce, and in mid-2022 we officially separated after nine years of marriage”.⁵⁸

Social media as a trigger of infidelity was also experienced by Abi (28 years), Veri (44 years), and Asri (27 years). These people divorced the partners after discovering extramarital affairs due to social media. Abi had to divorce the wife Ati after having been married for 2 years. The wife was having an affair with another man through Facebook, hence Abi applied for divorce: “After being married for a year, my wife began to show signs of suspicious changes. He often leaves the house without permission. When I asked him "where he was going", he just answered, "From a friend's house". From day to day, changes in my wife's attitude made me increasingly suspicious. Finally, I tried checking his cellphone and found an intimate chat he was having with a man. When I asked my wife about this, she admitted and did this because she no longer loved me. The next

⁵⁷Interview with Ana, one of the Divorce Applicants at the Religious Court, Makassar, February 10, 2024.

⁵⁸ Interview with Adi, one of the Defendants for Divorce at the Religious Court, Makassar, December 16, 2023.

day my wife left the house, and the news I got was that she had come to this man. I finally applied for divorce to court, but my wife never came to attend the trial. The news I got was that she was married in an unregistered marriage and had children from this man.”⁵⁹

Asri (27 years old) experienced almost the same incident and filed for divorce because Heri was cheating with another woman. The marriage lasted only two years and had one child who was only a few months old before divorce. The incident was reported when Asri discovered the husband was having an affair with another woman through social media. In September 2022, Asri relocated and proceeded to initiate divorce proceedings against the husband after six months. “After more than a year of marriage, I discovered that my husband was having an affair with a woman. The affair started with an introduction on social media Facebook and then continued by connecting through WhatsApp. My investigation found that the two met several times in cafes and at hotels. I could not bear to accept this reality; hence I finally left the house taking my baby child. After six months later I then filed for divorce in early 2023”.⁶⁰

The intrusion of a third party into household, resulting in divorce, is not only encountered by young couples. Veri, who had been married for 20 years to Vera and blessed with three children, finally had to divorce because the wife was having an affair with another man. Veri stumbled on indications of an extramarital affair twice while examining the wife's WhatsApp account. The situation increased in 2023 when Vera's inappropriate relationship with the friend's husband was discovered. However, Veri tried to maintain household built for 20 years and considered the psychology of the children but the wife remained adamant and filed for divorce. “The first time I found something suspicious about my wife was when I found evidence of a transfer from my wife to a man she knew on Facebook. Not deterred by that, in 2023, I discovered that my wife was having an affair with her friend's husband. The chronology is that when his friend left the area, his husband called my wife to come to his house on the pretext of helping prepare food. I found out after reading WhatsApp chat on my wife's cellphone. I was angry saying that it was inappropriate, for a wife to take care of someone else's husband. My wife remains adamant that she is not cheating. My feelings are in a dilemma, on the one hand, I think about the fate of household we have lived in for 20 years, not to mention the psychology of children who have become teenagers. I try to talk to my wife well, hence she improves her attitude, specifically considering that she is getting older. However, my wife got angry

⁵⁹ Interview with Abi, one of the Divorce Applicants at the Religious Court, Makassar, September 9, 2023.

⁶⁰ Interview with Asri, one of the Divorce Plaintiffs at the Religious Court, Makassar, February 5, 2024.

with me and even filed for divorce. Finally, our marriage ended after 20 years of marriage”.⁶¹

3. Domestic violence

In the digital era, the problem of domestic violence is increasing and has become serious in various countries.⁶² The problem occurs and attracts attention from different groups, including the government.⁶³ The trigger for domestic violence is the use of social media platforms, which can incite feelings of jealousy and insecurity among partners. This was experienced by Ina (37 years) and Ika (28 years), who experienced violence perpetrated by the husbands who were burning with jealousy after accusing the wives of cheating through social media. Even though the husbands' accusations were denied, the fire of jealousy resulted in violence. Ina has been married to Toni for 13 years. As a housewife, Ina killed boredom by surfing social media and maintained frequent communication with the ex-boyfriend. The interactions primarily consisted of ordinary conversations typical of friends but Toni accused Ina of having an affair with the ex-boyfriend. Quarrels often occur and the husband is accused of being possessive and jealous. In this context, Toni committed violence against Ina, who finally filed for divorce. “I play Facebook to fill my time and get rid of the boredom of staying at home, as a housewife I do not have other activities besides taking care of the house. Through the Facebook application, I interact with my friends, including one of my ex-boyfriends. Our communication was just ordinary, limited to liking each other and commenting on each other's posts, specifically since my ex-boyfriend also had family and I knew his wife well. My interactions with my ex-boyfriend made my husband burn with jealousy and accuse me of having a special relationship with my ex-boyfriend. I repeatedly explained that we were just ordinary friends, but my husband did not accept that explanation. At first, we often quarreled, because we were adamant about each other's opinions. Because these arguments were often repeated, my husband ended up using physical violence, which he did several times, even in front of my children. Finally, because I could not stand this treatment, I left the house with the children and decided to file for divorce. My husband initially did not accept it, but because I remained adamant, on the grounds of violence my divorce lawsuit was accepted by court”.⁶⁴

⁶¹Interview with Veri, one of the Divorce Defendants at the Religious Court, Makassar, April 2, 2024.

⁶² Nur Faizah, “The Spiritualization of Domestic Violence in the Digital Era: Examining the Cathartic Role of Religious Institutions in Empowering Victims,” *De Jure: Jurnal Hukum Dan Syar'iah* 15, no. 2 (2023), p. 251–267.

⁶³ Tommy Prayoga et al., “Social Psychological Interventions to Reduce the Number of Violence against Women in Indonesia,” *Mediterranean Journal of Social Sciences* 6, no. 4S2 (2015), p. 285–295.

⁶⁴ Interview with Ina, one of the Divorce Plaintiffs at the Religious Court, Makassar, November 10, 2023.

Ika experienced the same incident and divorced the husband, Raka, who was often reluctant to commit violence against the wife. The violence was triggered by Raka's jealousy seeing Ika who was active on social media Facebook and Instagram. Ika often uploads photos on these two applications and often gets comments from friends and followers, who are generally men. Raka burned with jealousy, accused Ika of "spreading charm", and stopped the wife from using Facebook and Instagram. However, this request was rejected by Ika, who reported using social media to build wide friendships. Raka became violent towards Ika, who finally left the house because of the husband's temperamental nature. In this context, the couple applied for divorce which ended the marriage after five years of marriage and was blessed with a child. "I use social media Facebook and Instagram to upload my photos and build a wide network of friends. My basic nature, which like to socialize, makes me active on social media because after I got married, it was no longer possible for me to socialize outside like when I was a girl. My activeness on social media makes my husband jealous, his typical jealousy and temperament has made him use violence against me several times. Even though I have explained it as it is and explained that what he accused was wrong. However, he could not accept it and repeatedly used violence when we argued. I could not stand his character and attitude, finally left the house and went back to my parents' house. I meant to teach my husband a lesson, hence he would change, but apparently, it did not make him change at all. Three months later I received court summons from court because my husband had submitted a request for divorce".⁶⁵

4. Economic Problems

Several research report an increase in consumption desires due to the influence of social media.⁶⁶ The digital era allows for massive product campaigns through advertising and facilitates transactions using online shopping platforms. Excessive consumption, which exceeds family's income levels, can trigger divorce within households. This was shown by Ari (25 years old), who was sued for divorce by the wife because of the incapability to provide adequate support. According to Ari, the support provided was not substantial but was sufficient to cover household expenses. The income as an online driver cannot provide

⁶⁵Interview with Ika, one of the divorce applicants at the Religious Court, Makassar, March 19, 2024.

⁶⁶ Thi Cam Tu Dinh and Yoonjae Lee, "COBRAs and Virality: Viral Campaign Values on Consumer Behaviour," *Humanities and Social Sciences Communications* 11, no. 1 (2024), p. 1–10. Mukta Garg and Apurva Bakshi, "Exploring the Impact of Beauty Vloggers' Credible Attributes, Parasocial Interaction, and Trust on Consumer Purchase Intention in Influencer Marketing," *Humanities and Social Sciences Communications* 11, no. 1 (2024), p. 1–14. Labibah Alya Huwaida et al., "Generation Z and Indonesian Social Commerce: Unraveling Key Drivers of Their Shopping Decisions," *Journal of Open Innovation: Technology, Market, and Complexity* 10, no. 2 (2024).

additional support to satisfy the wife's consumptive desires influenced by exposure to social media. The wife only followed excessive consumer desires, and incurred debts, leading to financial difficulties. Ari repeatedly tried to provide for family but the wife laid accusations of not receiving adequate support. After more than a year of frequent arguments over this issue, the wife filed for divorce, causing the marriage of just two years to end. "Due to social media influence, my wife often shops online, purchasing items we do not need. My income as an online driver is not sufficient to cover all these expenses. Due to her frequent shopping, she ended up incurring debt, which has been piling up over time. I repeatedly reminded her to stop this bad habit, considering our financial situation, but she did not care and continued shopping with various excuses. Our arguments became frequent as I often protested, and she could not stop her habit. My wife accused me of not being able to support her, even though she knew before we got married that my income as an online driver was modest. Influenced by her family and surroundings, she eventually filed for divorce, citing economic reasons, claiming that I could not provide for her adequately. In reality, her excessive spending was the reason my income was not enough to meet her desires".⁶⁷

Interventions that Need to Be Carried out

Family institution contributes significantly to the strength and quality of a country. Family development is a crucial part of superior and quality human resources. Every household has rights and responsibilities protected by the state.⁶⁸ Therefore, the government has long been striving to enhance family quality, particularly in Muslim families, with the foundational regulations outlined in Law Number 1 of 1974 on Marriage and the Compilation of Islamic Law in 1991.⁶⁹ Several programs are carried out to prepare the quality and mentality in building family.⁷⁰ These programs include pre-wedding courses, delivering marriage sermons, and programs to strengthen *sakinah* families.⁷¹ Therefore, the quality of society is greatly influenced by the quality of families. Divorce is a significant

⁶⁸ Martina Purna Nisa Jaliensyah, "Critical Review of Domestic Violence as Reason for Divorce (Comparison of Divorce Laws in Indonesia, Malaysia and the Maldives)," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 16, no. 1 (2021), p. 1–23.

⁶⁹ Fajri M Kasim, et.al., "The Protection of Women and Children Post-Divorce in Sharia Courts in Aceh: A Sociological Perspective," *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022), p. 411–32.

⁷⁰ Bidayati, Jahar, and Yasin, "Strengthening Family Institution through Pre-Marital Course: Comparative Study between Indonesia and Malaysia."

⁷¹ Abdullah et al., "The Impact of Theological Interpretations on Divorces within Muslim Families in Makassar City, Indonesia."

factor hindering efforts to achieve a quality population.⁷² Interventions to strengthen family unity, resilience, and harmony, are crucial in reducing divorce rates triggered by social media influences. The responsibility lies with all parties, including the government, religious leaders, community leaders, and parents. Divorces caused by social media are due to misuse or deviations in usage, showing the need for promoting healthy practices supported by strong religious understanding. Several programs and intervention models implemented by relevant parties should be proposed to minimize impact of social media on divorce.

1. Strengthening Guidance for Sakinah Families

A Sakinah family formed under the Islamic perspective should be calm, peaceful, filled with happiness, and characterized by a strong and enduring husband-wife relationship.⁷³ The government, through the Ministry of Religious Affairs, has initiated a program for the development of Sakinah families, starting with pre-marital courses for couples. During these courses, participants receive material on husband-wife relations within household, child-rearing, reproductive health, and other religious guidance related to building family⁷⁴. The courses are conducted by the Office of Religious Affairs (KUA), assisted by counselors from the Advisory, Development, and Preservation of Marriage Agency (BP4).

Pre-marital courses are an opportunity to provide knowledge and mental strengthening. The aim is to equip couples with the ability to apply religious teachings in the daily lives to achieve a Sakinah family. Couples residing together inevitably encounter differences, and this shows the importance of skills to effectively manage stress and conflict. However, the implementation of pre-marital courses faces various challenges, rendering the couples less effective. The courses rely on conventional lecture methods with limited time and budget, which are insufficient to thoroughly transmit the guidance material.

Strengthening pre-marital courses as part of the Sakinah family guidance program is crucial for reducing divorce rates influenced by social media. Therefore, incorporating comprehensive materials on social media ethics is crucial, particularly emphasizing the importance of navigating the platform to mitigate the adverse effects. Sakinah family guidance should target new couples and must be introduced early to school-aged teenagers. Intensifying pre-marital

⁷² Ahdiyatul Hidayah et al., "Empirical Factors of Takliq Talaq Through Electronic Media in View of Positive Law and Islamic Law," *Syariah: Jurnal Hukum Dan Pemikiran* 23, no. 2 (2023), p. 177–190.

⁷³ Erie Hariyanto et al., "Sakinah Family Empowerment by Optimizing the Role of BP4 and Parents Mental Revolution Perspective," *Samarah: Jurnal Keluarga Hukum dan Hukum Islam* 5, no. 2 (2021), p. 619–647.

⁷⁴ Sitti Marwah, "Gender Progressive Teaching in Premarital Course Study on Islamic Marriage Guidance Books for Prospective Muslim Couples," *Al-Ahwal* 15, no. 1 (2022), p. 103–126.

courses in collaboration with schools is important since teenagers are particularly vulnerable to the adverse effects of social media. In addition, early pre-marital courses should stress the potential negative impacts on family integrity and harmony. These programs can be implemented in collaboration with religious counselors, study groups (majelis taklim), and Islamic organizations. The aim is to provide the knowledge and mental fortitude needed to maintain the integrity and harmony of households. Couples are expected to gain the spiritual preparedness required for the roles of husbands and wives through Sakinah family guidance.

2. Family Counseling

Family counseling is an important program to prevent or minimize the risk of divorce. In this context, risky behaviors can be promptly identified, managed, and monitored⁷⁵. Therefore, counseling acts as an intervention to minimize risky behaviors and impact on family unity and harmony. The program is more private, particularly for couples facing family issues. The Office of Religious Affairs (KUA) should play a crucial role as a counseling service, with marriage registrars and religious counselors acting as advisors who provide solutions to problems.

Family counseling is an important program of KUA, functionally carried out by registrars and counselors in collaboration with government institutions, and Islamic organizations. The significance is to help couples find solutions to problems related to social media impacts leading to divorce. Counselors should be equipped with family problem-solving skills based on religious approach, integrated with social, cultural, and psychological methods. The urgency is to provide responsive solutions to pressing issues⁷⁶, faced by couples.

3. Strengthening Ethics Based on Religious Teachings

A lack of religious understanding is a factor contributing to the misuse of social media, which can have negative effects on families. In this context, violations occur with minimal religious knowledge and practice. Therefore, an important intervention is to strengthen the understanding and practice of religious teachings related to social media ethics. Religious leaders should increase the focus on social media ethics in formal and informal teachings. Strengthening the ethics should target all groups since the risk of misuse spans all ages, genders, educational backgrounds, and socioeconomic statuses.

⁷⁵ Fransisca Handy Agung, et. al., "Development and Validation of the Adolescent Behavioural Change Counselling Assessment Tool in Indonesia," *BMC Health Services Research* 24, no. 1 (2024), p. 1–9.

⁷⁶ Hera Heru Sri Suryanti and Sri Hartini, "Religious Based Responsive Counseling to Improve Students Life Skill," *International Journal of Recent Technology and Engineering* 8, no. 2 Special Issue 9 (2019), p. 1028–1034.

4. Mediation

Mediation is a method of reconciliation when divorce petition or lawsuit is filed in religious court. This program offers the couple an opportunity to reflect on the negative impacts of divorce⁷⁷ and restore harmony. Mediation occurs before the case is considered for trial with a certified judge acting as mediator. The mediation process can occur within court's designated room or at an alternative location. However, certified judges and court employees are prohibited from conducting mediation outside the offices. The mediation includes identifying the root causes of the issues and seeking solutions. Couples are reminded of sacred vows and the beautiful memories shared, as well as the future of the children. During mediation, religious understanding is provided to enlighten the couple in reconsidering the decision to divorce. Finally, a space is created to forgive each other and make an agreement not to repeat the mistakes.

There is an optimistic expectation for a transformation within the couple's household, marked by religious consciousness and comprehension. The result includes the cultivation of maturity and prudence in interactions, engendering mutual respect, affection, and love. Additionally, attention and affection towards each other are expected to grow with dedicating more time to family. The mediation process is crucial for intervening in divorce issues triggered by social media. As the mediator, the judge should have the insight and skills to address problems from social media. Given the increasing number of divorces, strengthening and equipping mediators with relevant materials is essential.

If we refer to sociological legal theory, society has roles and functions that can create order and harmony. Social actors such as community leaders, ulama, judges, religious ministry institutions can maximize efforts to provide guidance and counseling to families or married couples about the dangers of the impact of social media. So that the divorce rate can be reduced if not eliminated, and what will happen is harmony in the household and family resilience.

Conclusion

Divorce is the main discussion in the study of marriage or Islamic law, because it has legal, social and cultural consequences for married couples and even children. This study concludes that social media is the main factor causing divorce in married couples. Likewise, the factors that cause divorce are incompatibility, the presence of a third party (infidelity), domestic violence, economic problems. Therefore, the solution that can be taken to deal with the negative impact of social media which causes divorce is intensive and extensive guidance through the *sakinah* family counseling program, strengthening ethics based on religious teachings, and mediation interventions providing opportunities

⁷⁷ Abdullah et al., "The Impact of Theological Interpretations on Divorces within Muslim Families in Makassar City, Indonesia." 224.

to mitigate these negative influences. In the context of legal sociology, the government through the ministry of religion, judges, ulama and all elements of society as social actors must work together to reduce the divorce rate as a deviation due to social media. In conclusion, this research was conducted to analyze the negative impact of social media on divorce rates. Misuse of platforms is identified as the main cause of divorce, thereby triggering crucial problems in the household, such as infidelity and violence. The results can be followed up to develop models and modules to address the impact of social media on divorce.

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Interviews

Interview with Muhammad Surur, Deputy Chair of the Makassar Class IA Religious Court, September 6, 2023.

Interview with Abi, one of the Divorce Applicants at the Religious Court, Makassar, September 9, 2023.

Interview with Adi, one of the Defendants for Divorce at the Religious Court, Makassar, December 16, 2023.

Interview with Ana, one of the Divorce Applicants at the Religious Court, Makassar, February 10, 2024.

Interview with Ani, one of the divorce plaintiffs at the Religious Court, Makassar, March 3, 2024.

Interview with Ari, one of the Defendants for Divorce at the Religious Court, Makassar, December 29, 2023.

Interview with Asri, one of the Divorce Plaintiffs at the Religious Court, Makassar, February 5, 2024.

Interview with Ika, one of the divorce applicants at the Religious Court, Makassar, March 19, 2024.

Interview with Ina, one of the Divorce Plaintiffs at the Religious Court, Makassar, November 10, 2023.

Interview with Muhammad Ridwan, Chairman of the Makassar Religious Court, September 6, 2023.

Interview with Veri, one of the divorce defendants at the Religious Court, Makassar, April 2, 2024.