

Toxic Online Relationships in Muslim Marriage: Reconstructing Prophetic Digital Ethics in Indonesian Islamic Family Law

Mokhammad Samson Fajar

Universitas Muhammadiyah Metro, Indonesia
ibnuummi@gmail.com

Muhammad Nur

Universitas Muhammadiyah Metro, Indonesia
abusaamih@gmail.com

Dian Ayuwita

Universitas Muhammadiyah Metro, Indonesia

Abstract:

This article examines toxic online relationships in Muslim marriages in Indonesia and reconstructs a maqāṣid-based Prophetic Digital Ethics framework as a normative standard for Indonesian Islamic family law. Employing normative legal research with conceptual, statutory, case, and *maqāṣid al-sharī'ah* approaches, the study analyzes legal materials through grammatical, systematic, teleological, and maqāṣid-oriented interpretation. The analysis focuses on emerging forms of technology-facilitated abuse within marriage, including digital surveillance, cyberbullying, gaslighting, doxing, oversharing of domestic conflicts, and threats to disseminate intimate content. The findings demonstrate that these behaviors should not be understood merely as communication problems but as forms of *ḍarar ma'nawī* (non-material harm), violations of *mu'āsharah bi al-ma'rūf*, and potential indicators of *shiqāq* when they generate persistent conflict and undermine marital trust. The study further shows that such practices intersect with multiple Indonesian legal regimes, including the Marriage Law, the Compilation of Islamic Law, the Electronic Information and Transactions Law, the Sexual Violence Crime Law, the Personal Data Protection Law, and the Domestic Violence Law. The principal contribution of this article lies in proposing a maqāṣid-based Prophetic Digital Ethics model that operationalizes the values of *amānah*, *satr*, *rahmah*, *ṣidq*, *tabayyun*, and *anti-tajassus* into normative and institutional guidelines for Muslim family governance. By integrating Islamic legal principles with contemporary digital challenges, the model provides a coherent framework for prevention, mediation, victim protection, and judicial assessment, thereby extending the scope of Indonesian Islamic family law to address technology-facilitated harm in marital relationships.

Keywords: *prophetic digital ethics; Islamic family law; maqasid al-shariah; toxic online relationships; Muslim marriage*



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Introduction

The development of digital technology has transformed the way couples in Muslim marriages communicate, resolve conflicts, and build intimacy. Relationships between husband and wife no longer take place solely within the domestic sphere, but also through social media, instant messaging apps, mobile devices, cloud storage services, and easily recorded and shared digital footprints. These changes bring the benefit of easier communication, but also present new risks of control, surveillance, humiliation, manipulation, and the spreading of shame about one's partner. In this article, this relationship pattern is referred to as a toxic online relationship, a marital interaction mediated by digital technology that contains elements of domination, coercion, intimidation, harassment, or the unauthorized disclosure of personal information.¹

In international literature, this phenomenon is often studied under the terms technology-facilitated intimate partner violence, technology-facilitated abuse, cyber dating abuse, cyberstalking, or image-based sexual abuse. The study by Henry, Flynn, and Powell shows that technology is not simply a neutral medium but can become an infrastructure for relational violence because devices, passwords, locations, screenshots, and digital publics expand the perpetrator's power to monitor and humiliate victims.² Kim and Ferrareso also emphasized that recent studies on technology-based intimate partner violence show a variety of forms, ranging from account monitoring, device takeover, threats of content distribution, to social isolation through digital spaces.³

Academic debate has arisen over whether digital violence is merely a continuation of conventional domestic violence or a new form of vulnerability. The first view positions technology as a new channel for old patterns of domination, jealousy, and control by a partner. The second view emphasizes the unique characteristics of the digital space, namely the speed of dissemination, data persistence, searchability, replication, and the collapse of boundaries between private and public spaces. These characteristics make online insults, doxing, or threats to disseminate intimate content much more difficult to recover from than ordinary verbal altercations. Therefore, Indonesian Islamic family law requires a new reading of the concepts of *mu'asyarah bi al-ma'ruf*, *satr al-'ayb*, *la darar wa la dirar*, *nusyuz*, and *syiqaq* to address forms of digital harm not explicitly recognized in classical *fiqh*.⁴

¹Nicola Henry, Asher Flynn, and Anastasia Powell, "Technology-Facilitated Domestic and Sexual Violence: A Review," *Violence Against Women* 26, no. 15-16 (2020): 1828-1854, <https://doi.org/10.1177/1077801219875821>.

²Chunrye Kim and Riccardo Ferrareso, "Examining Technology-Facilitated Intimate Partner Violence: A Systematic Review of Journal Articles," *Trauma, Violence, & Abuse* 24, no. 3 (2023): 1325-1343, <https://doi.org/10.1177/15248380211061402>.

³Michaela M. Rogers, Colleen Fisher, Parveen Ali, Peter Allmark, and Lisa Fontes, "Technology-Facilitated Abuse in Intimate Relationships: A Scoping Review," *Trauma, Violence, & Abuse* 24, no. 4 (2023): 2210-2226, <https://doi.org/10.1177/15248380221090218>.

⁴Cynthia Brown and Kelsey Hegarty, "Development and Validation of the TAR Scale: A Measure of Technology-Facilitated Abuse in Relationships," *Computers in Human Behavior Reports* 3 (2021): 100059, <https://doi.org/10.1016/j.chbr.2021.100059>.

In the Indonesian context, this issue is not abstract. Several studies of Religious Court decisions have shown that social media, messaging apps, and digital communication have become triggers, evidence, or backdrops for divorce conflicts. Bangil Religious Court Decision No. 0108/Pdt.G/2022/PA.Bgl, for example, was analyzed in a study on TikTok and Instagram as triggers for divorce. West Jakarta Religious Court Decision No. 1741/Pdt.G/2017/PA.JB was also examined as an example of divorce due to social media misuse. Meanwhile, Decision No. 101/Pdt.G/2013/PA.JB highlighted the debate over the validity of divorce via social media and emphasized the importance of formal divorce procedures before the Religious Courts.⁵⁶⁷

Normatively, Islamic family law positions marriage as an institution of peace, love, and mercy. The principle of mutual understanding (*mu'asyarah bi al-ma'ruf*) requires husband and wife to interact appropriately, fairly, and with dignity. In Islamic jurisprudence, the obligation to socialize well extends beyond just financial support or biological relationships, but also encompasses communication, protecting one's honor, and preventing actions that demean one's partner.⁸ The principle of "*la darar wa la dirar*" prohibits actions that cause harm, both physical and non-physical. In the digital space, non-physical harm can arise through public humiliation, psychological manipulation, location tracking, or threats to reveal household secrets.⁹

Indonesian positive law also provides a relevant foundation. Law Number 1 of 1974 concerning Marriage, as amended by Law Number 16 of 2019, defines marriage as a physical and spiritual bond to form a happy and eternal family based on the One Almighty God. The Compilation of Islamic Law regulates the obligations of husband and wife to love, respect, be faithful to each other, provide physical and spiritual support, and maintain family honor. Article 39 of the Marriage Law, Article 19 letter f of Government Regulation Number 9 of 1975, and Article 116 letter f of the Compilation of Islamic Law (KHI) open the way for divorce when there are continuous disputes and quarrels and there is no hope of living in harmony again. On the other hand, the ITE Law, the TPKS Law, the PDP Law, and the Domestic Violence Law provide legal instruments against attacks on honor, electronic threats, electronic-based sexual violence, misuse of personal data, and psychological violence in the household.

This study begins with a research gap that has not been fully addressed by previous studies. TFIPV studies have developed extensively in psychology, criminology, communication, and gender studies; while Islamic family law studies have focused more on the rights and obligations of husband and wife, *nusyuz*, *syiqaq*, and *maqashid* (obligatory principles) in the context of offline interactions. Integration between TFIPV, *maqashid al-syari'ah* (obligatory principles), Indonesian Islamic

⁵Desminar Firdaus and Ika Anggreni, "The Validity of Divorce Through Social Media in Decision Number 101/Pdt.G/2013/PA.JB: A Legal Analysis in a Contemporary Jurisprudence Perspective," *AHKAM: Journal of Islamic Law and Humanities* 4, no. 2 (2025): 712-726.

⁶Sholihah, "Divorce Due to Social Media: Analysis of the Decision of the West Jakarta Religious Court in Case Number 1741/Pdt.G/2017/PA.JB" (Thesis, Nahdlatul Ulama University of Indonesia, 2019).

⁷Silfi Auliatus Sya'baniyyah, "Legal Review of TikTok and Instagram Social Media as Triggers for Divorce: Analysis of Decision Number 0108/Pdt.G/2022/PA.Bgl" (Thesis, UIN Kiai Haji Achmad Siddiq Jember, 2023).

⁸Jalal al-Din al-Suyuti, *Al-Ashbah wa al-Naza'ir* (Beirut: Dar al-Kutub al-Ilmiyyah, 1998).

⁹Wahbah al-Zuhayli, *Al-Fiqh al-Islami wa Adillatuh*, volume 7 (Damascus: Dar al-Fikr, 1985).

family law, and Religious Court practices remains limited. Yet, toxic online relationships demand a normative language that can be understood by Muslim family institutions, mediators, judges, counselors, and married couples.

Based on these gaps, this article aims to analyze the construction of toxic online relationships from the perspective of Indonesian Islamic family law and reconstruct prophetic digital ethics based on *maqasid al-syari'ah*. The main argument of this article is that toxic online relationships are not simply a matter of communication etiquette, but can also constitute a normative violation of the goals of marriage, the obligation of *mu'asyarah* (mutual consent), protection of honor, and the psychological well-being of couples. Reconstruction of prophetic digital ethics is necessary so that the values of *amanah* (trust), *satr* (trustworthiness), *rahmah* (mercy), *sidq* (sidq), *tabayyun* (respect), and *anti-tajassus* (resistance) can be translated into operational standards in digital Muslim family life.

Table 1. Mapping of Previous Research and Research Gaps

| Research cluster | Main contributions | Limitations | Response to this article |
|--|---|--|--|
| TFIPV and technology-facilitated abuse studies | Identifying digital surveillance, coercive control, cyberstalking, and intimate content abuse as intimate partner violence. | Not yet framed in Indonesian Islamic family law. | Translating TFIPV behavior into categories of <i>darar ma'nawi</i> , <i>mu'asyarah</i> violations, and potential <i>syiqaq</i> . |
| Digital communication ethics | Emphasize empathy, responsibility, privacy, and accountability in online interactions. | Often stops at general ethics and is not linked to marriage as a legal-religious institution. | Connecting digital ethics with marital obligations and family honor. |
| Family jurisprudence and KHI | Discussing <i>mu'asyarah bi al-ma'ruf</i> , <i>satr al-'ayb</i> , <i>nusyuz</i> , <i>syiqaq</i> , and household harmony. | Still dominantly viewing offline relationships and not yet operationalizing digital behavior. | Extending classical norms to digital behavior through <i>maqashidi</i> interpretation. |
| <i>Maqashid al-Shari'ah</i> | Provide an adaptive framework for benefit, dignity, and harm prevention. | It is often abstract and has not become a practical indicator of digital husband-wife relations. | Developing a prophetic digital ethics model with indicators, procedures, and institutional implementation. |
| Review of PA rulings regarding social media | Shows social media is present in divorce disputes and digital divorce debates. | It is still case-by-case and has not been integrated with TFIPV and <i>maqashid</i> . | Making the decision an illustration of the Indonesian context within a broader normative model. |

The novelty of this article lies in four aspects. First, it reconstructs toxic online relationships as a legal-ethical category within Indonesian Islamic family law, not

simply a psychological or communication problem. Second, it integrates the TFIPV literature with the maqashid al-shari'ah (Islamic principles) by mapping digital behavior against the threatened maqashid dimensions. Third, it connects family fiqh norms with Indonesian positive law, particularly the Marriage Law, the Compilation of Islamic Law (KHI), the Electronic Information and Transactions (ITE) Law, the TPKS Law, the PDP Law, the Domestic Violence Law, and the practices of the Religious Courts. Fourth, it formulates a Prophetic Digital Ethics model applicable to the Religious Affairs Office (KUA), the BP4 (Religious Courts), and Muslim family counselors.

The term "Muslim marriage" in the title of this article is deliberately used to emphasize that the object of study is not simply the family as a social unit, but rather the marriage bond as a legal, religious, and ethical institution. Within this bond, a couple's digital actions have different consequences than ordinary digital interactions because they are directly related to the obligation to maintain honor, trust, peace, and the continuity of the household. Therefore, social media comments, screenshots, location tracking, or account access cannot be treated as neutral when used to pressure, humiliate, or control a partner.

The uniqueness of Muslim marriage also lies in the intersection of Islamic jurisprudence (fiqh), positive law, and socio-religious norms. An act considered trivial in digital culture, such as the divulgence of private conversations to garner public sympathy, can become a serious violation when it results in the loss of a partner's dignity, the exposure of marital secrets, or a loss of security. It is at this point that classical concepts such as *satr al-'ayb* (trust), *amanah* (trustworthiness), and the prohibition of *tajassus* (religious trust) need to be re-examined to guide the behavior of husband and wife in the contemporary digital ecosystem.

This article does not intend to criminalize all online marital disputes. It focuses on formulating normative criteria that differentiate between ordinary conflict, conflict requiring mediation, and digital conflict that has escalated into serious harm. Therefore, the reconstruction of Prophetic Digital Ethics is aimed at maintaining a balance between relationship restoration, victim protection, legal responsibility, and the purpose of marriage as a place of peace, love, and mercy.

Research Methods

This research is a normative legal research or doctrinal legal research because the focus of the study is the norms, principles, doctrines, and legal constructions relevant to toxic online relationships in marriage. The approaches used include a conceptual approach to read the terms toxic online relationships and TFIPV; a legislative approach to examine the Marriage Law, Government Regulation Number 9 of 1975, the Compilation of Islamic Law (KHI), the Electronic Information and Transactions Law (ITE Law), the TPKS Law, the PDP Law, and the Domestic Violence Law; a case approach to read academic studies on Religious Court decisions that touch on social media, digital communication, and digital divorce; and a maqashid approach to identify the objectives of Islamic law that are threatened by digital harm. Primary legal materials consist of the Qur'an, hadith, fiqh rules, laws and regulations, the Compilation of Islamic Law (KHI), and relevant decisions.¹⁰

¹⁰Mohammad Hashim Kamali, *Principles of Islamic Jurisprudence* (Cambridge: Islamic Texts Society, 2003).

Secondary legal materials include family jurisprudence literature, maqashid, journal articles on technology-facilitated abuse, and judicial review. The materials were collected through library research and legal document searches. Qualitative analysis was conducted through grammatical, systematic, teleological, and maqashidiyah interpretations.¹¹ The operationalization of maqashid is carried out in five stages: identifying digital behavior that causes harm; classifying related norms such as mu'asyarah, satr, la darar, KHI, ITE, TPKS, PDP, and PKDRT; mapping the threatened maqashid, namely *hifz al-'ird*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasl*, and *hifz al-mal*; weighing the benefits and benefits; and formulating ethical-legal standards in the form of prohibition, prevention, mediation, protection, content takedown, reporting, or divorce as a last resort when harm and *syiqaq* are proven.¹²

Results and Discussion

Conceptualizing Toxic Online Relationships in Marriage

A toxic online relationship in a marriage can be understood as a pattern of digital behavior by one partner toward the other that involves control, humiliation, intimidation, manipulation, or the disclosure of personal information without legitimate consent. It encompasses at least six behaviors. First, digital surveillance, such as checking phones, forcing password sharing, installing spyware, or tracking locations without justification. Second, cyberbullying, which involves insulting, mocking, or humiliating a partner through comments, groups, or public posts. Third, oversharing, which involves exposing domestic conflicts, screenshots of private conversations, sexual details, or family secrets on social media. Fourth, gaslighting, which involves digital manipulation that makes the victim doubt their memory, perception, and sanity. Fifth, doxing, which involves disclosing a partner's address, phone number, work location, children's data, or financial information. Sixth, threats to distribute intimate content, whether in the form of photos, videos, audio recordings, or sexual conversations.¹³

This behavior is legally and ethically significant because it transforms the digital space into an arena of marital power. While a husband or wife may not commit physical violence, victims can experience fear, shame, reputational damage, social isolation, and psychological distress. The literature on cyber dating abuse indicates that digital violence is associated with impaired psychosocial functioning in victims.¹⁴ Sweet describes gaslighting as psychological abuse that manipulatively shapes interpersonal reality through denial, reversal of facts, and repeated distortion. Therefore, the impact of toxic online relationships should not be reduced to simple arguments, as they can attack the victim's dignity, sense of security, and ability to rationally assess reality.¹⁵

¹¹Soerjono Soekanto and Sri Mamudji, *Normative Legal Research: A Brief Review* (Jakarta: Rajawali Pers, 2015).

¹²Peter Mahmud Marzuki, *Legal Research* (Jakarta: Kencana, 2017).

¹³Cynthia Brown and Kelsey Hegarty, "Fear and Distress: How Can We Measure the Impact of Technology-Facilitated Abuse in Relationships?" *Social Sciences* 13, no. 1 (2024): 71, <https://doi.org/10.3390/socsci13010071>.

¹⁴Kari N. Duerksen and Erica M. Woodin, "Cyber Dating Abuse Victimization: Links With Psychosocial Functioning," *Journal of Interpersonal Violence* 36, no. 19-20 (2021): NP10077-NP10105, <https://doi.org/10.1177/0886260519872982>.

¹⁵Paige L. Sweet, "The Sociology of Gaslighting," *American Sociological Review* 84, no. 5 (2019): 851-875, <https://doi.org/10.1177/0003122419874843>.

From an Islamic legal perspective, the category of harm (*darar ma'nawi*) is crucial. Harm in marriage extends beyond physical injury to psychological suffering, humiliation, degrading dignity, and loss of security. Furqoni and Thabrani's study of harm (*darar ma'nawi*) demonstrates that actions that degrade a spouse's dignity can be subject to Islamic legal evaluation because they contradict *mu'asyarah bi al-ma'ruf* (constituting good deeds) and the principle of anti-harm. In the logic of *maqashid*, any behavior that undermines honor, reason, safety, and family stability cannot be justified simply because it occurs within a marital relationship.¹⁶

Digital space is part of moral action. Social media posts, direct messages, screenshots, shared locations, or cloud folders are not neutral if used to demean a partner. The obligation to guard one's tongue in classical ethics needs to be expanded to include the obligation to guard posts, comments, forwarded messages, photo captions, and digital footprints. The prohibition on *tajassus* needs to be extended to include unauthorized account access, spyware, and password forgery. The obligation of *satr al-'ayb* needs to be expanded to prohibit the distribution of screenshots, private photos, or one-sided narratives that embarrass a partner. This expansion is not an arbitrary modernization, but rather a consequence of Islamic law's goal of preventing harm, even if the means of harm change.

Islamic Family Law Framework and Indonesian Positive Law

Article 1 of Law Number 1 of 1974 concerning Marriage states that marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the One Almighty God. This formulation emphasizes that marriage is not merely a civil contract, but a moral and spiritual institution. Therefore, digital actions that undermine the honor, peace, and sense of security of a partner are contrary to the basic purpose of marriage. Articles 30 to 34 of the Marriage Law also place husband and wife as parties who have the obligation to uphold household life, help each other, and care for the family.

Article 77 of the Compilation of Islamic Law (KHI) affirms that husband and wife have a noble obligation to uphold a household that is peaceful, loving, and compassionate; to love, respect, be faithful to, and provide physical and spiritual support; and to maintain each other's honor. This norm provides a strong basis for interpreting digital privacy as part of family honor. Screenshots of private conversations, public humiliation, or the leaking of intimate content not only harm an individual but also undermine family honor and the purpose of marriage. Thus, *satr al-'ayb* in Islamic jurisprudence has transformed into a norm of digital privacy within Muslim families.

Article 39 of the Marriage Law, Article 19 letter f of Government Regulation Number 9 of 1975, and Article 116 letter f of the Compilation of Islamic Law (KHI) provide the basis for divorce if there are continuous disputes and quarrels and there is no hope of living together in harmony again. Toxic online relationships can be a factual path to *syiqaq* if digital behavior causes repeated conflict, loss of trust, public humiliation, or psychological suffering that makes reconciliation unrealistic. This means that the law does not need to create a new reason for divorce called "digital

¹⁶AT Furqoni and AM Thabrani, "Islamic Legal Ethics to Marital Rape: Juxtaposing *Mu'asyarah bi al-Ma'ruf* and *Darar Ma'nawi* Principles," *Al-Ahwal* 15, no. 2 (2022).

divorce"; it simply requires a systematic interpretation that digital acts can be a legally recognized factual cause of dispute.

The ITE Law, as amended by Law Number 1 of 2024, is relevant when a spouse attacks honor or reputation through electronic means, threatens to reveal secrets, uses electronic blackmail or threats, or uses electronic systems for intimidation. Article 27A regulates attacks on honor or reputation through electronic means. Article 27B deals with blackmail or threats through electronic means, including threats to reveal secrets. Article 29 regulates threats of violence or intimidation in person through electronic means. Article 40 provides the government with the authority to prevent access to unlawful electronic content. This norm is important for understanding cases of cyberbullying, doxing, and threats to disseminate intimate content within a marriage.

Law No. 12 of 2022 concerning Criminal Acts of Sexual Violence is also important because it recognizes electronic-based sexual violence. In the context of marriage, consent cannot be automatically assumed simply because the parties are husband and wife. Intimate photos, sexual conversations, or bodily data of a partner remain protected by dignity and consent. Law No. 27 of 2022 concerning Personal Data Protection strengthens protections against doxing and misuse of personal data, while Law No. 23 of 2004 concerning the Elimination of Domestic Violence is relevant when digital intimidation, gaslighting, or coercive control cause psychological suffering. This legal framework demonstrates the convergence of positive law and maqashid (objectives of God) in protecting the honor, safety, reason, and stability of the family.

Table 2. Mapping of Toxic Online Behavior, Legal Norms, and Maqashid

| Digital behavior | Islamic family law norms | Connection to Indonesian positive law | Maqashid that is threatened |
|--|--|--|--|
| Oversharing conflicts or private chats | Violating satr al-'ayb, mu'asyarah bi al-ma'ruf, and la darar. | It can be evidence of ongoing disputes; it can be related to Article 27A of the ITE Law if it attacks honor. | hifz al-'ird, hifz al-nafs, hifz al-nasl |
| Cyberbullying or public humiliation | Violates the qawl hasan, mercy and dignity of the couple. | Potentially related to Article 27A of the ITE Law when attacking honor or good name. | hifz al-'ird, hifz al-nafs, hifz al-'aql |
| Gaslighting through chat or manipulation of evidence | Violating sidq, amanah, anti-zulm, and la darar. | It can be considered psychological violence according to the Domestic Violence Law if it causes fear or psychological suffering. | hifz al-'aql, hifz al-nafs |

| | | | |
|---|---|---|--|
| Doxing your partner's personal data | Violates family trust and privacy. | Relevant to the PDP Law and may overlap with the ITE Law if accompanied by threats or unlawful electronic distribution. | hifz al-'ird, hifz al-nafs, hifz al-mal |
| Threat of spreading intimate content | Serious violation of satr, amanah and la darar. | Relevant to the TPKS Law on electronic-based sexual violence and the ITE Law on threats/blackmail. | hifz al-'ird, hifz al-nafs, hifz al-'aql |
| Unauthorized account access, spyware, location tracking | Violating anti-tajassus and relational trust. | It can overlap with the ITE Law and the PDP Law when data access or processing is carried out without a legal basis. | hifz al-'ird, hifz al-nafs, hifz al-mal |

A systematic reading of the Marriage Law and the Compilation of Islamic Law (KHI) shows that a husband and wife's obligations extend beyond providing for alimony, housing, or biological relationships. These obligations also encompass proper treatment, fidelity, physical and spiritual support, and maintaining each other's honor. In the digital context, maintaining honor means not subjecting a partner to pressure on their personal accounts, private conversations, family photos, voice recordings, or other personal data. Transparency in marriage remains important, but it does not equate to absolute control over all of a partner's devices, passwords, and digital footprints.

The framework of the ITE Law, the TPKS Law, the PDP Law, and the Domestic Violence Law demonstrates that Indonesian positive law already has several instruments to address digital harm in intimate relationships. The ITE Law can be invoked when there are electronic attacks on honor, threats, blackmail, or intimidation. The TPKS Law is important when digital acts relate to sexual content, the recording, transmission, or threats of distribution of intimate content. The PDP Law is relevant when a partner's or child's personal data is disseminated without a legitimate basis. The PKDRT Law provides legal language to understand psychological suffering that occurs within the household, including when that suffering is triggered through digital media.

Nevertheless, the application of positive legal instruments must remain proportional. Not all emotionally charged posts can be immediately classified as criminal acts, and not all digital conflicts automatically constitute grounds for divorce. The criteria that must be considered are intensity, consequences, context, recurrence, power relations, and the impact on the couple's honor, safety, and peace of mind. With these criteria, Islamic family law can avoid two mistakes: trivializing digital violence as a purely private matter or, conversely, making all domestic conflicts criminal.

The integration of Islamic family law and Indonesian positive law is also crucial in interpreting electronic evidence. Digital conversations, screenshots, posts,

metadata, or recordings do not always stand alone. Such evidence needs to be viewed alongside the chronology of the conflict, testimonies, mediation efforts, and the actual consequences experienced by the parties. This perspective ensures that electronic evidence is not used to prolong hostilities, but also that it is not ignored when it indicates threats, insults, coercive control, or psychological suffering.

Religious Court Decisions in the Indonesian Context

The link between toxic online relationships and Indonesian Islamic family law is increasingly apparent through a review of Religious Court decisions. This article uses these decisions illustratively, not as general statistics. The purpose of these decisions is to demonstrate that the digital space has become part of the legal facts in marital disputes. Religious courts do not always need to use the term "digital violence" to consider online behavior; judges can assess it through established categories such as persistent disputes, negligence of duty, psychological distress, and loss of trust.

Bangil District Court Decision No. 0108/Pdt.G/2022/PA.Bgl indicates that TikTok and Instagram can become interactive spaces that trigger domestic conflict when social media use is related to neglect of obligations, jealousy, or online relationships that disrupt marital harmony. West Jakarta District Court Decision No. 1741/Pdt.G/2017/PA.JB shows that misuse of social media can exacerbate disputes, especially when digital communication gives rise to suspicion and repeated arguments. Meanwhile, Decision No. 101/Pdt.G/2013/PA.JB indicates that expressing divorce through social media does not eliminate the necessity of divorce procedures in the Religious Courts as regulated by the Compilation of Islamic Law.

From these three illustrations a careful proposition can be formulated. Social media is not automatically the cause of divorce. The legal question is whether the digital behavior gives rise to humiliation, fear, coercion, reputational damage, psychological suffering, or ongoing conflict that makes reconciliation unrealistic. Thus, analysis of Indonesian Islamic family law needs to avoid two extremes: considering all digital problems as simply private matters, or conversely considering every online dispute as an independent legal reason.

Table 3. Illustration of Religious Court Decisions on Social Media and Digital Communication

| Decision | Digital elements | Legal relevance | Normative implications |
|---|--|---|---|
| PA Bangil No. 0108/Pdt.G/2022/PA.Bgl | TikTok and Instagram have been discussed as triggers for conflict and marital breakdown. | Social media becomes part of the assessment of divorce facts. | Online behavior can contribute to syiqaq if it leads to repeated arguments and loss of trust. |
| PA West Jakarta No. 1741/Pdt.G/2017/PA.JB | Social media abuse is being studied as a cause of marital conflict. | Can be linked to Article 39 of the Marriage Law, Article 19 PP 9/1975, and Article 116 KHI. | Digital errors can be evidence of failure of sakinah, mawaddah, and rahmah. |

| | | | |
|--|--|--|--|
| PA West Jakarta No. 101/Pdt.G/2013/PA.JB | Divorce or declaration of divorce via social/digital media is debated. | Emphasizing the tension between digital expression and the formal requirements of divorce in Religious Courts. | Digital expression does not replace divorce procedures according to the KHI. |
|--|--|--|--|

The illustrative use of the ruling also offers methodological lessons. The Religious Court rulings are not treated as statistical data to summarize the frequency of digital conflict, but as concrete examples of how digital facts have entered the narrative of marital disputes. In this way, this article remains within the framework of normative research, but is not detached from the realities of judicial practice. The digital facts emerging in the rulings help demonstrate how the concepts of *syiqaq*, negligence of duty, and loss of trust can be linked to online behavior.

In practice, social media can play three roles. First, it can trigger conflict, for example, when communication with a third party arouses jealousy or suspicion. Second, it can act as a tool for conflict, for example, when one party attacks, humiliates, or threatens their partner through posts. Third, it can act as evidence, for example, when conversations, photographs, or digital recordings are presented to demonstrate an ongoing dispute. These three roles must be distinguished to prevent judges from simplifying the entire issue into a mere "social media issue."

This cautious approach aligns with the character of Islamic family law, which combines reconciliation and protection. Mediation remains a crucial step when conflict resolution is still possible. However, mediation should not devolve into coercive reconciliation if there are threats of dissemination of intimate content, forced tracking, repeated intimidation, or psychological pressure that endangers the victim. In such circumstances, protecting the victim's dignity and safety must take precedence over demands to maintain the formal form of marriage.

Maqashid Analysis of Digital Losses

Maqashid al-syari'ah provides a framework for assessing whether a digital behavior produces benefits or mafsadat.¹⁷ In al-Shatibi's theory, Islamic law is directed at protecting human benefit at the levels of *daruriyyat*, *hajiyyat*, and *tahsiniyyat*. Ibn Ashur emphasized that maqashid is related to the general goals of the Shari'a which are to maintain social order and human dignity. In the digital context, the protection of honor or *hifz al-'ird* needs to be given an explicit position because online insults, secret leaks, and viralization of disgrace attack the victim's dignity directly.¹⁸

Auda developed maqashid as an adaptive system approach to social change, so that the basic values of sharia do not stop at classical formulations, but can be translated into contemporary issues.¹⁹ Al-Raysuni emphasized that maqasid serves to connect texts, public interests, and changing social realities. With this approach, toxic online relationships are not judged solely by their outward manifestations, but also by their impact on honor, security, reason, family, and property/data. If claims of

¹⁷Muhammad al-Tahir Ibn Ashur, *Maqasid al-Shariah al-Islamiyyah* (Tunis: Dar al-Salam, 2006).

¹⁸Abu Ishaq al-Shatibi, *Al-Muwafaqat fi Usul al-Shariah* (Beirut: Dar al-Kutub al-Ilmiyyah, n.d.).

¹⁹Ahmad al-Raysuni, *Imam al-Shatibi's Theory of the Higher Objectives and Intents of Islamic Law* (London: International Institute of Islamic Thought, 2005).

"partner transparency" result in fear, humiliation, and coercive control, then those claims of public interests are outweighed by the real public interest.²⁰

Qaradawi emphasized the importance of maqashid fiqh in weighing legal priorities and avoiding formalism that ignores benefits. In digital marriage, the legal priority is not to maintain the formal form of the household if repeated digital violence occurs, but rather to protect the purpose of the marriage and the safety of the injured party. Therefore, family maintenance must be understood as maintaining dignified relationships, not forcing reconciliation when harm has been proven.²¹

Operationally, maqashid can be implemented through five steps. First, identify digital behavior: for example, location tracking, threats to disclose intimate content, public humiliation, manipulation of evidence, or data leaks. Second, classify related norms: mu'asyarah, satr, la darar, KHI, ITE Law, TPKS Law, PDP Law, or PKDRT Law. Third, map the threatened maqashid. Fourth, consider whether the perpetrator's claimed benefit outweighs the harm experienced by the victim. Fifth, formulate a response: education, mediation, counseling, access restrictions, content takedown, victim protection, reporting, or divorce if the harm and harm cannot be restored.²²

In the context of digital surveillance, perpetrators often argue that access to a partner's accounts and location is a form of love or an obligation of transparency. However, Islamic tradition does not equate honesty with unlimited surveillance. Ibn Qayyim emphasized that law is built on justice, mercy, benefit, and wisdom; actions that veer into injustice and corruption cannot be considered sharia, even if disguised as moral reasons. Therefore, digital access in marriage should be viewed as a trust, not an absolute right to control a partner's entire private space.²³

Table 4. Maqashid Classification of Toxic Online Behavior

| Behavior | Direct harm | Maqashid is affected | Ethical-legal conclusions |
|-------------------------------|---|--|---|
| Oversharing private conflicts | Insults, viralization, loss of trust, social pressure. | hifz al-'ird; hifz al-nasl; hifz al-nafs | Prohibited when exposing disgrace or causing harm; may require mediation or legal action. |
| Cyberbullying of a partner | Emotional wounds, reputational damage, fear of embarrassment. | hifz al-'ird; hifz al-nafs; hifz al-'aql | Violations of qawl hasan and mu'asyarah may overlap with Article 27A of the ITE Law. |
| Gaslighting | Self-doubt, psychological instability, manipulation of reality. | hifz al-'aql; hifz al-nafs | Darar ma'nawi; can be considered psychological violence if it is severe and repeated. |

²⁰Jasser Auda, *Maqasid al-Shariah as Philosophy of Islamic Law: A Systems Approach* (London: International Institute of Islamic Thought, 2008).

²¹Yusuf al-Qaradawi, *Dirasah fi Fiqh Maqasid al-Shariah* (Cairo: Dar al-Shuruq, 2006).

²²Abu Hamid al-Ghazali, *Al-Mustasfa min Ilm al-Usul* (Beirut: Dar al-Kutub al-Ilmiyyah, 1993).

²³Ibn Qayyim al-Jawziyyah, *I'lam al-Muwaqqi'in an Rabb al-Alamin* (Beirut: Dar al-Kutub al-Ilmiyyah, 1991).

| | | | |
|--------------------------------------|--|--|---|
| Doxing | Exposure to harassment, fraud, stalking, or social harm. | hifz al-'ird; hifz al-nafs; hifz al-mal | Violation of trust and privacy; related to the PDP Law and the ITE Law. |
| Threat of releasing intimate content | Fear, coercion, sexual humiliation, loss of autonomy. | hifz al-'ird; hifz al-nafs; hifz al-'aql | Severe forgiveness; requires protection, takedown, reporting, and/or divorce. |
| Digital surveillance | Loss of autonomy, fear, constant control. | hifz al-'ird; hifz al-nafs; hifz al-'aql | Violating anti-tajassus unless there is a legitimate, proportionate and non-degrading reason. |

Hifz al-'ird (the principle of integrity) is the most visible maqasid (intelligence) in toxic online relationships because the digital space has a wide reach and a long footprint. Disgrace that might have previously been known only to a limited circle can now be recorded, reproduced, commented on, and re-shared by many. When couples share domestic conflict or private content, the loss of honor cannot always be repaired through an apology. Reputational damage, social pressure, and shame can persist even after the post is deleted.

Hifz al-nafs (self-consciousness) and hifz al-'aql (awareness) are also affected because toxic online relationships operate through fear and disorientation. Digital gaslighting, for example, causes victims to doubt their own memory and judgment because the perpetrator deletes messages, manipulates evidence, or distorts conversations. Digital surveillance can also create a feeling of constant surveillance, causing victims to lose psychological peace. Within the framework of maqasid (the meaning of the word), this kind of suffering should not be considered a minor injury simply because it leaves no physical scars.

Hifz al-nasl relates to family continuity and honor. Digital conflict that spreads to the public sphere can impact children, extended families, and couples' social networks. Carelessly shared photos of children, school IDs, home addresses, or stories of parental conflict can undermine a family's sense of security. Hifz al-mal becomes relevant when financial data, bank accounts, digital wallets, or employment information are used as a means of threat. Thus, maqasid (the principles of justice) addresses not only abstract values but also concretely identifies types of digital harm.

The analysis of benefits and harms must be balanced. Some perpetrators may claim that tracking a partner's location, checking accounts, or storing their passwords is for the sake of honesty and family protection. Such claims of benefits are unacceptable if the means used cause fear, humiliation, loss of autonomy, or a threat to the partner's dignity. According to the principle of maqasid, a good end cannot justify a means that undermines the daruriyyat.

Thus, prophetic digital ethical standards contain not only a list of prohibitions but also a weighing mechanism. Digital actions can be assessed using four questions: whether the action was carried out with free consent; whether the action preserves or damages the dignity of the spouse; whether the action strengthens sakinah (community) or prolongs syiqaq (community bond); and whether the action produces

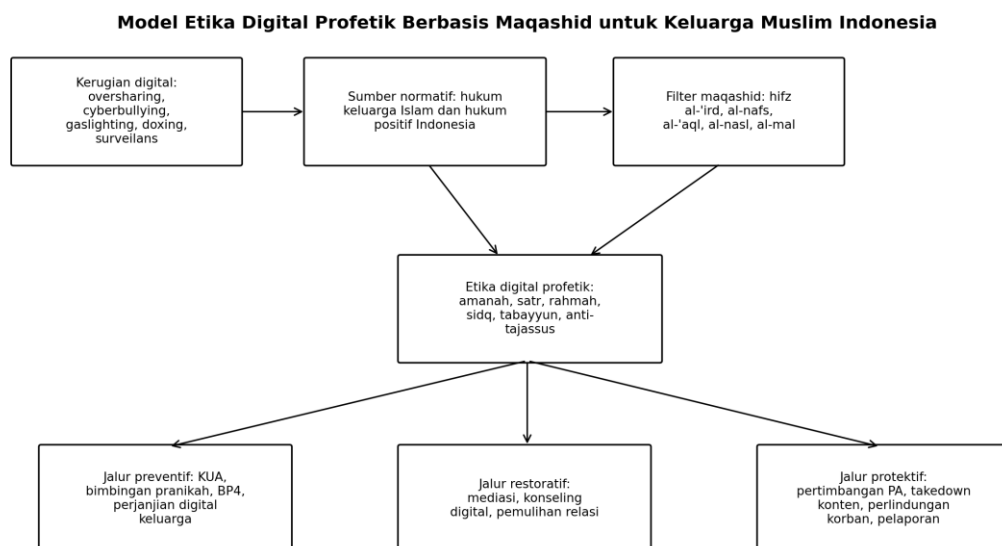
benefits greater than harm. These questions can be used by counselors, mediators, and judges when dealing with digital conflicts in marriage.

Reconstruction of Prophetic Digital Ethics

Prophetic Digital Ethics is a normative framework that translates prophetic values into standards of behavior for Muslim couples in the digital space of marriage. It is called prophetic because it is based on the values of amanah (trust), satr (trustworthiness), rahmah (mercy), sidq (trustworthiness), tabayyun (trustworthiness), and the prohibition of tajassus (disrespect). It is called digital because these values are applied to concrete practices such as the use of passwords, screenshots, location, online comments, intimate content, family groups, and social media posts. It is called maqashidi (obligatory good) because each standard is justified by the protection of dignity, psychological safety, reason, family continuity, and legitimate data/property interests.

This model avoids two reductions. The first reduction is private moralism, the assumption that all digital problems can be resolved simply with advice without any protective instruments. The second reduction is narrow punitivism, the assumption that all online disputes should be immediately criminalized. Prophetic Digital Ethics offers a multi-level pathway: preventive, restorative, and protective. The preventive pathway is implemented through premarital education, family digital literacy, and agreed digital boundaries. The restorative pathway is implemented through mediation, counseling, and relationship restoration when safe. The protective pathway is taken when threats, electronic sexual violence, doxing, coercive control, or severe psychological distress occur.

Figure 1. Maqashid-Based Prophetic Digital Ethics Model



Source: Author's construction based on TFIPV mapping, Islamic family law, Indonesian positive law, and maqashid al-syari'ah.

Table 5. Standard Operating Procedures for Prophetic Digital Ethics

| Prophetic value | Digital operational indicators | Institutional implementation | Expected results |
|--|--|---|---|
| Amanah (digital trust) | Do not misuse passwords, devices, accounts, cloud storage, or digital access obtained through marriage. | The Office of Religious Affairs (KUA) incorporates digital boundaries into premarital guidance; counselors draft digital family agreements. | Relationships based on trust, not forced access. |
| Satr (protection of shame and privacy) | Do not upload domestic conflicts, private chats, intimate photos, or insulting narratives without legitimate need. | BP4 provides content takedown guidance; PA considers the impact of exposure on syiqaq. | The family's dignity and honor are protected. |
| Rahmah (compassion) | Do not make derogatory comments, public shaming, online harassment, or emotional intimidation. | Family counseling includes a non-violent digital communication module. | Conflict does not destroy the dignity of the couple. |
| Sidq and tabayyun | Do not make false accusations, manipulate screenshots, or create one-sided viral narratives. | The mediator and judge verify electronic evidence, context, and proportionality. | Communication fairness and digital defamation prevention. |
| Anti-tajassus | No spyware, forced location tracking, unauthorized account access, or password brute-forcing. | Counselors provide education on privacy boundaries; legal assistance is provided if access becomes harmful. | Privacy, autonomy, and psychological safety are maintained. |
| La darar wa la dirar | If digital behavior causes fear, embarrassment, coercion, or psychological distress, protection takes precedence over forced reconciliation. | Referrals for victim protection, PA processes, content takedowns, or reporting in serious cases. | Victim safety and prevention of repeat harm. |

This reconstruction positions ethics as an operational norm, not just general advice. Amanah translates to a prohibition on misusing digital access gained through marital relations. Satr translates to the obligation to maintain household secrets and

not spread content that embarrasses one's partner. Rahmah translates to a prohibition on demeaning comments, intimidation, or psychological attacks through digital devices. Sidq and tabayyun translate to the obligation to verify information and not manipulate screenshots or viral narratives. Anti-tajassus translates to a prohibition on forced tracking and account access without a legitimate basis.

This framework can also be embodied in a family digital agreement. This agreement is not a rigid contract that distrusts partners, but rather a relational guideline about limits on password use, children's posts, conversations with third parties, storage of private photos, and the etiquette of conflict resolution. In Muslim marriages, such agreements can be understood as part of *mu'asyarah bi al-ma'ruf* (*mu'asyarah bi al-ma'ruf*) because they help couples maintain trust without diminishing legitimate boundaries of privacy.

The preventive, restorative, and protective models should be interpreted as stages that can be moved forward or backward depending on the level of risk. In mild conflicts, digital education and partner communication may be sufficient. In conflicts that cause psychological wounds but are still safe, counseling and mediation can be used. In conflicts involving threats, doxing, the distribution of intimate content, or severe psychological violence, protective pathways must be activated. This means that the reconstruction of prophetic digital ethics does not place formal peace as the sole goal, but rather prioritizes safety, dignity, and well-being.

Practical Implementation in Muslim Marriage Institutions

The first implementation is at the Office of Religious Affairs (KUA) through premarital guidance. The husband and wife rights and obligations module should incorporate digital household ethics. Prospective couples should be encouraged to discuss limits on password use, social media accounts, location tracking, uploading children's photos, sharing financial information, and communicating in family groups. This discussion should not be a form of suspicion, but rather part of the mandate to use technology to strengthen peace, not as an instrument of control.

The second implementation lies with the BP4 and family counselors. Counselors need to have a questionnaire that can distinguish ordinary jealousy from digital coercive control. These questions could include: whether the partner forces password sharing; whether there are threats of sharing content; whether private chats have ever been uploaded; whether locations have been coerced into being monitored; whether either party feels fear due to digital communication; and whether there is manipulation of screenshots. Such a questionnaire is crucial so that counseling does not simply tell couples to be patient but also recognizes digital harm that needs to be addressed or stopped.

The third implementation is in Religious Courts. Judges and mediators can use this model to assess whether digital behavior is merely an incidental factor or has become a cause of ongoing disputes, psychological distress, and failure of marital obligations. Electronic evidence such as chats, screenshots, photos, recordings, or post histories must be carefully evaluated. Courts must consider authenticity, context, relevance to the subject matter, and proportionality. Gutowski and Goodman emphasize that courtrooms can become arenas for legal abuse if evidence

and procedures are used to prolong control over victims. Therefore, the use of digital evidence should protect justice, not create further violence.²⁴

The fourth implementation is victim protection. When toxic online relationships involve threats, electronic sexual violence, doxing, or severe coercive control, counseling alone is insufficient. Victims need assistance securing accounts, changing passwords, removing device access, taking down content, psychological counseling, legal referrals, and, if necessary, a safe divorce process. A study by Kuo, Zhang, and Chang shows that survivors of technology-based violence often experience control embedded in everyday devices, requiring both technical and social support for recovery.²⁵

The fifth implementation is digital legal literacy for Muslim couples. Married couples need to understand that openness does not mean losing all privacy. Personal data, intimate content, and private communications are trusts that should not be misused. Storey and Pina's study on TFIPV confirms that perpetrators' methods are diverse and can change with technological developments. Therefore, family education is not enough to provide general moral advice; it needs to provide concrete examples regarding passwords, screenshots, locations, intimate content, family groups, and public posts.²⁶

In premarital counseling, the Religious Affairs Office (KUA) can include material on digital marital boundaries. This material should include an understanding that trust does not mean total surveillance, that privacy does not mean betrayal, and that marital conflicts should not be brought into the digital public sphere without legal justification or legitimate protection. Prospective couples should also be given concrete examples of the risks of sharing screenshots, revealing family secrets, or forcing account access in the name of love.

BP4 and family counselors can develop a simple assessment tool. Assessment questions could include frequency of phone checks, forced sharing of passwords, threats to share private content, social media insults, location tracking, and conversation manipulation. This tool is useful for distinguishing communication conflicts from coercive control. If indicators of coercive control recur, counseling should not only focus on communication but also include a safety and protection plan for the victim.

In Religious Courts, this model can help judges and mediators interpret electronic evidence in a more structured manner. Digital evidence needs to be linked to elements of ongoing disputes, negligence of duty, psychological distress, or loss of trust. Judges also need to consider whether the evidence was obtained legally and whether its use would humiliate the victim. This way, judicial considerations can be more sensitive to digital violence without losing the careful assessment of the marital context.

²⁴Ellen R. Gutowski and Lisa A. Goodman, "Coercive Control in the Courtroom: The Legal Abuse Scale (LAS)," *Journal of Family Violence* 38, no. 3 (2023): 527-542, <https://doi.org/10.1007/s10896-022-00408-3>.

²⁵Shih-Ya Kuo, Luyue Zhang, and Kuang-Ming Chang, "Technology-Facilitated Abuse in the Context of Intimate Partner Violence: A Qualitative Study of Women Survivors in Taiwan," *Violence Against Women* 29, no. 12-13 (2023): 2464-2485, <https://doi.org/10.1177/10778012231188093>.

²⁶Jennifer E. Storey and Afroditi Pina, "Technology-Facilitated Intimate Partner Violence: An Examination of Prevalence, Perpetration Type and Methods and the Impact of COVID-19," *Journal of Interpersonal Violence* (2025), <https://doi.org/10.1177/08862605251391169>.

Victim protection institutions, advocates, and psychological counselors also need to be involved when digital conflicts become threatening. Victims may need guidance on securing accounts, changing passwords, properly preserving evidence, requesting content removal, or filing a report. The Maqasid approach demands that the protection of life, mind, and honor not be sacrificed for the sake of a formally harmonious household. In severe cases, divorce can be a protective option, not simply a moral failure.

Theoretical Contributions

This article makes a three-fold theoretical contribution. First, it expands the scope of *mu'asyarah bi al-ma'ruf* (consideration of good conduct) to digital behavior. Classical marital ethics are not abandoned but contextualized to address new practices. Guarding one's tongue also means guarding comments, posts, and forwarded messages. Covering shame also means refraining from sharing screenshots, photos, or private stories. Prohibiting *tajassus* also means rejecting spyware, unauthorized account access, and coercive location tracking.²⁷

Second, this article emphasizes *hifz al-'ird* (the principle of self-control) as a key maqasid (objective of self-control) in the digital age. Honor is not an abstract value when a person's reputation, personal data, photos, and conversations can be spread within seconds. Image-based sexual abuse demonstrates that intimate content can be a tool of control that severely undermines the victim's autonomy and dignity. Powell and colleagues also demonstrate that the dissemination or threat of dissemination of image-based content carries serious dimensions of power and humiliation. Thus, protecting honor needs to be understood as protecting the victim's data, body, reputation, and self-narrative.²⁸

Third, this article offers a layered normative model linking prophetic values, maqasid (objectives of God), positive legal instruments, and institutional implementation. This model can enrich the study of TFIPV with Islamic legal language familiar to Muslim communities, while simultaneously enriching Islamic family law with empirical and conceptual findings from studies of digital violence. Hinduja and Patchin demonstrate that digital abuse in intimate relationships has significant psychological and social impacts.²⁹ Lohmann and colleagues confirmed that coercive control correlates with trauma and mental health outcomes. Integrating these two strands of literature makes Islamic family law more responsive to technological transformations.³⁰

Doctrinally, this article's contribution lies in expanding the scope of *mu'asyarah bi al-ma'ruf* (consensus on marriage). While previously discussed

²⁷Anastasia Powell, Adrian J. Scott, Asher Flynn, and Sarah McCook, "Perpetration of Image-Based Sexual Abuse: Extent, Nature and Correlates in a Multi-Country Sample," *Journal of Interpersonal Violence* 37, no. 23-24 (2022): NP22864-NP22889, <https://doi.org/10.1177/08862605211072266>.

²⁸Nicola Henry, Nicola Gavey, and Kelly Johnson, "Image-Based Sexual Abuse as a Means of Coercive Control: Victim-Survivor Experiences," *Violence Against Women* 29, no. 6-7 (2023): 1206-1226, <https://doi.org/10.1177/10778012221114918>.

²⁹Sameer Hinduja and Justin W. Patchin, "Digital Dating Abuse Among a National Sample of US Youth," *Journal of Interpersonal Violence* 36, no. 11-12 (2021): 543-565, <https://doi.org/10.1177/0886260518797219>.

³⁰Susanne Lohmann, Sean Cowlshaw, Luke Ney, Meaghan O'Donnell, and Kim Felmingham, "The Trauma and Mental Health Impacts of Coercive Control: A Systematic Review and Meta-Analysis," *Trauma, Violence, & Abuse* 25, no. 1 (2024): 630-647, <https://doi.org/10.1177/15248380231162972>.

primarily in direct domestic relationships, this article demonstrates that mu'asyarah also encompasses how partners handle data, accounts, photos, messages, and digital footprints. This expansion does not alter the substance of Islamic law, but rather updates its scope of application in line with developments in communication media.

Conceptually, this article also positions *hifz al-'ird* as a crucial *maqasid* (obedience to God) in the digital era. Honor is no longer solely maintained through speech in physical spaces, but also through ethical control over posts, comments, content distribution, and the processing of personal data. Thus, Islamic family law can more accurately address the reputational harm, shame, and social fear often experienced by victims of toxic online relationships.

From a socio-legal perspective, this article demonstrates that Indonesian Islamic family law needs to engage in dialogue with the digital legal regime. The Electronic Information and Transactions (ITE) Law, the TPKS Law, the PDP Law, and the Domestic Violence Law are not instruments that stand outside of family law, but rather can help operationalize the principle of "*la darar wa la dirar*." This dialogue is crucial to ensure that family dispute resolution does not become mired in mere moral advice but also provides concrete protection when digitalization exacerbates the destructive power of marital conflict.

From a family law policy perspective, this model can be positioned as a bridge between ethical norms and dispute resolution procedures. In the initial stage, couples are guided to understand digital rights and obligations as part of the deliberation process. In the conflict phase, mediators and counselors use indicators of digital harm to assess whether the dispute is still resolvable. In the protection phase, judicial institutions and law enforcement can be used if digital actions result in threats, blackmail, electronic sexual violence, or severe psychological distress.

This reading also helps avoid victim blaming. In many digital conflicts, victims are often required to remain silent to protect the family's reputation, while perpetrators who expose shame or control digital access are not always seen as the source of harm. The *maqasid* perspective reverses this view: protecting the family does not mean hiding violence, but rather eliminating harm that damages the honor, safety, and sanity of family members. Therefore, domestic secrecy should not be used to cover up actions that endanger the victim.

On the other hand, digital privacy protection should not be interpreted as justifying marital betrayal or dishonesty. This article distinguishes legitimate privacy from secrecy used to undermine marital commitment. Legitimate privacy protects dignity, inner space, personal data, and a sense of security. Dishonesty that undermines a marriage can still be challenged through communication, mediation, or appropriate legal mechanisms. Within these boundaries, Prophetic Digital Ethics maintains a balance between trust, openness, and protection from coercive control.

This framework is also relevant for broader family digital literacy education. Many couples use technology intensively without ever discussing limits. As a result, actions like checking phones, reading messages, saving intimate photos, or tracking locations are often considered normal until conflict arises. Premarital education and family counseling need to change these assumptions by explaining that technology carries real legal and ethical consequences, especially when it comes to personal data, sexual content, and a partner's reputation.

With this strengthening, Indonesian Islamic family law can emerge as a discipline responsive to digital transformation. This responsiveness does not mean

permissively following all technological developments, but rather assessing technology through the lens of sharia objectives and legal protection. As long as the purpose of marriage is to build peace, love, and responsibility, any digital practices that undermine that peace, love, and responsibility must be considered a matter of family law, not simply a matter of ordinary communication etiquette.

Finally, this reconstruction provides a basis for developing more detailed technical guidelines. These guidelines could include risk indicators, referral pathways, standards for electronic evidence storage, mediation ethics, and limits on the use of private information in the judicial process. Further research could test this model through interviews with judges, mediators, KUA (Religious Affairs Office) counselors, BP4 counselors, advocates, and victims. In this way, the normative ideas formulated in this article can be tested in practice and refined to meet the real needs of Muslim communities in the digital age.

Thus, the practical contribution of this article is not only to offer a concept, but also to provide an evaluation framework that can be applied gradually in family law education, counseling, mediation, protection, and reasoning. This framework can be further developed through institutional guidelines that are measurable and responsive to concrete cases.

Conclusion

This article concludes that toxic online relationships in Muslim marriages are not simply ethical negligence or ordinary communication conflicts. Digital surveillance, cyberbullying, gaslighting, doxing, oversharing of domestic conflicts, and threats to distribute intimate content can be qualified as *darar ma'nawi* and violations of *mu'asyarah bi al-ma'ruf*. If such behavior leads to repeated quarrels, loss of trust, and no hope of living in harmony again, it can be an indicator of *syiqaq* in Indonesian Islamic family law as reflected in Article 116 letter f of the Compilation of Islamic Law (KHI) and Article 19 letter f of Government Regulation Number 9 of 1975.

This article's theoretical contribution is the reconstruction of Prophetic Digital Ethics based on the principles of *maqasid* (the principles of justice) as a normative model for marital relations in the digital space. This model connects the values of *amanah* (trust), *satr* (trustworthiness), *rahmah* (mercy), *sidq* (trustworthiness), *tabayyun* (respect), and *anti-tajassus* (resistance) with the protection of honor, psychological safety, reason, family continuity, and data/property interests. With this model, Islamic family law is positioned as a normative system that adapts to digital transformation without losing its theological foundation.

Practically, this model can be used in premarital guidance at the Religious Affairs Office (KUA), counseling at the Religious Courts' (BP4), mediation at the Religious Courts' (Courts') offices, and Muslim marriage assistance services. The KUA needs to incorporate digital boundaries into its husband and wife rights and obligations module. The BP4 needs to develop a digital conflict detection instrument. Religious Courts need to strengthen guidelines for assessing electronic evidence in *syiqaq* cases. Muslim family counselors need to use a *maqashid* approach that prioritizes preventing harm over forced reconciliation. Further research is needed using empirical and socio-legal approaches to assess how judges, mediators, counselors, and parties truly understand digital evidence in divorce cases.

Declaration of AI Tool Usage

During the preparation of this manuscript, the authors used ChatGPT (OpenAI) to assist with language organization, template alignment, and editorial polishing. All AI-assisted content was critically assessed, verified, and substantially edited to ensure factual accuracy, clarity, and academic integrity. The authors take full responsibility for the final content of this manuscript.

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