



Digital Infidelity and Islamic Family Law: Changes in Spousal Relationships in the Age of Social Media

¹Imam Wahyu Jati; ²Badrudin; ³Dewi Noviarni; ⁴Heryani; ⁵Siti Halilah; ⁶Mhd. Fakhurrahman Arif

^{1;2;3;4;5;6} Universitas Islam An-Nadwah Kuala Tungkal Jambi Indonesia

¹imamwahyujati14@gmail.com; ²gusbadrudin1986@gmail.com; ³dewinoviarni@gmail.com;

⁴heryan.sthi15@gmail.com; ⁵sitihalilash@gmail.com; ⁶mhd.fakhurrahman@gmail.com

* Penulis Koresponden

Submission: 09-08-2026	Accepted: 26-08-2026	DOI: 10.47200/ulumuddin.v16i2.3858
------------------------	----------------------	------------------------------------

ABSTRACT: The expansion of social media has reshaped communication and intimacy within marriage, generating digital infidelity as a contemporary challenge to marital loyalty and harmony. This study examines the legal relevance of digital infidelity to changes in spousal relationships and divorce under Indonesian Islamic family law. The research employs normative legal research with statutory, conceptual, and case approaches, analyzing marriage legislation, the Compilation of Islamic Law, electronic evidence regulations, relevant Religious Court decisions, and Islamic evidentiary concepts of *bayyinah*, *qarinah*, and *iqrar*. The findings indicate that digital infidelity, despite the absence of physical sexual relations, may undermine trust, loyalty, and marital harmony and acquire legal significance when it contributes to persistent disputes constituting legally recognized grounds for divorce. Electronic evidence requires contextual assessment alongside other admissible evidence. Islamic family law may address such disputes through the principles of *amanah*, *mawaddah*, *rahmah*, and *maqashid al-shari'ah*. The study recommends clearer judicial guidelines for assessing digital evidence and interpreting technology-mediated marital misconduct to strengthen legal certainty and family protection.

KEYWORDS: Digital Infidelity, Grounds for Divorce, Compilation of Islamic Law, Maqashid al-Shari'ah, Religious Court

A. INTRODUCTION

Advances in information and communication technology have brought about significant changes in patterns of social interaction, including family relationships and domestic life. The advent of the internet, smartphones, and various social media platforms such as WhatsApp, Instagram, Facebook, TikTok, Telegram, and other messaging apps has created new communication spaces that are fast, personal, and borderless.¹ On the one hand, social media makes it easier to maintain relationships among family members, expand social networks, and

¹ Abdullah Thahir et al., "Dampak Perkembangan Teknologi Terhadap Pola Interaksi Sosial Peserta Didik Di Sekolah Dan Keluarga," *Al-Irsyad: Journal of Education Science* 4, no. 1 (2025): 13–26, <https://doi.org/10.58917/aijes.v4i1.140>.

support economic and educational activities. On the other hand, however, the intensity of social media use also presents various new problems that affect the quality of marital relationships, one of which is the phenomenon of digital infidelity.²

Digital infidelity is a form of infidelity carried out through electronic media or digital platforms, whether in the form of romantic communication, sexual conversations, the exchange of intimate photos or videos, the use of dating apps, or emotional relationships formed online with a third party. Unlike conventional infidelity, which generally involves direct physical contact, digital infidelity often takes place covertly through personal devices and social media accounts, making it difficult for partners to detect.³ This phenomenon is growing as society's reliance on digital technology increases, particularly following the widespread adoption of social media in daily life. Consequently, the boundary between private and public spheres within marital relationships is becoming increasingly blurred, while opportunities to form emotional connections outside of marriage are becoming more accessible.

In the Indonesian context, the phenomenon of digital infidelity has begun to emerge as one of the factors contributing to the rise in domestic conflicts and divorces. A number of divorce cases in religious courts show that evidence such as WhatsApp conversations, social media screenshots, recordings of electronic communications, and activity on digital apps is frequently submitted as proof of alleged infidelity or breaches of marital fidelity. The increasing use of electronic evidence in marital disputes also raises important procedural questions concerning its admissibility and authenticity before Religious Courts. WhatsApp conversations, screenshots, recordings, photographs, and other digital materials cannot automatically be regarded as conclusive evidence of infidelity merely because they appear to document communication between spouses and third parties.

Their evidentiary value requires consideration of their authenticity, integrity, relevance, and connection to the parties involved. In this regard, the

² A. Muzakar and A. Tohri, "Technoference Dalam Komunikasi Keluarga: Pergeseran Interaksi Remaja Dan Orang Tua Pada Era Media Sosial Di Desa Rensing," *Sibatik Journal* 5, no. 6 (2026): 2827–54, <https://doi.org/10.47353/sibatik.v5i6.5149>.

³ K. Kholik and N. R. Azza, "Media sosial dan ketahanan keluarga: Mengurai tantangan dan solusi dalam menghadapi perselingkuhan virtual," *Jas Merah: Jurnal Hukum dan Ahwal al-Syakhsiyyah* 4, no. 1 (2024): 18–35.

legal framework governing electronic information and documents, together with the applicable civil and religious court procedural rules, provides an important basis for assessing whether digital materials may be admitted and relied upon in divorce proceedings. Although not always accompanied by direct sexual relations, intense emotional connections via social media can lead to jealousy, a loss of trust, constant arguments, and a breakdown in communication between husband and wife. These conditions demonstrate that digital transformation is not only changing the way individuals interact but is also altering the structure and dynamics of marital relationships.⁴

From the perspective of Islamic family law, marriage is viewed as a strong bond (*mitsaqan ghalizhan*) founded on piety, affection (*mawaddah*), and compassion (*rahmah*). The Qur'an and the hadith establish fidelity, trustworthiness, and the preservation of a spouse's honor as fundamental principles of married life. Infidelity, whether physical or emotional, is fundamentally contrary to the objectives of marriage (*maqashid al-nikah*), namely the creation of a family characterized by *sakinah*, *mawaddah*, and *rahmah*.⁵ However, the development of digital technology has raised new legal questions regarding whether romantic interactions via social media that do not involve physical relations can be categorized as a violation of spousal obligations, and to what extent this phenomenon can serve as a basis for consideration in divorce cases under Islamic family law and religious court practice in Indonesia.

Normatively, Law No. 1 of 1974 on Marriage, as amended by Law No. 16 of 2019, the Compilation of Islamic Law (KHI), and the provisions of procedural law within the religious court system govern the rights and obligations of husbands and wives, grounds for divorce, and the burden of proof in matrimonial cases. Grounds for divorce do not always require proof of adultery, but may also be based on persistent disputes and arguments, a breach of trust, or circumstances that render the purpose of marriage unattainable. In practice, digital infidelity often triggers prolonged disputes that lead to divorce. However, digital infidelity

⁴ A. Sabila et al., "Peran media sosial dalam memicu perceraian di Kabupaten Cianjur," *Journal of Law Perspectives Review* 1, no. 2 (2025): 71–82, <https://doi.org/10.64670/jlpr.v1i2.35>; Haeratun and Sri Hariati, "Husband's Infatuity Through Social Media as a Reason for Divorce According to the Perspective of Islamic Law, Marriage Law and Protection of Women's Rights," *Jurnal Multidisiplin Madani* 6, no. 6 (2026): 931–37, <https://doi.org/10.55927/mudima.v6i6.85>.

⁵ A. H. Bajari et al., *Hukum Keluarga Islam* (CV Insight Media, 2026); Nahar Surur et al., *Hukum Perdata Islam*, ed. Faradika (Metro Press Indonesia, 2026).

should not be treated as an independent statutory ground for divorce because neither Law No. 1 of 1974 on Marriage nor the Compilation of Islamic Law expressly recognizes “digital infidelity” as a separate ground for dissolution of marriage. Its legal relevance must instead be constructed through the grounds for divorce already recognized by Indonesian family law.

In particular, Article 116(f) of the Compilation of Islamic Law provides a relevant legal framework where continuous disputes and quarrels between spouses make the restoration of a harmonious marital relationship no longer possible. Digital infidelity may therefore function as a factual cause or contributing circumstance that intensifies such disputes and undermines marital trust, rather than as an autonomous ground for divorce. Article 116(a), concerning adultery (*zina*), also requires careful distinction, because not every form of digital infidelity, such as emotional attachment or romantic communication through social media, can automatically be equated with *zina*. Nevertheless, digital communications may become legally relevant where they provide evidence concerning an alleged illicit relationship and are assessed together with other evidence in accordance with applicable evidentiary rules. Therefore, this phenomenon calls for a legal interpretation that is more adaptive to technological developments, without neglecting the principles of Sharia that form the foundation of Islamic family law.

Studies examining marital discord within Islamic family law have traditionally centered on classical concepts of physical infidelity, *zina* (adultery), *nusyuz* (spousal disobedience), and tangible violations of marital maintenance.⁶ Concurrently, contemporary inquiries into social media and virtual infidelity have predominantly approached the subject from communicative, psychological, and sociological viewpoints, underscoring domestic disharmony, technofence, and erosion of relational trust.⁷ Although emerging scholarship in Islamic family

⁶ Friska Delia et al., “Manajemen Konflik Suami Terhadap Istri Nusyuz Dalam Perspektif Hukum Islam Di Nagari Talang,” *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 16, no. 1 (2026): 305–18, <https://doi.org/10.47200/ulumuddin.v16i1.3537>; H. Furqon and H. Firmansyah, “Nusyuz dalam Fiqh dan Praktik Modern,” *Jembatan Hukum* 3, no. 2 (2026): 99–111.

⁷ N. Maulina et al., “Dinamika pengaruh media sosial terhadap keharmonisan rumah tangga dalam perspektif hukum keluarga,” *Sibatik Journal* 4, no. 7 (2025): 1393–410, <https://doi.org/10.54443/sibatik.v4i7.3016>; S. Mutmainnah et al., “Pernikahan di Era Media Sosial di Indonesia: Analisis Sosial terhadap Perubahan Relasi Suami Istri dalam Keluarga Modern,” *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 4, no. 2 (2026), <https://doi.org/10.61104/alz.v4i1.4132>; Muzakar and Tohri, “Technofence Dalam Komunikasi Keluarga: Pergeseran Interaksi Remaja Dan Orang Tua Pada Era Media Sosial Di Desa Rensing.”

law has started addressing *cyber cheating*,⁸ the specific doctrinal and procedural nexus between non-physical digital interactions and formal divorce adjudication remains insufficiently conceptualized.

Although recent studies have begun to discuss cyber cheating and infidelity through social media, limited attention has been given to the legal construction of digital infidelity under specific grounds for divorce in the Compilation of Islamic Law, particularly Article 116(a) concerning adultery and Article 116(f) concerning continuous disputes and quarrels. Moreover, the evidentiary dimension remains insufficiently examined, particularly regarding the admissibility, authenticity, and evidentiary value of WhatsApp messages, screenshots, recordings, and other electronic materials in Religious Court proceedings. This creates a research gap between the increasing occurrence of digital marital misconduct, the substantive grounds for divorce under Islamic family law, and the procedural rules governing electronic evidence in Indonesian Religious Courts.⁹

Furthermore, changes in marital relationships in the age of social media indicate a shift in communication patterns from direct interaction to technology-mediated communication. Married couples no longer interact solely within the domestic sphere but also in the digital sphere, which allows for the virtual presence of third parties. The intensity of communication with others via social media, the practice of online intimacy, the concealment of passwords, the use of anonymous accounts, and non-transparent digital activities can alter the distribution of trust and power within the household.¹⁰ From a sociological-legal

⁸ H. A. Azkiyah et al., "Cyber Cheating sebagai Bentuk Pelanggaran Hak Pasangan Suami Istri dalam Hukum Keluarga Islam: Cyber Cheating as a Form of Violation of Wife's Rights in Islamic Family Law," *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 6, no. 2 (2025): 360–75, <https://doi.org/10.36701/bustanul.v6i2.2317>; Kholik and Azza, "Media sosial dan ketahanan keluarga: Mengurai tantangan dan solusi dalam menghadapi perselingkuhan virtual"; Pamela Pramidya and Lilik Andaryuni, "A Review of Islamic Family Law Regarding Divorce Cases Arising from Infidelity in the Digital Sphere," *Al-Aqwal* 5, no. 1 (2026): 36–51.

⁹ Azkiyah et al., "Cyber Cheating sebagai Bentuk Pelanggaran Hak Pasangan Suami Istri dalam Hukum Keluarga Islam: Cyber Cheating as a Form of Violation of Wife's Rights in Islamic Family Law"; Pramidya and Andaryuni, "A Review of Islamic Family Law Regarding Divorce Cases Arising from Infidelity in the Digital Sphere."

¹⁰ Muthmainnah and Supriati Hardi Rahayu, "Social Media Effects on Muslim Domestic Conflicts: Family Conflict Theory and Digital Fiqh Perspective," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 8, no. 1 (2026): 621–42, <https://doi.org/10.37680/almanhaj.v8i1.7997>; S. Mutmainnah et al., "Pernikahan di Era Media Sosial di Indonesia: Analisis Sosial terhadap Perubahan Relasi Suami Istri dalam Keluarga Modern," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 4, no. 2 (2026), <https://doi.org/10.61104/alz.v4i1.4132>.

perspective, these changes reflect a transformation in norms and behaviors that requires a legal response to ensure that the protection of the family institution remains relevant in the modern era.

Based on the above discussion, this study aims to analyze the legal construction of digital infidelity in divorce disputes under Indonesian Islamic family law, particularly its relationship with the grounds for divorce stipulated in Article 116(a) and Article 116(f) of the Compilation of Islamic Law. It further examines the admissibility, authenticity, and evidentiary value of electronic materials used to establish digital infidelity in Religious Court proceedings, including their assessment in relation to Islamic evidentiary concepts such as *bayyinah*, *qarinah*, and *iqrar*. Through the analysis of relevant Religious Court decisions and judicial reasoning, this study seeks to explain how Islamic family law responds to changes in spousal relationships caused by social media and how existing legal and evidentiary frameworks may be applied to contemporary forms of marital conflict. This article provides an adaptive doctrinal model that harmonizes modern electronic evidence with Islamic family governance.¹¹

B. METHODS

This study is a normative legal research project that aims to analyze digital infidelity as a legal phenomenon that affects marital relationships and serves as one of the triggers for divorce from the perspective of Islamic family law.¹² The study employs a statutory approach, a conceptual approach, and a case-based approach. The statutory approach involves examining Law No. 1 of 1974 on Marriage, as amended by Law No. 16 of 2019, the Compilation of Islamic Law (KHI), Law No. 7 of 1989 on Religious Courts, as last amended by Law No. 50 of 2009, as well as procedural law provisions regarding evidence in divorce cases. A conceptual approach was used to examine the concepts of digital infidelity, marital fidelity, *nusyuz*, *zina*, and *maqashid al-syari'ah*, while a case-based

¹¹ H. Harasyid and K. Ramadhani, "Maqasid al-Syariah dalam Menjawab Tantangan Keluarga Modern di Indonesia," *Hukumah: Jurnal Hukum Islam* 1, no. 1 (2024); Muthmainnah and Rahayu, "Social Media Effects on Muslim Domestic Conflicts"; S. Naim, "Hukum Keluarga Islam Di Era Digital: Tantangan Dan Adaptasi Regulasi," *JIFala: Journal of Islamic Family Law* 1, no. 1 (2025): 17–29, <https://doi.org/10.61817/jifala.v1i1.304>.

¹² Muhammad NK Al Amin et al., "Metode Interpretasi Hukum Aplikasi Dalam Hukum Keluarga Islam Dan Ekonomi Syariah," *Asas Wa Tandhim: Jurnal Hukum, Pendidikan Dan Sosial Keagamaan* 2, no. 1 (2023): 15–36, <https://doi.org/10.47200/AWTJHPSA.V2I1.1347>.

approach was employed through the analysis of religious court rulings related to divorces resulting from infidelity via social media or electronic media.

Legal materials consist of primary, secondary, and tertiary sources collected through library research. Primary legal materials include legislation, the Compilation of Islamic Law, religious court rulings, as well as the Qur'an and hadith; secondary legal materials consist of books, scholarly journals, and relevant research findings; while tertiary legal materials consist of legal dictionaries and encyclopedias. The analysis was conducted qualitatively using a descriptive-analytical method through grammatical, systematic, and teleological interpretations to assess the status of digital infidelity as a breach of marital obligations and as grounds for divorce under Islamic family law.

C. RESULTS AND DISCUSSIONS

Digital Infidelity as a New Phenomenon in Marital Relationships

The rise of social media has fundamentally changed the way people interact with one another, including within marital relationships. Whereas in the past, infidelity was generally understood as a romantic or sexual relationship conducted in person with a third party, the digital age has given rise to a new form of infidelity that takes place through electronic media and online platforms. Digital infidelity can take the form of intense emotional communication, romantic conversations, the exchange of personal photos or videos, the use of dating apps, or even repeated virtual relationships kept hidden from one's partner. This phenomenon indicates that breaches of marital fidelity are no longer limited to physical contact but also encompass emotional and psychological connections formed in the digital realm.¹³

A review of the literature shows that social media provides very easy access to reconnecting with former partners, interacting privately with others, and maintaining personal communication without a partner's knowledge. Features such as instant messaging, video calls, disappearing messages, multiple accounts, and password protection on personal devices increase the likelihood of secret relationships. In the context of marriage, these conditions give rise to forms of

¹³ N. Salsabila and N. Bernesa, "Fenomena Perselingkuhan Di Era Digital: Analisis Hukum Keluarga Islam Terhadap Kasus Publik Figur Di Media Sosial," *Journal Sains Student Research* 4, no. 3 (2026): 373–88, <https://doi.org/10.61722/jssr.v4i3.10370>.

infidelity that often begin with what is considered casual communication, which then develops into a deeper emotional relationship.

From a family sociology perspective, digital infidelity is a symptom of changing communication structures within the household. The relationship between husband and wife is no longer built solely through face-to-face interactions, but also through digital activities that take place almost constantly. When one partner spends more time on social media, maintains intensive communication with a third party, or hides their digital activities, trust—the primary foundation of marriage—begins to erode. Therefore, digital infidelity cannot be viewed merely as a communication issue, but rather as a breach of marital commitment that has the potential to cause serious conflict.

Table 1.
Comparison of Conventional Infidelity and Digital Infidelity
from a Family Law Perspective

Aspect	Conventional Infidelity	Digital Infidelity
Types of relationships	Physical and emotional	Emotional, romantic, or virtual sex
Interactive media	In-person meeting	Social media, messaging apps, digital platforms
Evidence	Witnesses, photos, documents	Chats, screenshots, emails, digital recordings
Impact on households	Loss of trust, conflict, divorce	Digital jealousy, loss of trust, prolonged conflict, divorce
Relevance in Islamic Family Law	Breach of marital fidelity and honor	Breach of trust, fidelity, and the purposes of marriage (sakinah, mawaddah, rahmah)

Source: Compiled by the author based on a review of the literature on Islamic family law and digital media (2026).

Changes in Marital Relationship in the Age of Social Media

The era of social media has shifted the dynamics of marital relationships from ones dominated by domestic interactions to those influenced by the presence of the digital space. Under ideal conditions, social media can serve as a means to strengthen communication, share information, and maintain emotional closeness.¹⁴ However, research findings indicate that excessive use of social media can actually diminish the quality of face-to-face communication between partners. Time previously spent on dialogue, sharing experiences, or resolving household issues is often replaced by online activities.

¹⁴ Muthmainnah and Rahayu, "Social Media Effects on Muslim Domestic Conflicts."

These changes have given rise to several new characteristics in marital relationships. First, an increased need for digital transparency, such as openness regarding social media accounts, communication history, and online activities. Second, the emergence of a form of digital jealousy—jealousy triggered by a partner’s interactions on social media, such as liking posts, commenting, following specific accounts, or engaging in private conversations with others. Third, the rise of digital surveillance between partners, such as checking cell phones, reading private messages, or constantly monitoring a partner’s social media activity.¹⁵

Figure 1.
Conceptual Framework of Digital Infidelity as a Trigger for Divorce



Source: Constructed by the author based on Islamic family law theory and digital relationship literature (2026).

This situation indicates that social media has transformed the concept of privacy within marriage. Whereas privacy was previously more closely associated with physical space, it now also encompasses the digital realm, which can become a source of domestic conflict. When one partner views digital communication with a third party as a personal right, while the other partner regards it as a form

¹⁵ O. N. Salsabila, *Kenalan-Chat, Friends, Dating: Arsitektur Relasi Digital dan Transformasi Sosial dalam Ekosistem Kencan Daring Lokal* (Afdan Rojabi Publisher, 2026).

of betrayal, a clash of perceptions arises regarding the boundaries of fidelity in marriage. It is this difference in perception that often escalates into ongoing disputes and arguments.

An Analysis of Islamic Family Law Regarding Digital Infidelity

In Islamic family law, marriage is a strong bond (*mitsaqan ghalizhan*) aimed at creating a family characterized by *sakinah*, *mawaddah*, and *rahmah*. The Qur'an emphasizes that husbands and wives are garments for one another, which implies protection, trust, and the preservation of honor. This principle requires loyalty, trustworthiness, and a commitment to safeguarding the marital relationship from any actions that could undermine the integrity of the household.¹⁶

Although the term "digital infidelity" is not explicitly recognized in classical *fiqh*, the substance of such behavior can be analyzed through general Sharia principles regarding the preservation of honor (*hifz al-'ird*), the prohibition against approaching *zina*, and the obligation to guard one's gaze and behavior that may lead to *fitnah*. The Qur'an, in Surah Al-Isra' verse 32, prohibits any act that brings a person closer to adultery. This prohibition is understood not only as a ban on unlawful sexual relations but also on various forms of behavior that pave the way toward such acts.

Based on the *maqashid al-shari'ah* approach, digital infidelity can be viewed as behavior that threatens the purposes of marriage, particularly in terms of *hifz al-nasl* (preserving the lineage), *hifz al-'ird* (preserving honor), and *hifz al-usrah* (preserving family unity). Emotional relationships secretly formed with a third party through social media can undermine trust, lead to prolonged conflict, and disrupt domestic harmony. Thus, although it does not always meet the elements of *zina* under Islamic criminal law, digital infidelity remains a form of violation of marital ethics and obligations under Islamic family law.¹⁷

The concept of *nusyuz* is also relevant for explaining this phenomenon. *Nusyuz* is understood as a defiant attitude or failure to fulfill obligations toward one's spouse, thereby disrupting domestic harmony. If one spouse intentionally

¹⁶ A. Syahriad et al., "Membentuk keluarga sakinah, mawaddah dan rahmah di era modern berdasarkan falsafah Islam," *JSHI: Jurnal Syariah Hukum Islam* 4, no. 2 (2025): 73–81, <https://doi.org/10.47902/jshi.v4i2.448>.

¹⁷ Delia et al., "Manajemen Konflik Suami Terhadap Istri Nusyuz Dalam Perspektif Hukum Islam Di Nagari Talang."

forms an emotional relationship with another person through social media, conceals such communication, and disregards the rights of their spouse, then such behavior can be classified as a deviation from the obligation to maintain marital fidelity and honor.¹⁸ Therefore, Islamic family law allows for the assessment that digital infidelity constitutes behavior that contradicts the fundamental principles of marriage.

Digital Infidelity as Grounds for Divorce

Normatively speaking, the Marriage Law and the Compilation of Islamic Law do not explicitly mention “digital infidelity” as grounds for divorce. However, provisions regarding persistent disputes and arguments, breaches of spousal obligations, and conditions that prevent the fulfillment of the marriage’s purpose provide a sufficient legal basis for assessing the impact of digital infidelity on the continuity of the marriage.¹⁹

In religious court practice, electronic evidence such as screenshots of WhatsApp conversations, social media messages, recordings of digital communications, photos, videos, and other electronic data is increasingly being submitted as evidence in divorce cases. Such digital evidence is not always used to directly prove the occurrence of adultery, but is more often used to demonstrate the existence of an inappropriate relationship, a breach of trust, or the cause of prolonged conflicts.²⁰

From the perspective of the law of evidence, technological advancements have expanded the types of evidence that judges may consider. Electronic evidence may have probative value if it is lawfully obtained, relevant, and demonstrates a connection to the subject matter of the case. Therefore, in practice, digital infidelity is more appropriately viewed as a contributing factor to the breakdown of a marital relationship which in turn leads to ongoing disputes rather than merely as proof of adultery in the narrow sense.²¹

¹⁸ Furqon and Firmansyah, “Nusyuz dalam Fiqh dan Praktik Modern.”

¹⁹ C. P. Dewi, “Perselingkuhan Melalui Media Sosial sebagai Alasan Perceraian Melalui Putusan Pengadilan” (UIN Jurai Siwo Lampung, 2026).

²⁰ T. Hidayatulloh, “Kedudukan Bukti Digital dalam Sengketa Nafkah Pasca Perceraian Perspektif Hukum Keluarga Islam,” *JIMU: Jurnal Ilmiah Multidisipliner* 4, no. 01 (2025), <https://doi.org/10.70294/jimu.v4i01.2370>.

²¹ A. T. Al Anshari et al., “Kekuatan Pembuktian Rekaman Elektronik sebagai Kesaksian dalam Perspektif Hukum Pidana Indonesia,” *Sanskara Hukum dan HAM* 4, no. 02 (2025): 181–91, <https://doi.org/10.58812/shh.v4i02.698>.

An analysis of religious court rulings indicates that judges tend to consider the tangible impact of such digital relationships on family life. If communication with a third party results in a loss of trust, abandonment of the spouse, recurring conflicts, and no hope for a harmonious reunion, then a divorce may be granted on the grounds that the purpose of the marriage has failed to be fulfilled. Thus, digital infidelity gains legal relevance not only because of the nature of the behavior itself, but primarily because of its consequences for the sustainability of the family institution.²²

The Relevance of Islamic Family Law to Digital Transformation

Digital transformation requires Islamic family law to adopt a more contextual interpretation of forms of marital infidelity. The fundamental Sharia values of trust, honesty, protection of honor, and the responsibilities of husbands and wives remain highly relevant, but their application must take into account new forms of interaction arising from technological advancements. Digital infidelity demonstrates that the breakdown of a household can stem from virtual relationships that do not involve physical contact but possess high emotional intensity and have a direct impact on family unity.²³

Within the framework of *maqashid al-shari'ah*, the protection of the family institution must include safeguarding the digital space as an integral part of modern social life. Therefore, education on social media ethics within marriage, strengthening family digital literacy, and developing guidelines for the admissibility of electronic evidence in religious courts are crucial steps to address the challenges of family law in the era of social media. This approach enables Islamic family law to remain responsive to social change without abandoning the fundamental principles of Sharia that form the basis for establishing a family characterized by *sakinah*, *mawaddah*, and *rahmah*.²⁴

D. CONCLUSIONS

This study concludes that digital infidelity has emerged as a significant contemporary factor contributing to marital breakdown and divorce in the era of social media. The expansion of digital communication has transformed husband-wife relationships by creating new forms of emotional intimacy with third parties,

²² Bajari et al., *Hukum Keluarga Islam*.

²³ Naim, "Hukum Keluarga Islam Di Era Digital: Tantangan Dan Adaptasi Regulasi."

²⁴ Harasyid and Ramadhani, "Maqasid al-Syariah dalam Menjawab Tantangan Keluarga Modern di Indonesia."

increasing digital jealousy, reducing transparency, and weakening mutual trust within marriage. From the perspective of Islamic family law, although digital infidelity does not always fulfill the legal elements of zina in the classical sense, it constitutes a violation of marital loyalty, amanah, and the objectives of marriage (*maqashid al-nikah*), namely the realization of a family characterized by sakinah, mawaddah, and rahmah. In Indonesian religious court practice, digital evidence such as chat messages, screenshots, and other electronic communications may serve as relevant evidence to demonstrate persistent marital conflict and the breakdown of the marital relationship. Therefore, digital infidelity can function as an important legal consideration in divorce proceedings when it results in continuous disputes and the impossibility of restoring marital harmony.

The findings contribute to the development of Islamic family law by demonstrating the need for a more contextual and adaptive interpretation of marital obligations in response to digital transformation. Strengthening digital literacy within families, promoting ethical social media use among married couples, and improving judicial guidelines on the assessment of electronic evidence are recommended as practical measures to enhance family protection and ensure that Islamic family law remains responsive to contemporary social realities.

E. DECLARATION

Conflict of Interest: The author(s) declares no conflict of interest.

REFERENCES

- Al Amin, Muhammad NK, Agung Abdullah, Fattah S. Santoso, Muthmainnah Muthmainnah, and Cipto Sembodo. "Metode Interpretasi Hukum Aplikasi Dalam Hukum Keluarga Islam Dan Ekonomi Syariah." *Asas Wa Tandhim: Jurnal Hukum, Pendidikan Dan Sosial Keagamaan* 2, no. 1 (2023): 15–36. <https://doi.org/10.47200/AWTJHPSA.V2I1.1347>.
- Al Anshari, A. T., S. Januarita, M. Q. Dewani, J. M. Wijaya, W. S. Atmadja, and Y. P. Ginting. "Kekuatan Pembuktian Rekaman Elektronik sebagai Kesaksian dalam Perspektif Hukum Pidana Indonesia." *Sanskara Hukum dan HAM* 4, no. 02 (2025): 181–91. <https://doi.org/10.58812/shh.v4io2.698>.
- Azkiyah, H. A., S. Samsudin, and A. Djumhur. "Cyber Cheating sebagai Bentuk Pelanggaran Hak Pasangan Suami Istri dalam Hukum Keluarga Islam: Cyber Cheating as a Form of Violation of Wife's Rights in Islamic Family Law." *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 6, no. 2 (2025): 360–75. <https://doi.org/10.36701/bustanul.v6i2.2317>.
- Bajari, A. H., H. Humaidi, I. Saputra, et al. *Hukum Keluarga Islam*. CV Insight Media, 2026.

- Delia, Friska, M. Hidayat Ediz, and Isnadul Hamdi. "Manajemen Konflik Suami Terhadap Istri Nusyuz Dalam Perspektif Hukum Islam Di Nagari Talang." *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 16, no. 1 (2026): 305–18. <https://doi.org/10.47200/ulumuddin.v16i1.3537>.
- Dewi, C. P. "Perselingkuhan Melalui Media Sosial sebagai Alasan Perceraian Melalui Putusan Pengadilan." UIN Jurai Siwo Lampung, 2026.
- Furqon, H., and H. Firmansyah. "Nusyuz dalam Fiqh dan Praktik Modern." *Jembatan Hukum* 3, no. 2 (2026): 99–111.
- Haeratuln, and Sri Hariati. "Husband's Infatuity Through Social Media as a Reason for Divorce According to the Perspective of Islamic Law, Marriage Law and Protection of Women's Rights." *Jurnal Multidisiplin Madani* 6, no. 6 (2026): 931–37. <https://doi.org/10.55927/mudima.v6i6.85>.
- Harasyid, H., and K. Ramadhani. "Maqasid al-Syariah dalam Menjawab Tantangan Keluarga Modern di Indonesia." *Hukumah: Jurnal Hukum Islam* 1, no. 1 (2024).
- Hidayatulloh, T. "Kedudukan Bukti Digital dalam Sengketa Nafkah Pasca Perceraian Perspektif Hukum Keluarga Islam." *JIMU: Jurnal Ilmiah Multidisipliner* 4, no. 01 (2025). <https://doi.org/10.70294/jimu.v4i01.2370>.
- Kholik, K., and N. R. Azza. "Media sosial dan ketahanan keluarga: Mengurai tantangan dan solusi dalam menghadapi perselingkuhan virtual." *Jas Merah: Jurnal Hukum dan Ahwal al-Syakhsyiyah* 4, no. 1 (2024): 18–35.
- Maulina, N., R. Hidayat, W. Irwansyah, W. Wiranti, and N. F. Salamah. "Dinamika pengaruh media sosial terhadap keharmonisan rumah tangga dalam perspektif hukum keluarga." *Sibatik Journal* 4, no. 7 (2025): 1393–410. <https://doi.org/10.54443/sibatik.v4i7.3016>.
- Muthmainnah, and Supriati Hardi Rahayu. "Social Media Effects on Muslim Domestic Conflicts: Family Conflict Theory and Digital Fiqh Perspective." *Al-Manhaj: Jurnal Hukum Dan Pranata Sosial Islam* 8, no. 1 (2026): 621–42. <https://doi.org/10.37680/almanhaj.v8i1.7997>.
- Mutmainnah, S., K. Adawiyah, and Z. A. Madali. "Pernikahan di Era Media Sosial di Indonesia: Analisis Sosial terhadap Perubahan Relasi Suami Istri dalam Keluarga Modern." *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 4, no. 2 (2026). <https://doi.org/10.61104/alz.v4i1.4132>.
- Muzakar, A., and A. Tohri. "Technoference Dalam Komunikasi Keluarga: Pergeseran Interaksi Remaja Dan Orang Tua Pada Era Media Sosial Di Desa Rensing." *Sibatik Journal* 5, no. 6 (2026): 2827–54. <https://doi.org/10.47353/sibatik.v5i6.5149>.
- Naim, S. "Hukum Keluarga Islam Di Era Digital: Tantangan Dan Adaptasi Regulasi." *JIFala: Journal of Islamic Family Law* 1, no. 1 (2025): 17–29. <https://doi.org/10.61817/jifala.v1i1.304>.
- Pramidya, Pamela, and Lilik Andaryuni. "A Review of Islamic Family Law Regarding Divorce Cases Arising from Infidelity in the Digital Sphere." *Al-Aqwal* 5, no. 1 (2026): 36–51.
- Sabila, A., A. Firmansyah, E. A. Budiman, M. Putri, N. S. Wirahma, and D. Mulyadi. "Peran media sosial dalam memicu perceraian di Kabupaten Cianjur." *Journal of Law Perspectives Review* 1, no. 2 (2025): 71–82. <https://doi.org/10.64670/jlpr.v1i2.35>.
- Salsabila, N., and N. Bernesa. "Fenomena Perselingkuhan Di Era Digital: Analisis Hukum Keluarga Islam Terhadap Kasus Publik Figur Di Media Sosial."

- Journal Sains Student Research* 4, no. 3 (2026): 373–88. <https://doi.org/10.61722/jssr.v4i3.10370>.
- Salsabila, O. N. *Kenalan-Chat, Friends, Dating: Arsitektur Relasi Digital dan Transformasi Sosial dalam Ekosistem Kencan Daring Lokal*. Afdan Rojabi Publisher, 2026.
- Surur, Nahar, Abdul Halim Talli, Muthmainnah, et al. *Hukum Perdata Islam*. Edited by Faradika. Metro Press Indonesia, 2026.
- Syahriad, A., M. F. Zhaky, and K. Kurniati. “Membentuk keluarga sakinah, mawaddah dan rahmah di era modern berdasarkan falsafah Islam.” *JSHI: Jurnal Syariah Hukum Islam* 4, no. 2 (2025): 73–81. <https://doi.org/10.47902/jshi.v4i2.448>.
- Thahir, Abdullah, Nurul Dwifadhila Hani, and Mawardi Jalil Masri. “Dampak Perkembangan Teknologi Terhadap Pola Interaksi Sosial Peserta Didik Di Sekolah Dan Keluarga.” *Al-Irsyad: Journal of Education Science* 4, no. 1 (2025): 13–26. <https://doi.org/10.58917/aijes.v4i1.140>.

