

Spreading Husband-Wife Disgrace on Social Media: A Quranic Perspective

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Article Info	Abstract
Received: 29-09-2025 Revised: 09-10-2025 Accepted: 09-10-2025 Published: 10-10-2025 Keywords: Quran; Social Media; Spousal Disgrace.	The prevalent phenomenon of spreading spousal disgrace on social media raises significant concerns regarding communication ethics and poses a threat to marital harmony, while also disregarding Islamic values of privacy. This study aims to analyze the phenomenon of spreading spousal disgrace on social media from a Quranic perspective. Q.S. An-Nur: 19 is used as an analysis of the problem. Some books of tafsir as primary data serve to strengthen the argument. Secondary data were obtained from several books of tafsir and related scientific literature. The results of the study show that spreading a spouse's disgrace is inconsistent with the principles of Q.S. An-Nur (24): 19. The Qur'an offers two solutions, namely preventive and practical solutions. This paper shows that the Quran and its interpretation can be used to answer various problems related to digital transformation. Through this study, the Qur'an is expected to be a reference in solving contemporary issues.
Info Artikel	Abstrak
Kata Kunci: Al-Quran; Media Sosial; Aib Pasangan	Maraknya fenomena pengumbaran aib pasangan di media sosial menimbulkan problem etika komunikasi dan ancaman terhadap keharmonisan rumah tangga, sekaligus mengabaikan nilai-nilai privasi dalam Islam. Penelitian ini bertujuan untuk menganalisis fenomena pengumbaran aib pasangan di media sosial perspektif Al-Qur'an. Penelitian kepustakaan digunakan untuk memetakan dan menganalisis penelitian ini. Q.S. An-Nur (24): 19 digunakan sebagai analisis masalah. Beberapa kitab tafsir sebagai data primer berfungsi untuk memperkuat argumen. Data sekunder diperoleh dari beberapa kitab tafsir dan literatur ilmiah terkait. Hasil penelitian menunjukkan bahwa menyebarkan aib pasangan tidak sesuai dengan prinsip-prinsip dalam Q.S. An-Nur: 19. Al-Qur'an menawarkan dua solusi, yaitu solusi preventif dan solusi praktis. Tulisan ini menunjukkan bahwa Al-Qur'an dan tafsirnya dapat digunakan untuk menjawab berbagai persoalan terkait transformasi digital. Melalui kajian ini, Al-Qur'an diharapkan dapat menjadi rujukan dalam menyelesaikan masalah-masalah kontemporer.



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INTRODUCTION

Social media faces new challenges related to communication ethics in the modern era (Lubis & Nasution, 2023). The Indonesian Ministry of Communication and Information's website states that 12,547 hoax contents have been handled from August 2018- December 2023 (Kominfo, 2024). On the other hand, social media provides a space for freedom of information, allowing previously marginalized voices to participate in public dialogues (Rosa, 2022). Overall, social media brings both negative and positive impacts related to the ethics of communicating in the digital space

Social media etiquette becomes important when personal information becomes public, as seen in the phenomenon of spreading a spouse's disgrace. An example is the case of artist R's affair, which was spread by his wife, LN. The phenomenon sparked debate online. Some people criticized the act of infidelity as unethical behavior, while others deplored the dissemination of such information, as it was considered a violation of family privacy. This kind of information dissemination also relates to the concept of virtual piety as the basis of communication ethics in the modern era (Ahmadi & Gunarti, 2023).

Virtual piety is an attitude of religious observance shown in cyberspace (Ahmadi & Gunarti, 2023). Interpreting virtual piety means regulating social media behavior following religious principles. The Quran, as the guiding principle of Islam, contains principles that are relevant for every time and place (Tafsir & 2023, n.d.). This study seeks to address two central research questions: first, to elucidate the Quranic perspective on the spreading of a spousal disgrace on social media; and second, to derive from the Quranic text a proposed solution for this contemporary issue.

Febrianti (2023) has researched the phenomenon of online venting. She found an online confide-in service on the Shopee app. Users are required to pay a certain amount of rupiah to consult with an online counsellor. Febrianti concluded that the phenomenon follows Islamic law, because the counsellors involved have expertise in their fields. Hamama and Ngatikoh (2022) also highlighted the phenomenon of venting on social media. They said that the phenomenon is not in line with the ethics of marriage in Islam, because it can have a major negative impact. (Hamama & Ngatikoh, 2022) However, these perspectives remain largely situated within the realms of legalistic ethics or communication studies, leaving a critical gap: a dedicated and deep-seated analysis grounded directly in the primary source of Islamic guidance, the Qur'an.

This gap is significant. Mere recourse to secular law or generalized ethics often fails to address the normative and spiritual motivations that influence Muslim users' behavior. Therefore, a Qur'anic analysis is not merely an alternative but a necessary endeavor to provide a faith-based, normative foundation for digital ethics. It moves beyond describing what is happening to prescribe "why" it is theologically and morally problematic based on divine revelation.

In fact, this phenomenon needs to be analyzed not only from a Qur'anic perspective, but also from the perspective of positive law in Indonesia (UU ITE) and communication ethics. However, a specifically Qur'anic analysis remains more urgent and foundational for addressing the core of this phenomenon within Muslim societies. Legal statutes primarily function as a deterrent by outlining punitive consequences, and secular ethics often appeal to rational or social conventions. However, they fail to engage the Muslim actor's primary source of moral and spiritual motivation. The Qur'an offers a transcendent framework that addresses not merely the legal "wrong" but the spiritual "sin," framing the act as a violation against God, the sanctity of the spouse, and the community's moral fabric.

RESEARCH METHOD

This research employs a library-based methodology with a thematic (*maudhu'i*) exegesis approach to analyze the phenomenon of exposing a spouse's disgrace on social media through the lens of the Qur'an. The primary analysis is anchored in Q.S. An-Nur (24): 19. To build a comprehensive argument, the study utilizes classical and contemporary books of tafsir as its primary data sources, which are supplemented by secondary data from relevant scientific literature.

This paper aims to analyze the Qur'anic view of spreading the disgrace of husband and wife on social media. The paper also aims to offer a solution drawn from the substance of the Quran so that the dissemination of personal information does not damage the interests of its users, and can be in line with the principles of virtual piety.

RESULTS AND DISCUSSION

Contemporary Phenomenon of Spreading a Spouse's Disgrace

As social creatures, humans tend to share experiences, including personal issues that should be confidential. Slepian & Tetlock's (2019) research shows that sharing secrets can improve mental well-being by reducing mind-wandering. In addition, a person's confidence

to solve problems (coping efficacy) can also increase if they receive social support. Similar ideas were expressed by Eldridge, et al, (Eldridge et al., 2020), who showed that sharing secrets can create mental well-being, reduce pressure, and strengthen relationships, although some adolescents find it difficult to implement due to trust issues. Overall, secret sharing has a positive impact on mental health.

Sharing secrets in the context of Indonesian society is associated with “Curhat,” a term that stands for two words, namely 'Curahan' and 'Hati' (Hidayah & Daulay, 2023). Curhat refers to the act of someone confiding personal matters to another person, whether to a friend, parent, or significant other. Curhat on social media, as a result of digitalization-often exposes the disgrace or shortcomings of others, even spouses, so it is related to spousal disgrace (Annisa Nurjani, n.d.). Shintia (2022) revealed that this trend is related to the venting of emotions towards one's partner, as well as part of the search for self-existence in society.

The growing phenomenon of spousal dishonour on social media, where couples publish personal conflicts in order to gain sympathy, recognition or simply online reactions, has a negative impact on relationship quality and trust between partners. A study by Jabali et al. (2024) in Palestine suggests that social media opens up digital spaces of expression that can widen communication gaps, especially when one partner feels a lack of control and is encouraged to "out" private matters for public attention. Meanwhile, early research by Valenzuela et al. (2024) proved that uncontrolled social media use can reduce marital satisfaction and increase the risk of conflict and divorce due to unhealthy disclosure boundaries. Therefore, the need for ethical agreements between spouses regarding privacy boundaries in the digital public sphere is very important.

Spreading a spouse's disgrace on social media can have various negative impacts on a marriage. People may perceive marriage as problematic. (Anissa & Suyanto, 2016). This is not always the case. In addition, spreading disgrace on social media is counterproductive to efforts to protect personal data and potentially violates the law. This action can be categorized as a criminal offence of defamation and/or insult, which is regulated in Article 27 paragraph (3) of the Electronic Information and Transaction Law. Article 44 paragraph (3) threatens perpetrators with imprisonment for a maximum of 4 years and/or a maximum fine of IDR 750,000,000.

In mid-2023, Indonesian society was shocked by the issue of the affair between artists R and S. The affair was brought to light by R's wife, LN. Evidence of the affair was

revealed through LN's Instagram account, making it a trending topic on social media. In the same year, an actress with the initials IR shared evidence of her husband's infidelity (V) through her personal Instagram account. She accused her husband of repeated infidelity. This feud led to a divorce that was decided through the courts.

The Qur'anic View on Spreading a Spouse's Disgrace on Social Media

The spread of negative information on social media is a concern. The ugliness or disgrace that is spread can be seen by millions of people, especially through accounts with high engagement rates. Engagement is an influencer's relation with the public based on the number of followers, posts, and comments on their Instagram account (AlAnezi & Almutairy, 2021). This can damage people's reputations quickly and easily, and hurt society.

The public shaming of spouses extends beyond celebrity circles, representing a broader societal issue. Research by Sadat (2025) in Pekanbaru's Muslim community identifies key drivers including eroded marital trust, defensive self-justification, seeking public validation, and crucially, insufficient understanding of Islamic ethics. The behavior functions as a maladaptive coping mechanism that typically provokes public backlash and accelerates marital breakdown, demonstrating its significance as a subject of socio-religious study beyond mere sensationalism.

Regarding this, Allah SWT says:

"Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know." (Q.S. An-Nur (24): 19).

The above verse is part of several verses that have a special *asbab an-nuzul*, specifically related to the slander against Aisha. When Aisha fell behind the group that was taking her home, she accidentally met Shafwan. Shafwan then escorted her back to the group of companions. At that time, Abdullah bin Ubay spread the slander of adultery between them among the Believers (Al-Mu'minin), to cause a feud. The slander was not proven with the revelation of Q.S. An-Nur (24): 11-18, and the punishment for the slanderer is found in verse 19 (Zuhaili, 2003).

Although the verse has a specific cause, the use of *isim maṣṣul* "*allaḏīna yuḥibbuna*" indicates the generality of Q.S. An-Nur (24): 19 (Yusuf & Alwizar, 2020), whoever spreads abominable deeds is threatened with a painful punishment. Shihab (2021a) contextualizes this verse by mentioning a warning for those involved in the dissemination of information,

as well as emphasizing the importance of not spreading negative news that can harm others. Zuhaili (2003) considers that this verse shows an educational vision so that people do not spread abominable and disgraceful deeds because it can normalize these actions in society. This context is relevant to the spreading of a spouse's disgrace, which falls into the category of *an tasyi'a al-fa'hisyat*, so that people who enjoy and even participate in spreading it can be threatened with severe punishment.

Information about allegations of adultery, infidelity, and similar issues cannot always be considered false. However, the truth is not always for public consumption. Syatibi (n.d.) states that not all truth or knowledge is worth spreading to the public. Abu Hurairah narrated a hadith from the Prophet: "I memorize (something) from the Messenger of Allah (likened to) two containers: one container I have conveyed it, while the other, if I convey it, then this neck is cut." (Al-Bukhari, n.d.). According to Alusi (n.d.), the second type in the hadith refers to the sciences of the essence, such as *wahdatu al-wujūd*, whose dissemination can harm both the disseminator and the community. Therefore, while truth is important, not all of it needs to be spread.

Syatibi (n.d.) suggests two considerations in the benefit of conveying information. The first is conformity with the Shari'ah. The second is the potential impact that can be considered through time, place, and the targeted individuals. The Prophet, in a hadith narrated by Abu Hurairah, said, "It is enough for a person to sin if he talks about everything he hears" (Sulaiman, n.d.). This reason because not all information is guaranteed to be credible. In addition, even if it is credible, it does not necessarily bring benefits. Benefit is the purpose of sharia (*maqāṣidu ash-shari'ah*). Harm must be eliminated to bring about benefit, according to the fiqh rule *aḍ-ḍararū yuzālū* (Djazuli, 2019).

The Indonesian Ulema Council's (MUI) fatwa No. 24 Year 2017 on the Law and Guidelines on Social Media also emphasizes that not all information on social media is the truth. Even if the information is true, it may not necessarily be beneficial to others. Not all useful information is suitable to be conveyed to the public. Therefore, not all information should be disseminated to the public. Indicators of good information to be disseminated must fulfil the criteria: encouraging goodness and piety; strengthening brotherhood and love; increasing knowledge; supporting the application of Islamic teachings; and not causing hatred and hostility.

All of the above illustrations show that a spouse's disgrace should not be shared on social media. Disgrace is something that needs to be covered, even though it sometimes

contains the truth. Spreading disgrace will bring about many misdeeds, one of which is the potential for backbiting in the community, which is prohibited by the Prophet Muhammad Saw.

While spreading disgrace is often considered important and sometimes truthful, it has the potential to lead to a variety of reprehensible actions, such as gossip and moral decline in society. When an individual's disgrace is talked about, shame and stigma can be deep and prolonged, and lead to social pressure to follow the norm. As Jóhannesdóttir & Skaptadóttir (2023) point out, gossip and shame are used as a means of social control in small communities, especially against women, triggering strong "shame" behavior. Furthermore, the phenomenon of backbiting or gossip not only destroys community harmony but also damages relationships between individuals and weakens trust, as described by Wani et al., (2021) in the context of Kashmiri society. Thus, even if there is a "truth" behind the disgrace being shared, the consequences of gossip and backbiting can create adverse social conditions and undermine community solidarity.

The legal and ethical status of publicizing spousal conflicts on social media is inherently dualistic, though the present analysis specifically concerns cases absent contexts of domestic violence. On one hand, such acts often constitute a criminal offense under Indonesia's Electronic Information and Transactions (ITE) Law, specifically Article 27(3), which penalizes defamation with imprisonment or heavy fines, framing the disclosure as a harmful violation of privacy. Conversely, in contexts of domestic violence (regulated by Law No. 23 of 2004), social media can serve as a critical tool for victims, as noted by Sara & Astoni (2025), to accelerate information dissemination, secure public support, and gather vital evidence to advance justice. Therefore, this analysis does not involve the spreading of a partner's dishonour containing domestic violence.

The Quranic Solution to Spreading a Husband and Wife's Disgrace on Social Media

Spreading a spouse's disgrace on social media is against the principles contained in Q.S. An-Nur (24): 19. However, from a psychological perspective, household problems that are not resolved and kept bottled up harm mental health. Liu et al., (2023) revealed that undisclosed problems can worsen mental conditions and reduce the effectiveness of handling them. Patel (2019) also revealed the negative impact of unexpressed emotional experiences on physical health. While expressing oneself is crucial for mental well-being, the Quranic framework guides this expression towards constructive, private channels rather

than destructive, public forums. To overcome this contradiction, appropriate emotion regulation through preventive measures is needed, so that people do not expose their partner's disgrace on social media. In addition, practical solutions are needed to manage the spousal disgrace that has been spread. These solutions are preventive and practice solutions.

First, the Qur'anic framework advocates for a preventive approach designed to avert the public shaming of a spouse on social media by addressing marital discord through a structured, escalating hierarchy of resolution. This begins with internal deliberation, where couples are instructed to privately reconcile their differences. Should this initial step fail, the framework permits involving a competent third party. This is not a casual act of public venting but a strategic recourse to qualified mediators. Finally, if mediation proves unsuccessful, the final preventive measure is to escalate the issue to the authorised party, namely the religious or civil courts.

Through internal deliberation, Family problems should first be resolved internally, without involving outside parties. This is following the words of Allah SWT:

“And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them, and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah, then indeed Allah is ever, with what you do, Acquainted.” (Q.S. An-Nisa (4): 128)

According to Hamka (n.d.), if a wife is worried that her husband is turning his back, she can initiate deliberation, and vice versa. Qutb (n.d.) says that peace is the best way rather than feud, even divorce. When the path of peace is open, couples do not need to expose each other's disgrace on social media.

When internal deliberations do not reach an agreement, the presence of a third party is required. However, it must be based on competence, in accordance with the command of Allah Swt:

“And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.” (Q.S An-Nahl (16): 43)

Although the verse is talking about the apostolate that was doubted by the polytheists, Shihab (2021b) says that the phrase *“fas’alu- abla aẓ-ẓikri in kuntum la- ta’lamu n”* is general. One should ask about a problem only to those who have competent knowledge and proven objectivity. Zuhaili (2003) adds that *ablu aẓ-ẓikri* can contextually be interpreted as competent scholars or scientists. Therefore, couples who have problems should ask for

help or just confide in competent parties, such as psychologists or religious leaders. According to Hamka (n.d.), a third party can also act as a peacemaker, as per his interpretation of Q.S. An-Nisa (4): 35. The hope is that the best solution will be reached without the need to expose the partner's disgrace.

If internal deliberation and third-party involvement are unsuccessful, then divorce may be the final solution. Allah SWT does not prohibit divorce as long as it brings benefits to both parties, as He says:

“But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.” (Q.S An-Nisa (4):130)

Hamka ((Hamka), n.d.) explains that this verse is talking about divorce as a last resort when peaceful means are not open. The rule of fiqh states that avoiding mischief takes precedence over bringing about benefit (Djazuli, 2019). Hate-filled marriages will only add to the suffering, so divorce is the best option to avoid harm.

Divorce decisions in the context of marriage law in Indonesia are authorised by the court. Therefore, couples who want to divorce must file a case with the court to be decided by a judge. If the divorce involves violence or infidelity, the victim can report it to the police for criminal proceedings, following Article 44 of Law No. 3/2004 on the Elimination of Domestic Violence and Article 284 of the Criminal Code. This step is wiser than spreading a spouse's disgrace on social media.

Second, when a spouse's disgrace becomes public on social media, the emotional turmoil can be overwhelming, demanding a response grounded in both wisdom and faith. Islamic teachings provide a balanced, practical framework for navigating this delicate situation with a practical solution. This solution consists of two ways: clarifying allegations from others, and refraining from negative information

Some cases of disgrace on social media show that one of the parties is accused, so they need clarification. If the news is not true, then the party becomes the victim of the accusation. Allah SWT says:

“Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.” (Q.S. An-Nisa (4): 148)

According to Shihab (2021b), this verse confirms that Allah hates those who speak ill, except in the context of avenging injustice, without exaggeration. Qurthuby (n.d.) adds

that replying to accusations of adultery with similar accusations is not justified. Concerning this topic, the accused party has the right to clarify the accusation directed at him, even if it relates to exposing personal disgrace. However, such clarification should not go beyond the point of adding other unethical elements of disgrace for public consumption.

Spreading a Spouse's disgrace on social media is often based on accusations or prejudice, so it is only conjecture. Regarding conjecture, Allah warns Believers:

"O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful." (Q.S Al-Hujurat (49): 12)

According to Shihab (2021c), this verse contains an order to avoid all kinds of conjecture or prejudice without evidence. People should not be prejudiced against negative information that is circulating, unless it has been corroborated by adequate evidence. Tanthawi (n.d.) emphasised that one is prohibited from following something whose validity is unknown, such as the prohibition of following potentially misleading road signs. In addition, Shihab (2021c) also reminded people not to find fault with others by gossiping. Therefore, people must be wise in dealing with information about their spouse's disgrace on social media. Finding fault and gossiping will only increase sin and not solve the problem.

CONCLUSION.

Spreading a spouse's disgrace on social media is not following the values contained in Q.S. An-Nur (24): 19. Allah SWT threatens with a painful punishment for those who enjoy spreading negative news. If only the feeling of pleasure is threatened, then the perpetrator can be subjected to a more severe punishment. Even if the disgrace that is spread is sometimes true, it is still not worth sharing with the community, because it can cause great harm.

When domestic problems occur, couples can first resolve them internally. If this does not work, then involving a competent third party is the right step. If both solutions still fail to produce peace, the authorities are a wise choice. However, the failure of these efforts does not excuse the spreading of a spouse's disgrace on social media. If disgrace has been spread, then the accused party can clarify proportionally. The public, on the other hand, should not become provocateurs in the matter by finding fault and backbiting.

To effectively internalize these Qur'anic values and mitigate this digital phenomenon, a transition from principle to practice is essential. This requires concerted efforts in developing and implementing targeted educational initiatives and digital literacy programs that integrate Islamic digital ethics into both formal curricula and community outreach. Furthermore, collaboration with religious leaders and social media platforms is necessary to promote positive online narratives and amplify the Islamic virtue of concealing faults. On a regulatory level, while laws like the ITE Law provide a punitive framework, their enforcement should be synergized with these community-based, value-driven approaches. Through this multi-faceted strategy, combining religious education, proactive literacy, and supportive policy, the internalization of Qur'anic values can be operationalized, guiding Muslims toward more ethical digital conduct and fostering a social media environment aligned with the principles of virtual piety.

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