

The Influence of Social Media on the High Divorce Rate in Ternate City in the Perspective of *Maqāṣid al-syarī'ah*

Takdir Hardani La ajiri^{1*}, Muhammad Nibros Hammam², Hilmy Amjad Nada³
¹⁻³ UIN Sunan Kalijaga Yogyakarta, Indonesia.

*¹Corresponding Author: takdirhardani01@gmail.com

|| Received : 22-06-2025 || Accepted: 03-12-2025 || Published: 05-12-2025

Abstract

The phenomenon of increasing divorce lawsuits filed by wives in Ternate City indicates a shift in social dynamics within Muslim households. One notable factor is the influence of social media on attitudes, emotions, and marital relationships. This study aims to analyze the implications of social media on the increase in divorce lawsuits and review them from the perspective of *maqāṣid al-syarī'ah* in Islamic family law. Using a qualitative approach and data collection techniques in the form of interviews and documentation, it was found that social media often triggers conflict, either through access to information in the form of legal awareness that strengthens the wife's courage to file for divorce or because of evidence of infidelity and the tendency to compare one's household with that of other couples (social comparison). The *maqāṣid al-syarī'ah* perspective views divorce as a form of protection for the soul, mind, and offspring that can threaten the psychological well-being of children. *Maqāṣid al-syarī'ah* does not directly legitimize divorce as the main solution, but emphasizes the importance of conflict prevention and strengthening relationships within the family. This study affirms the importance of digital literacy and an Islamic legal approach that is responsive to social change.

[Fenomena meningkatnya cerai gugat oleh istri di Kota Ternate menunjukkan adanya pergeseran dinamika sosial dalam rumah tangga Muslim. Salah satu faktor yang mencolok adalah pengaruh media sosial terhadap sikap, emosi, dan hubungan suami istri. Penelitian ini bertujuan untuk menganalisis implikasi media sosial terhadap peningkatan kasus cerai gugat serta meninjaunya dalam perspektif maqashid syari'ah pada hukum keluarga Islam. Dengan pendekatan kualitatif dan teknik pengumpulan data berupa wawancara dan dokumentasi, ditemukan bahwa media sosial sering menjadi pemicu konflik, baik melalui akses informasi sebagai bentuk kesadaran hukum yang memperkuat keberanian istri menggugat cerai maupun karena adanya bukti perselingkuhan dan kecedenderungan membandingkan kehidupan rumah tangga dengan pasangan lain (social comparison). Perspektif maqashid syari'ah memandang tindakan cerai gugat ini sebagai bentuk perlindungan terhadap jiwa, akal, dan perlindungan terhadap keturunan yang dapat mengancam psikologis anak. Maqashid syari'ah tidak secara langsung melegitimasi perceraian sebagai jalan keluar utama, melainkan menekankan pentingnya pencegahan konflik dan penguatan relasi dalam hubungan keluarga. Penelitian ini menegaskan pentingnya literasi digital dan pendekatan hukum Islam yang responsif terhadap perubahan sosial.]

Keywords: Social Media, Divorce Lawsuit, Ternate City, *Maqāṣid al-syari'ah*

How to Cite: La ajiri, T. H. ., Hammam, M. N. ., & Nada, H. A. . (2025). The Influence of Social Media on the High Divorce Rate in Ternate City in the Perspective of Maqasid al-syari' ah. *Jurnal Mediasas: Media Ilmu Syari' ah Dan Abwal Al-Syakhsyiyah*, 8(4), 874–886. <https://doi.org/10.58824/mediasas.v8i4.375>



Copyright © 2025 by Author(s)

This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

INTRODUCTION

Strengthening the relationship in marriage by ensuring its resilience is one of the principles of Islamic marriage. In living the ark of the household, of course, it is inseparable from the so-called problems, or disputes between husband and wife (Masodi, Haza, 2022). Therefore, every effort must be made to ensure that the marriage bond lasts until death separates. However, if all hope and love has been lost and marriage has turned into something that threatens the benefits desired by the rules, then divorce is one of the options that can be done (Hermansyah, 2024). Article 39 Paragraph 2 of the Marriage Law, states that, "To make a divorce, there must be sufficient reason, that the husband and wife will not be able to live together as husband and wife" (Indonesia, 1974). If we look at the provisions of the Law in this article, of course it is not regulated in a limited way regarding the provisions regarding the grounds for divorce. The provisions regarding the grounds for divorce are limited to Government Regulation Number 9 of 1975 Article 19 (Indonesia, 1975), and KHI Article 116 (RI, 2011).

Even if divorce is allowed to be done, it is very important for married couples to consider the reasons that are corroborating, because the impact that will occur in divorce is not only felt by those who are divorced but also by others from the divorce. Like; child psychology that can be disturbed due to divorce (Rohimah et al., 2024); child custody issues or guardian rights that often cause new disputes due to the fight for child custody (Maulidiyah, 2025); and the problem of the division of joint property between husband and wife (Melia et al., 2019). Islam itself does not teach that married couples are inseparable, as other faiths teach, but aim to strengthen the marriage bond (R. Hakim, 2000, p. 15).

The development of digital technology in the modern era has certainly changed many aspects of human life, including in terms of family relations and marriage institutions, on the one hand as a means of communication and expression, but on the other hand it is a potential source of conflict in the household (Suryani et al., 2025). Thus, social media can be said to be the main product of digital disruption that plays a dual role in family relationships. One of the phenomena that is increasingly prominent is the increase in the number of divorce lawsuits, namely divorce initiatives filed by wives, as seen in several areas including Ternate City.

In the last four years, the Central Statistics Agency (BPS) shows that the number of marriages in Indonesia has decreased significantly, while the rate of divorce in the courts has increased alarmingly. The marriage rate in BPS data in 2021 was 1,742,049, then in 2022 it decreased to 1,705,348, a decrease also occurred in 2023 which was 1,577,255, and in the last year of 2024 BPS data again showed a decrease in marriage to 1,478,302 (bps, 2024). The main factors causing the decline in interest in marriage include changes in lifestyle, career priorities, and changes in social values (Tirta & Arifin, 2025). Meanwhile on the other side of the spectrum, the divorce rate in court continues to rise. Data from the Directorate General of the Religious Justice Agency of the Supreme Court of the Republic of Indonesia, the divorce rate in Indonesia is still high and has not shown a significant decrease recorded in 2023, there are around 465,063 divorce

cases filed in religious courts with data reported to have more divorces than talaq divorces (Muchlis, 2024).

Ternate City, as an urban center in the North Maluku region, also experienced a similar phenomenon. Many cases of divorce lawsuits caused by domestic conflicts are triggered or exacerbated by the use of social media, both in the form of online infidelity, cyberbullying between spouses, and exposure to content that triggers social comparisons. Data submitted by Irssan Alham Gafur, as the Registrar of the Ternate Class IA Religious Court, stated that the number of widows and widowers in Ternate City in 2024 will increase by 726 with 199 cases of talaq divorce, and 527 lawsuit divorces. The factors that dominate divorce in Ternate City in 2024 are disputes and quarrels, triggered by third-party interference; illicit relationships and the development of information technology in the form of cellphones (Editorial, 2025). Therefore, social media is the biggest trigger for the high number of divorce lawsuits carried out by wives in Ternate City.

Social media provides a new space for women to voice their household experiences more openly, both through platforms such as Facebook, Instagram, and TikTok. This access accelerates legal awareness for women and the courage to end unhealthy and gender-biased relationships in the household. According to Nasrullah, social media is not only a means of communication that makes it easier for people to interact and also easier for them to get information, but also as a new medium for the formation of complex social identities and relationships (Nasrullah, 2017). This is what causes social media to be able to influence people's behavior and perception in seeing various problems that arise on various social media platforms, including the perception of married couples towards marriage and its implications for good and bad.

In the midst of modernity and digitalization, understanding marriage requires a new approach that considers contemporary social conditions with the aim of benefiting the world and the hereafter. There are five *maqāṣid al-syarī'ah*, namely: *ḥifẓ al-dīn* (preservation of religion), *ḥifẓ al-nafs* (preservation of the soul), *ḥifẓ al-māl* (preservation of wealth), *ḥifẓ al-'aql* (preservation of intellect), *ḥifẓ al-nasl* (preservation of offspring) (Aniq et al., 2024). Ibn 'Assyria mentioned that *maqāṣid* should be understood in a more inclusive context and not limited to religious interests, but also to social welfare in the dynamics of modern society (Ashur, 1978, pp. 45-60). Ibn 'Assyria's view of *maqāṣid* is supported by Jasser Auda in his article "*Maqāṣid al-syarī'ah* as Philosophy of Islamic Law" by making a balanced correlation between religion and the public good (Auda, n.d., p. 110). Therefore, the *maqāṣid al-syarī'ah* Approach, which is the goals of Islamic law, is an important instrument in assessing the legality and benefits of a lawsuit divorce action. In the context of social media, divorce can be seen as a form of protection against the *nafs* (soul) from psychological violence, or *'ird* (honor) from public harassment stemming from online conflicts.

In previous research, several studies have been found that also discuss the influence of social media on domestic conflicts that cause divorce. As Avvyat & Mirna wrote entitled "Divorce in the Digital Era: Infidelity Cases Becoming a Trend on Social Media and Its Impact", in this study it is explained that social media present in the digital era with easy internet access makes divorce cases increasingly increasing (Anantya & Abdullah, 2024). Furthermore, a study by Ahmad, Hari, & Najih entitled "The TikTok Phenomenon in Influencing Marriage Expectations", this study explains that some content on TikTok displays harmonious and romantic wedding illustrations from other people, which results in high expectations and is difficult to reconcile in reality, so that various conflicts in households triggered by this social media also arise (A. A. Hakim et al., 2025). Another study, conducted by Widia & Ali entitled "The Phenomennon of Divorce Due to Social Media (Study of Decisions at The Lubuk Pakam Religious Court in 2021-2022)", from the results of this study it was found that the use of social

media in the household must be regulated with certain norms as a form of prevention so that conflicts do not occur, it was also found that social media is proven to be related to divorce and is the main triggering factor recurrent conflicts, the Religious Court and the Office of Religious Affairs also strive to carry out prevention which is expected to be an effective solution (Usada & Akbar, 2024).

Therefore, this study aims to analyze the forms and patterns of social media's influence on the dynamics of domestic conflicts in Ternate City, which contribute to an increase in divorce suits filed by wives, while also identifying the main factors that trigger divorce suits amid digital disruption, such as access to legal information, infidelity through chat applications, and social comparisons formed from social media content. This study also seeks to describe the empirical experiences of wives, judges, and officials of the Ternate Religious Court as actors who are directly involved in the process of conflict until the filing of divorce suits, thereby providing a comprehensive understanding of how social media operates in these dynamics. In addition, this study assesses the phenomenon of an increase in divorce lawsuits through the perspective of *maqāṣid al-syarī'ah* as an evaluative framework to determine whether divorce lawsuits influenced by social media can be seen as a form of protection for religion, soul, reason, honor, and offspring. Finally, this study formulates implications and recommendations for strengthening the resilience of Muslim families in the era of digital disruption, including digital literacy strategies, conflict prevention efforts, and the development of adaptive Islamic legal responses to contemporary social changes.

METHOD

This research uses a qualitative approach with a field research method. According to Dedy Mulyana, field research is a type of research that studies phenomena in its natural environment (Mulyana, 2004, p. 160). The data collection technique included in-depth interviews with informants, namely wives in Ternate City who sued for divorce, Ternate City Religious Court Judges, and Ternate City Religious Court Clerks. Case documentation and supporting literature are also used as secondary sources. This type of research is descriptive analysis, namely by describing and providing an overview of an object through the data obtained. Then the data is analyzed within the framework of the theory of *maqāṣid al-syarī'ah*. The main focus is to assess whether the influence of social media that encourages divorce lawsuits can be understood as an effort to maintain benefits and avoid damage in the household.

RESULTS AND DISCUSSION

The Phenomenon of Divorce Sued by Wives and the Role of Digital Disruption in Ternate City

In recent years, the City of Ternate has experienced a significant increase in the number of divorce cases, where the wife is the main plaintiff. Based on data from the Ternate Religious Court, there were 527 divorce cases out of a total of 726 divorce cases. This figure reflects a national trend that also shows the dominance of divorce lawsuits over talaq divorces, as released by the Directorate General of the Religious Justice Agency (Badilag), which recorded more than 300 thousand divorce cases nationwide in 2023 (Muchlis, 2024).

The results of the study show that social media plays a significant role in two directions, namely as a trigger for conflict and as a source of strength for women. Therefore, the researcher tries to analyze the factors that trigger the conflict, including the following:

1. Access to information and legal awareness for wives

The wife has the right and guarantee of life when the marriage takes place, so according to the law it already exists on her, especially if the marriage is broken due to divorce, the wife's rights during the marriage should not be simply ignored by the husband and must be fulfilled with the wife's rights (Lubis, 2024).

Nowadays, social media is also a medium for informal legal education, through da'wah content, household confessions, or women's advocacy accounts. Thus, this brings a change in a more open mindset with its influence on life choices, the concept of marriage, and the resilience of the family itself (Hasibuan & Irham, 2025). Wives have easier access to information about legal rights in marriage and divorce proceedings. This accelerates the process of internalizing the courage to take legal steps on relationships that are considered unhealthy.

a. Mrs. R (27 years old) as housewife

Mrs. R is the husband of Mr. FS. Mrs. R is 27 years old and Mr. FS is 30 years old, with the age of their marriage has been running for 4 years. Mrs. R's profession is as a housewife and her husband as a civil servant, they have 1 son. The poor domestic life required Mrs. R to file a divorce lawsuit at the Ternate City Religious Court. The results of the interview with Mrs. R show that the advancement of information technology has had a significant impact on women's awareness of their rights in marriage, including the right to file for divorce. The resource person (Mrs. R) revealed that so far there has been a general assumption in society that divorce matters are only the authority of men. However, with easy access to information through digital technology, women are now beginning to understand that they also have the right to make decisions when marriage is no longer tenable.

b. Mr. Irssan Alham Gafur (Clerk of the Class IA Religious of Ternate City)

Mr. Irssan Alham Gafur, as the Clerk of the Class IA Religious Court of Ternate City, stated in an interview that wives who file for divorce are those who are educated and aware of their legal rights and have access to information on social media. From the interview with Mr. Irssan Alham Gafur, it can be concluded that women's awareness in North Maluku, particularly in Ternate City, regarding their rights within the household is increasing. The majority of them are educated women with a good understanding of the law and their responsibilities as wives. This awareness does not only stem from formal education but is also reinforced by the role of social media, which provides widespread access to information about women's rights in marriage. Digital advancements enable them to seek, learn, and understand various aspects related to women's roles and positions within the household, including the right to take legal action if there is inequality or injustice in the marriage.

The above statement shows that wives who file for divorce from their husbands through the Religious Court of Ternate are also educated. This means that they are likely aware of the transformation of knowledge and information related to their rights in marriage. This is not only influenced by their level of education, but also by their easy access to social media, which has influenced women's awareness of marriage law in Ternate.

c. Mr. Jabir Sasole (Head of the Religious Court of Ternate City)

The researcher also interviewed the Head of the Religious Court of Ternate City. The interview revealed that the increasing legal awareness among women, especially in the context of marriage, is influenced by the flow of information and education that continues to develop. Women now have a better understanding of their rights and obligations within the household, so when these rights are not fulfilled by their husbands, they tend to take legal action, including filing for divorce. This awareness

indicates that women are no longer passive but are beginning to actively demand and fight for their rights through legal means. This process is further strengthened by the rapid development of information, both through social media and institutions that provide legal education. With increasing levels of education and access to information, women have become more confident and have a strong foundation for action when faced with injustice in marriage.

2. Chatting Applications as a Medium for Infidelity

Digital devices make communication easier to do without any more time and geographical barriers (Nur & Jidan, 2024). Changes in the way of communication, lifestyle and meeting human needs are some of the impacts of the presence of this innovation. One of the most influential changes in the way of communication is daily conversation behavior which is dominated by the use of *chat* applications or also known as instant messaging. Conversations using chat applications, especially through mobile devices such as Whatsapp, Facebook Messenger, and Instagram Direct Messenger (DM), are communication activities that are very popular used by internet users in Indonesia today (Saleh & Thahir, 2019).

Communication media, which is very loved by the Indonesian people today, certainly not only has a positive impact on users but also a negative impact. In the household, of course, this helps facilitate communication between married couples as well as children and parents if they are not in the same location/place. However, currently this media platform also creates a gap for couples to have an affair (Syalwatyarsa & Abdullah, 2024).

a. Mrs. Sitna Adam (29 years old) works at Honda Ternate Dealer Bastiong Branch

Mrs. Sitna Adam is the wife of Mr. IH (before divorced). Mrs. Sitna Adam is 29 years old and Mr. IH is 30 years old. Mrs. Sitna works at the Honda Ternate dealer Bastiong branch and Mr. IH works as an Entrepreneur. The domestic relationship that lasted for approximately 6 years, with a relationship that was initially full of love and affection has now become full of conflict, due to the infidelity by Mr. IH which was revealed in his WhatsApp account that led to divorce. Based on the results of the interview, it was found that the case of infidelity was one of the main factors that encouraged the wife to file for divorce. In this case, the interviewee began to suspect a change in her husband's attitude since the third year of marriage, but at that time she was still trying to understand her husband's condition which was considered to be facing work pressure. The change in behavior lasted for a long time until finally, in the fourth year, her suspicions were proven after finding evidence of infidelity through the WhatsApp application on her husband's phone. The resource person admitted that he had tried to solve the problem by forgiving and giving warnings, both to the husband and a third party, but the effort did not yield results. When the situation was no longer tenable and the husband continued his infidelity, she finally decided to file for divorce in court as a last resort to get out of an already unhealthy marriage.

b. Mrs. FN (24 years old) works as a Bridal Makeup Artist

The same case was also submitted by Mrs. FN, 24 years old who works as an applicant in a lawsuit divorce case. This interview shows that the sophistication of technology and social media is not only a means of communication, but also a tool for wives to uncover the truth in the household. The source revealed that her suspicion of her husband's changed behavior prompted her to check and tap her husband's social media accounts, such as WhatsApp, Instagram, and Facebook. The results of the wiretapping strengthened his suspicions, because evidence of infidelity was found that

was serious and intolerable. The evidence includes conversations that led to sexual intercourse as well as documentation in the form of photos and videos that corroborate the allegations. In the face of this situation, the resource person decided to collect and store all the evidence in the form of screenshots, which were then used as digital evidence when filing a divorce lawsuit with the court. This case confirms that digital evidence is now one of the important tools in the legal process, especially in divorce cases due to infidelity.

From the above information, we need to know together that in a case where a husband or wife files an application with an accusation of adultery (overspel) based on article 284 of the Criminal Code, the applicant must include at least 2 valid evidences where one piece of evidence must really prove that the suspect complained of had sexual intercourse or had intercourse with another person who did not have a legal relationship. If the applicant only has one piece of evidence (chat evidence), then the case cannot be processed because the chat evidence is weak evidence.

Chat evidence can be valid evidence if the respondent admits the truth of his actions (overspel) as proposed by the applicant, because the defendant's statement is one of the valid evidence according to Article 189 of the Criminal Code. Article 284 of the Criminal Code regarding cases of infidelity (overspel) must include at least two valid evidence. if seen in this case, the defendant's confession can be evidence to support evidence in the form of weak or invalid chats (Kadek et al., 2025).

3. Social Comparison in Social Media

Social media has become a new living space for modern society, including married couples. Domestic life that should be private is now part of public content, both in the form of photos, videos, and narratives about a marriage relationship that looks ideal. This phenomenon certainly triggers what is called "social comparison", which is the tendency of individuals to compare their lives with the lives of others, especially in terms of marital relationships.

According to Festinger, social comparison theory states that humans have the impulse to judge themselves by comparing themselves with others (Park & Baek, 2017). In the digital age, this tendency is exacerbated by social media algorithms that continue to display happy content from other couples. A home life that looks pleasant and harmonious without any problems shown through posts, indirectly makes a comparison for the wife with her family life. Thus, this triggers the birth of problems in the household (Fadliyati & Siti, 2024).

a. Mrs. UA (35 years old) PNS

Mrs. UA is the ex-wife of Mr. YM. Mrs. UA and Mr. YM both work as civil servants (PNS). Their marriage lasted 2 years with never-ending domestic conflicts. According to the researchers, this conflict reflects passive social comparison which then transforms into emotional disappointment. From this interview, it can be seen that social media plays a significant role in shaping expectations and perceptions of married life. The source revealed that at first she never thought of getting a divorce, but exposure to content on social media such as uploads from friends that show her husband's attention in the form of surprises, vacations, and expressions of affection openly slowly formed feelings of dissatisfaction with the marriage she was living. Compared to his own home life which felt bland and lacked communication, the interviewees began to feel disappointed and questioned his partner's choice. This sense of disappointment slowly turns into constant anger and disappointment, triggering quarrels that are increasingly frequent in the household. This shows that digital

disruption, especially through social media, can affect emotional and psychological dynamics in marriage, and even trigger the fracture of marital relationships.

b. Mrs. Radia Lutfi (32 years old) Housewife

Mrs. Radia Lutfi is the husband of Mr. Hamdan Sehe. Radia's mother is 32 years old and her husband is 35 years old. Mrs. Radia works as a housewife and Mr. Hamdan as a farmer. They were blessed with 4 children, 3 boys and 1 girl. Radia's mother canceled her divorce lawsuit after counseling in 2024. This interview shows that social media not only has the potential to trigger domestic conflicts, but can also be a trigger for self-reflection for some women. The source revealed that at one point she felt very upset and disappointed after seeing uploads on social media that featured an ideal and attentive looking husband. This comparison caused dissatisfaction with her own husband, and had prompted the desire to file for divorce. However, after attending recitation and consulting with an *ustādzah*, he began to realize that what was displayed on social media did not always reflect reality, but was often filled with imagery. This story illustrates that while social media can spark tension, a spiritual approach and healthy communication can be an alternative solution that prevents divorce.

The results of the interview above show that social media contributes to the formation of expectations in marriage (A. A. Hakim et al., 2025). When these expectations do not match reality, feelings of disappointment arise that trigger conflict. In some cases, this leads to a decision to sue for divorce. However, as Radia's mother pointed out, responses to social comparisons are individual and influenced by social and spiritual understanding and support.

Maqāṣid al-syarī'ah Analysis of the Triggers of Divorce Lawsuits in the Era of Digital Disruption

In running a household, there are inevitably various trials and challenges. Ups and downs due to changes in behavior and thinking patterns of both husband and wife are something that often occurs in family life. Therefore, scholars agree that divorce is a last resort, an emergency option that may be taken when the integrity and continuity of the household can no longer be maintained (the last alternative). However, Islam directs us to seek "peace" before resorting to the last resort of divorce. These efforts are explained in the Qur'an: "...And if you fear a breach between them, then send an arbitrator from her family and an arbitrator from his family. If they both intend to set things right, Allah will bring about harmony between them. Indeed, Allah is All-Knowing, All-Aware." (QS. An-Nisā' [4]: 35). Hamka further explains verse 35 as a precautionary measure in case there is a fear of dispute between the two, it is recommended to bring in a mediator from both parties rather than resorting to divorce (Hamka, 1990).

Maqāṣid al-syarī'ah is one of the methods of *ijtihād* that is flexible and relevant to the needs of the times and the problems of the *ummah* in order to achieve the objectives of Shariah, namely *maṣlaḥah* (public interest) and avoiding *mafsadah* (public harm). The *maqāṣid al-syarī'ah* approach in Islamic family law emphasizes the importance of upholding five main principles: religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), and lineage (*ḥifẓ al-nasl*) (Aniq et al., 2024). In today's digital age, the emergence of social media and widespread use of the internet has brought new impacts on family life, so that patterns of conflict and divorce need to be reevaluated through the lens of *maqāṣid*. Do these digital practices actually cause *darar* (harm), and if so, is the harm so chronic that divorce becomes a justified shar'i option.

Several contemporary empirical studies show that social media addiction has a real impact on the quality of marital relationships. Research by Christiane Eichenberg, Raphaela

Schneider, and Helena Ruml entitled “Social media addiction: associations with attachment style, mental distress, and personality” found a significant association between social media addiction and mental distress and insecure attachment style, indicating that users with high addiction are more prone to emotional and psychological conflict (Eichenberg et al., 2024). In addition, research conducted in Tehran in 2024 shows that internet addiction correlates positively and significantly with “emotional divorce” and domestic violence (Latifian et al., 2024). Findings such as these reinforce the argument that excessive use of digital media can threaten *hiḏ al-'aql* (mental health, common sense) and *hiḏ al-nafs* (spiritual well-being), as explained in *maqāṣid al-syari'ah*.

In addition, unwise use of social media is often associated with marital breakdown through factors such as digital jealousy, emotional infidelity, and privacy violations or disclosure of personal evidence. In Indonesia, qualitative research by Muhammad Hasbulloh Huda and Danang Rahmat Arwata found that social media facilitates intense communication with third parties (online infidelity), non-transparent communication, and communication boundary violations. All of these things trigger conflict and become reasons for divorce (Hasbulloh Huda & Rahmat Arwata, 2024). Furthermore, research by Indira, Sahmiar, and Nurcahya shows that divorce cases in the Kisaran Religious Court are significantly influenced by social media abuse. In 2020, there were 1,285 divorces, with 434 cases related to social media. This number dropped in 2021 to 653 cases, but rose again in 2022 to 1,296 cases, including 515 cases of divorce lawsuits due to social media (Sani et al., 2023). Various empirical studies indirectly show that digital disruption is not merely a social change, but a potential systemic threat to family welfare: damage to peace of mind, disruption of reason and morals, and loss of moral and emotional security in the household. In the context of *maqāṣid al-syari'ah* and its relevance to divorce filed by wives in the city of Ternate, it can be classified as follows:

1. Access to Information and Legal Awareness (*Hiḏ al-'Aql* and *Hiḏ al-Nafs*)

Social media and the internet open access to legal information that was previously difficult to reach, especially by women. Wives who experience domestic pressure or violence can easily access information about their rights as a wife, divorce proceedings, and even legal assistance online.

In this case, *hiḏ al-'aql* is an important aspect, because legal awareness is part of the function of sound and rational reason. When a wife chooses to divorce not because of momentary emotion, but because of a legal understanding and rational analysis of the injustice she experienced, then it is an act that reflects *maqāṣid*. This also makes digital media strengthen the role of wives as active legal subjects in seeking justice (Najmuddin et al., 2023).

2. Chatting Application as a Media of Infidelity (*Hiḏ al-'Ird* and *Hiḏ al-Nafs*)

Instant messaging applications such as WhatsApp, Facebook Messenger, or Instagram Direct Message are often the main means of virtual infidelity. In a number of divorce cases observed in Ternate, the husband's infidelity revealed through chat became the main trigger for the wife's lawsuit. This action threatens the honor of the family (*hiḏ al-'ird*) and has an impact on the soul (*hiḏ al-nafs*) of the wife who experiences humiliation, anxiety, and psychological distress. When the honor of the wife and family is polluted, and there is no good faith from the husband to fix it, then the wife has the right to choose a divorce lawsuit in order to maintain her honor and safety. According to Khusnul, virtual infidelity is very risky to the family. Among them, domestic harmony becomes cracked, emotional disturbances felt in spouses and children, and loss of trust (Kolik & Azza, 2024).

3. Social Comparison on Social Media (*Hiḏ al-Nafs* and *Hiḏ al-Nash*)

Social media shows the lives of other couples ideally: full of happiness, harmony, and luxury. This causes the effect of social comparison, which is the tendency to compare oneself and one's own family with others. If the wife feels that her home life is far from the ideal displayed on social media, then feelings of dissatisfaction, disappointment, and eventually conflict arises. Syafriani mentioned that the idealization of other couples on social media triggers feelings of unhappiness in the household, which leads to the desire to end the marriage, of course the spectacle of infidelity spread on social media also affects people who are anxious about getting married (Manna et al., 2021). In many cases, feelings of distress due to this social comparison have an impact on the mental health of the wife (*ḥifẓ al-nafs*) and have the potential to damage the parenting of children (*ḥifẓ al-nasl*), especially if the marital relationship deteriorates due to the pressure of such social expectations.

Thus, the *maqāṣid al-syarī'ah* approach is not used in this study to justify divorce as the main option. On the contrary, maqashid is only a tool to evaluate whether the divorce is carried out in order to save the principles of sharia. In the circumstances already described in which honor, soul, intellect, and posterity are threatened divorce can be justified as a *maṣlahah* (emergency) solution, not as a generally recommended tendency.

CONCLUSION

The phenomenon of increasing divorce lawsuits by wives in Ternate cannot be separated from the role of social media in opening access to information and building women's legal awareness. Information that was once limited is now widely accessible, including the rights of wives in marriage, divorce mechanisms, and available legal avenues. Women with even secondary and low education backgrounds are now able to access social media-based legal content such as da'wah videos, educational infographics, and viral personal experience content.

In the perspective of *maqāṣid al-syarī'ah*, the increased legal awareness of wives can be understood as part of the fulfillment of the goals of *ḥifẓ al-'aql* (protection of reason) and *ḥifẓ al-nafs* (protection of the soul), in which women act to protect themselves and their dignity when experiencing violence or neglect in the household. However, maqashid also emphasizes the need for caution, because access to information without depth of understanding can encourage hasty decisions. Thus, increased legal awareness through social media is not a single causative factor in divorce, but it can be a trigger when combined with psychological distress and a lack of healthy communication. *Maqāṣid* does not encourage divorce, but justifies the actions of wives who sue for divorce when their basic rights as human beings and wives are threatened and there is no way of peace.

Social comparisons or the tendency to compare one's own home life with other couples on social media has become a trigger for emotional conflict in marriage. Social media gives rise to an image of an ideal, attentive and luxurious household, which then becomes an indirect benchmark for some wives in assessing their own relationships.

From the perspective of *maqāṣid al-syarī'ah*, this phenomenon can have an impact on the disruption of *ḥifẓ al-nafs* (soul) due to stress, anxiety, and feelings of disrespect, as well as threaten *ḥifẓ al-nasl* (offspring) when domestic conflicts occur repeatedly and have an impact on the psychological state of the child. Therefore, if social comparison triggers severe rifts in the household and causes greater *mafsadah* (damage), then the act of divorce can be understood as an emergency solution that is legal according to shari'ah.

However, *maqāṣid* does not directly legitimize divorce as the main solution, but rather emphasizes the importance of conflict prevention, media education, and

strengthening communication between couples so as not to get caught up in the illusion of social media that often does not correspond to reality.

REFERENCES

- Aminudin, Hasibuan, P., & Irham, M. I. (2025). Pengaruh Media Informasi Terhadap Praktik Perkawinan di Indonesia. *Jurnal Darma Agung*, 33(2), 125–134. <https://doi.org/dx.doi.org/10.46930/ojsuda.v33i2.5666>
- Anantya, A., & Abdullah, M. N. A. (2024). Perceraian Di Era Digital: Kasus Perselingkuhan Menjadi Tren Di Media Sosial Dan Dampaknya. *SABANA: Jurnal Sosiologi, Antropologi, dan Budaya Nusantara*, 3(2), 100–107. <https://doi.org/10.55123/sabana.v3i2.3313>
- Aniq, M., Alias, A., Rushdan, M., Jailani, M., Fattah, W. A., Ismail, W., & Syukran Baharuddin, A. (2024). The Integration of Five Main Goals of Shariah in The Production of Science and Technology for Human Well-Being. *Journal of Maqāṣid Studies and Advanced Islamic Research*, 5(1), 1–16. <https://doi.org/10.55265/al-maqasid.v5i1.79>
- Ashur, M. T. I. (1978). *Maqashid al-Shari'ah al-Islamiyah*. al-Dar Tunisia li al-Nashr.
- Auda, J. (n.d.). *Maqashid al-Shari'ah As Philosophy of Islamic Law: A Systems Approach*. The International Institute Of Islamic Thought.
- bps. (2024). *Nikah dan Cerai Menurut Provinsi (kejadian)*. bps.go.id. <https://www.bps.go.id/id/statistics-table/3/VkhwVUszTXJPVmQ2ZFRKamNIZG9RMVo2VEdsbVVUMDkjMw==/nikah-dan-cerai-menurut-provinsi.html?year=2024>
- Eichenberg, C., Schneider, R., & Ruml, H. (2024). Social media addiction: associations with attachment style, mental distress, and personality. *BMC Psychiatry*, 24(1), 278. <https://doi.org/10.1186/s12888-024-05709-z>
- Fadliyati, U., & Siti, K. (2024). Konten Instagram Sebagai Media Edukasi Pernikahan bagi Istri dan Pengaruhnya Perspektif Maqashid Shari'ah. *FAMILIA*, 5(2), 92–117.
- Hakim, A. A., Widiyanto, H., & Abqori, N. (2025). Fenomena Tiktok dalam Mempengaruhi Ekspektasi Pernikahan. *J-CEKI: Jurnal Cendekia Ilmiah*, 4(2), 3101–3107.
- Hakim, R. (2000). *Hukum Perkawinan Islam*. Pustaka Setia.
- Hamka. (1990). *Tafsir Al-Azhar* (Juz 2). Pustaka Nasional Pte Ltd.
- Hasbulloh Huda, M., & Rahmat Arwata, D. (2024). PENGARUH MEDIA SOSIAL TERHADAP KEHARMONISAN PASANGAN SUAMI ISTRI: Desa Ganjaran Kec Gondanglegi. *MAQASHID*, 7(1), 64–74. <https://doi.org/10.35897/maqashid.v7i1.1543>
- Hermansyah. (2024). Interpretasi Asas Mempersulit Perceraian Dalam Perspektif Hukum Islam. *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga*, 6(1), 1110–1121. <https://doi.org/10.47467/as.v6i1.6307>
- Indonesia. (1974). *Undang-undang No. 1 Tahun 1974 tentang Perkawinan, Pasal 39 Ayat 2*.
- Indonesia, P. (1975). *Peraturan Pemerintah No.9 Tahun 1975 tentang Pelaksanaan Undang-Undang No.1 Tahun 1974 tentang Perkawinan Pasal 19*.
- Kadek, N., Wijayanti, S., Agung, A., Laksmi, S., & Made, D. I. (2025). Keabsahan Alat Bukti Chatting Melalui Media Sosial Dalam Proses Pemidanaan Terhadap Tindak Pidana Perzinahan Pendahuluan. 7(1), 83–88. <https://doi.org/https://doi.org/10.22225/jah.7.1.2025.83-88>
- Kolik, K., & Azza, N. R. (2024). Media Sosial dan Ketahanan Keluarga: Mengurai Tantangan dan Solusi dalam Menghadapi Perselingkuhan Virtual. *Jas Merah*, 4(1), 18–35.
- Latifian, M., Arshi, M., Alipour, F., Harouni, G. G., & Islam, M. S. S. (2024). Investigating

- the relationship between internet addiction, domestic violence, and emotional divorce among married women in Tehran. *BMC Psychiatry*, 24(1), 707. <https://doi.org/10.1186/s12888-024-06139-7>
- Lubis, R. A. A. (2024). Perlindungan Hukum terhadap Hak Istri dan Anak Pasca Cerai Talak. *Jurnal Hukum Islam*, 13(2), 240–255. <https://www.academia.edu/download/102916705/366.pdf>
- Manna, N. S., Doriza, S., & Oktaviani, M. (2021). Cerai Gugat: Telaah Penyebab Perceraian Pada Keluarga di Indonesia. *Jurnal Al-Azhar Indonesia Seri Humaniora*, 6(1), 11. <https://doi.org/10.36722/sh.v6i1.443>
- Masodi, Haza, S. B. (2022). Perceraian Dalam Perspektif Fikih Dan Kompilasi. *SAMAWA: Jurnal Hukum Keluarga Islam*, 2(1), 1–13. <https://doi.org/10.53948/samawa.v2i1.45>
- Maulidiyah, N. A. (2025). *Kebijakan Pengadilan dalam Penentuan Hak Asuh Anak Pada Kasus Perceraian : Studi Kasus di Oku Timur*. 6(1), 1–21.
- Melia, Abubakar, M., & Darmawan. (2019). Sharing Assistance After Divorce (Study Of Supreme Court Decision Number 597K/Ag/2016). *Jurnal IUS Kajian Hukum dan Keadilan*, 7(3), 506–518. <https://doi.org/10.29303/ius.v7i3.665>
- Muchlis, H. (2024). *Prinsip Mempersulit Perceraian: Upaya Menjaga Kentuhan Keluarga*. Direktorat Jenderal Badan Peradilan Agama (Ditjen Badilag) Mahkamah Agung RI. https://badilag.mahkamahagung.go.id/pojok-dirjen/pojok-dirjen-badilag/prinsip-mempersulit-perceraian?utm_source=chatgpt.com
- Mulyana, D. (2004). *Metodologi Penelitian Kualitatif (Paradigma Baru Ilmu Komunikasi dan Ilmu Sosial Lainnya)*. Remaja Rosdakarya.
- Najmuddin, A. H., Khamimah, N., & Ufaira, N. S. (2023). Perceraian di Era Digital: Pengaruh Media Sosial dan Teknologi. *Jurnal Hukum dan Kewarganegaraan*, 1(4), 1–11.
- Nasrullah, M. R. (2017). *Media Sosial Perspektif Komunikasi, Budaya, dan Sosioteknologi*. Simbiosis Rekatama Media.
- Nur, A., & Jidan, M. (2024). *Analisis Peranan teknologi dalam Aspek Kehidupan Berkomunikasi di Era Digital*. 4(12).
- Park, S., & Baek, Y. (2017). Two Faces of Social Comparison on Facebook: The Interplay Between Social Comparison Orientation, Emotions, and Psychological Well-being. *Computers in Human Behavior*, 79. <https://doi.org/10.1016/j.chb.2017.10.028>
- Redaksi. (2025). *Perceraian di Ternate Meningkat Sepanjang 2024, 737 Orang Jadi Janda dan Duda*. <https://www.nuansamalut.com/2025/01/01/perceraian-di-ternate-meningkat-sepanjang-2024-737-orang-jadi-janda-dan-duda/>
- RI, P. N. (2011). Himpunan Peraturan Perundang-Undangan Yang Berkaitan Dengan Kompilasi Hukum Islam Serta Pengertian Dalam Pembahasannya. In *Mahkamah Agung RI*.
- Rohimah, S., Nurachman, A., & Setiawan, R. (2024). Dampak Perceraian terhadap Anak Perspektif Psikologi Pendidikan. *Ahkam*, 3(2), 477–487. <https://doi.org/10.58578/ahkam.v3i2.2951>
- Saleh, R., & Thahir, S. (2019). Pola Komunikasi Pengguna Aplikasi Chatting (Studi Pada Komunitas Android Makassar). *Jurnal Jurnalisa*, 4(1), 91–105. <https://doi.org/10.24252/jurnalisa.v4i1.5623>
- Sani, I. A., Pulungan, S., & Nurcahaya, N. (2023). Analisis Putusnya Perkawinan Akibat Pertengkaran Karena Media Sosial di Pengadilan Agama Kota Kisaran. *Kamaya: Jurnal Ilmu Agama*, 6(4), 472–486. <https://doi.org/10.37329/kamaya.v6i4.2732>
- Suryani, I., Fatiha, P. A., Salsa, N. H., Rizqiah, N., Rahmadani, S., Sari, V., & Hakiki, M. (2025). Dampak Teknologi Terhadap Komunikasi Keluarga. *Al-Mikraj*, 5(2), 901–913.

- Syalwatyarsa, K., & Abdullah, M. N. A. (2024). Perceraian Di Era Digital : Menganalisis Faktor Dan Dampak Tren Cheating Dalam Perspektif Demografi Sosial. *SABANA: Jurnal Sosiologi, Antropologi, dan Budaya Nusantara*, 3(1), 39–48. <https://doi.org/10.55123/sabana.v3i1.3310>
- Tirta, K. D., & Arifin, S. N. (2025). Studi Fenomenologi : Marriage is Scary pada Generasi Z. *terapeutik: jurnal bimbingan dan konseling*, 8(3), 12–20. <https://doi.org/10.26539/terapeutik.833675>
- Usada, W., & Akbar, A. (2024). *The Phenomenon of Divorce Due to Social Media (Study of Decisions at the Lubuk Pakam Religious Court in 2021-2022)*. 7(2), 184–199.

Interview

Interview with Mrs. R, Housewife, dated April 12, 2025.

Interview with Mr. Irssan Alham Gafur, Clerk of the Class IA Religious of Ternate City, on May 2, 2025.

Interview with Mr. Jabir Sasole, Head of the Religious Court of Ternate City, on May 5, 2025.

Interview with Mrs. Sitna Adam, Honda Ternate Dealer Bastiong Branch, April 23, 2025.

Interview with Mrs. FN, Makeup Artist, on May 22, 2025.

Interview with Mrs. UA, Civil Servant (PNS), dated April 25, 2025.

Interview with Mrs. Radia Lutfhi, Housewife, May 6, 2025.