

Family Conflict Disclosure on Social Media in Islamic Law: *Islah* as a Reconciliation Mechanism

***Dwi Novita¹, Mohamad Sar'an², Asep Ahmad Ridwansah³, Suharyono⁴,
Hamdan Ardiansyah⁵**

Sekolah Tinggi Ilmu Ekonomi Syariah Nahdatul Ulama Bengkulu, Indonesia^{1,4}

Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia²

Universitas Islam Nusantara Bandung, Indonesia³

Universitas Pendidikan Indonesia, Indonesia⁵

Corresponding author: *dwinovitaekis@gmail.com

DOI: 10.29240/jhi.v10i1.12658

Received: 15-03-2025

Revised: 21-03-2025

Accepted: 29-04-2025

Cite this article:

Dwi Novita, Mohamad Sar'an, Asep Ahmad Ridwansah, Suharyono, Hamdan Ardiansyah (2025). Family Conflict Disclosure on Social Media in Islamic Law: *Islah* as a Reconciliation Mechanism Approach Al-Istinbath : Jurnal Hukum Islam, 10 (1), 443-458.
Doi : 10.29240/jhi.v10i1.12658

Abstract

This study examines the phenomenon of disclosure of family conflicts on social media from the perspective of Islamic law, with particular emphasis on the social and psychological effects and violations of sharia values. Qualitative research methods were used through the analysis of the texts of the Qur'an, Hadith, and Islamic legal literature, as well as case studies of viral conflicts on Instagram, Facebook, TikTok, and Twitter. The results showed that this practice contradicts the principles of *ghibah* (gossip), *namimah* (divisive gossip), and *ifk* (false accusations). These principles violate family privacy and the honor of *al-'irdh* as part of *maqashid syaria*. The spread of conflict in the digital public sphere causes greater problems, emotional distress, social stigma, and the separation of family relationships, as seen in viral inheritance, polygamy, and intergenerational conflicts. Solutions offered by Islamic law include the concept of *islah*, or reconciliation, which emphasizes digital ethics education, mediation by neutral parties, and closed conflict resolution. First, deliberation with good intentions, second, the application of the principle of forgiveness (*al-'afw*), third, raising awareness about the long-term impact of conflict exposure, and fourth, setting boundaries of privacy on social media. This study found that to maintain family

harmony in the digital age, sharia-based ethics education and the principle of *islah* must be combined. The academic results enhance Islamic legal research on social media dynamics. On the other hand, the practical consequences offer guidelines for practitioners and families to resolve conflicts in a way that is in accordance with Islamic values. Strengthening digital literacy based on prudence and optimizing community-based mediation are two main recommendations.

Keywords: Family Conflict, Social Media, *Islah*, Islamic Law

Introduction

The rapid development of information and communication technology has changed many aspects of human life, including within the family.¹ One interesting phenomenon to study is the disclosure of family conflicts through social media. Not infrequently, problems that should be resolved internally are shared and published on social media, such as Facebook, Twitter, Tiktok and Instagram.² This can have various negative impacts, both for the family concerned and for society in general.

In today's digital era, social media has become an integral part of daily life.³ Many individuals choose to share various aspects of their lives, including conflicts within their families, on platforms like Facebook, TikTok, Instagram, and Twitter. This is often done with the hope of gaining support or attention from the public.⁴ Family conflict is a sensitive and personal issue. However, the ease of sharing information on social media has encouraged many people to openly reveal their family problems.⁵ According to data from Kominfo, there was a 25% increase in cases of family conflict disclosure on social media in 2020 compared to the previous year.⁶ This phenomenon has sparked debates about

¹ Fuad Putera Perdana Ginting, Munzaimah Masril, dan Cut Andyna, "Penguatan Wawasan Kebangsaan Generasi Muda dalam Keluarga di Era Komunikasi Digital," *Asia-Pacific Journal Of Public Policy* 10, no. 1 (12 Juni 2024): 19–26, <https://doi.org/10.52137/apjpp.v10i1.223>.

² Suyati Suyati, "Dampak Media Sosial Terhadap Konflik di Masyarakat," *JURNAL PETIK* 7, no. 1 (31 Maret 2021): 30–36, <https://doi.org/10.31980/jpetik.v7i1.960>.

³ Chindi Nur Fuaody dkk., "Analisis Pengaruh Digital terhadap Komunisasi Sosial Anak dalam Kehidupan Sehari-Hari," *Jurnal Basicedu* 8, no. 1 (27 Januari 2024): 327–37, <https://doi.org/10.31004/basicedu.v8i1.7008>.

⁴ Suyati, "Dampak Media Sosial Terhadap Konflik di Masyarakat."

⁵ Siti Khaulah Mohd Hamzah dkk., "Pendekatan Al-Ḥiwār dalam Institusi Keluarga Menurut Kitab Al-Tarbiyyah Al-Rashīdah Abdul Karim Bakkar: Al-Ḥiwār Approach in Family Institutions according to the Book of Al-Tarbiyyah Al-Rashīdah Abdul Karim Bakkar," *Jurnal Pengajian Islam* 16, no. 2 (30 November 2023): 64–79, <https://doi.org/10.53840/jpi.v16i2.263>.

⁶ "Peran Media Sosial dalam Penyebaran Informasi di Era Digital," diakses 28 September 2024, <https://www.kominfo.go.id/>.

privacy boundaries, human rights, and moral responsibility in the context of Islamic law.

Islamic law views the family as the smallest unit in society, playing a crucial role in shaping individual character and morality.⁷ Therefore, Islam emphasizes the importance of protecting the honor and privacy of the family. Revealing family conflicts on social media can be considered a violation of these principles.⁸ This article will analyze this issue from the perspective of Islamic law, as well as its implications for individuals, families, and society.

From the perspective of Islamic law, openly disclosing family problems raises various ethical and moral issues. In Islam, preserving family honor is of utmost importance.⁹ This article aims to explore the Islamic legal perspective on the disclosure of family conflicts on social media and the potential negative impacts it may cause. From an Islamic legal standpoint, the practice of revealing family conflicts on social media can be categorized as a prohibited act, such as *ghibab* (speaking ill of others), *namimah* (spreading negative rumors) and *ifk* (false accusations) are also prohibited.¹⁰ These actions not only harm the parties involved but can also damage family harmony and unity.¹¹ Therefore, a deep understanding of the ethics of social media use from an Islamic legal perspective is required.

Islam teaches the importance of maintaining privacy, respecting the dignity of others, and resolving conflicts in a wise manner.¹² Sharing family issues on social media not only violates these principles but can also be categorized as *ghibab* (backbiting), which is prohibited in Islamic teachings.¹³ Furthermore, the open disclosure of family matters can have serious psychological effects on the individuals involved. Stress, depression, and social stigma often arise as a result

⁷ Aries Dirgayunita dan Reza Hilmy Luayyin, "Pendidikan Keluarga Sakinah Dalam Perspektif Hukum Islam Dan Psikologi," *Imtiyaz: Jurnal Ilmu Keislaman* 4, no. 2 (23 September 2020): 163–74, <https://doi.org/10.46773/imtiyaz.v4i2.96>.

⁸ Muhammad Ilmi Saggaf dkk., "Prinsip Komunikasi Islam Sebagai Etika Bermedia Sosial," *Journal of Communication Studies* 1, no. 01 (7 Februari 2021): 15–29, <https://doi.org/10.37680/jcs.v1i01.698>.

⁹ Sadari Sadari, "Agama Dalam Kehidupan Keluarga Menurut Perspektif Filsafat Hukum Islam," *Misykat: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarbiyah* 3, no. 1 (27 Juni 2018): 35, <https://doi.org/10.33511/misykat.v3n1.35>.

¹⁰ Silvi Izzah, "Perspektif Al-Qur'an Dan Hadis Terhadap Maraknya Perilaku Ghibah Di Era Globalisasi" (OSF, 1 Desember 2020), <https://doi.org/10.31219/osf.io/y4qvd>.

¹¹ Muthi? Ahmad S.H, *Fenomena Medsos (Studi Fenomena Dampak Negatif Media Sosial Terhadap Keharmonisan Rumah Tangga)* (GUEPEDIA, t.t.).

¹² Saggaf dkk., "Prinsip Komunikasi Islam Sebagai Etika Bermedia Sosial."

¹³ Kemas Ridho Aufa, "Adab Komunikasi Dalam Islam;Bijak Dalam Bermedia Sosial," *Hikmah* 16, no. 2 (17 Januari 2023): 279–96, <https://doi.org/10.24952/hik.v16i2.6492>.

of negative public judgment.¹⁴ Therefore, it is important to understand how Islamic law views the disclosure of family conflicts on social media and how such conflicts should be resolved in accordance with religious teachings.

From the perspective of Islamic law, the family is a social unit whose honor must be protected. Islam encourages that every conflict, especially family conflicts, be resolved privately through dialogue and reconciliation.¹⁵ The Quran and Hadith emphasize the importance of maintaining the secrecy and honor of the family and avoiding the spread of conflicts in the public sphere.¹⁶ The principle of *Islah* (reconciliation) is one of the main mechanisms in Islamic law used to resolve disputes, prioritizing consultation, compromise, and justice for all parties involved.¹⁷

This study aims to analyze the phenomenon of disclosure of family conflicts on social media from the perspective of Islamic law and to evaluate its impact on Islamic values in family life. In Islam, conflict resolution should be carried out peacefully and privately through the principle of *Islah* (reconciliation), which aims to improve relations between disputing family members. Therefore, this study examines the extent to which the practice of disclosing family conflicts on social media is in line with or contrary to Islamic teachings. In addition, this study aims to identify the implications of Islamic law for this phenomenon, including whether the act can be categorized as *ghibah* (gossip), *namimah* (spreading negative gossip), or *ifk* (false accusations), as well as how it affects family and community harmony.

Furthermore, this study not only examines the prohibition in Islam against disclosing family conflicts on social media, but also offers solutions based on the principle of *Islah* that can be applied in a modern context. By considering the development of communication technology and digital ethics in Islam, this study is expected to provide more applicable and relevant insights for individuals, families, and society in maintaining household harmony in the digital era. Academically, this research is expected to contribute to enriching the study of Islamic law related to social media and conflict resolution, as well as to serve as a

¹⁴ M. Aulia Urrahman, "Analisis Konsekuensi Publikasi Masalah Rumah Tangga Di Media Sosial Dengan Perspektif Sad Adz-Dzari'ah," *Jurnal Darussalam: Pemikiran Hukum Tata Negara dan Perbandingan Mazhab* 4, no. 1 (26 Juni 2024): 125–40, <https://doi.org/10.59259/jd.v4i1.126>.

¹⁵ Ahmad Muflihul Wafa dan Muhammad Harfin Zuhdi, "Knitting Love, Resolving Disputes: The Best Design for A Sustainable Settlement of Islamic Law," *Edumaspul: Jurnal Pendidikan* 7, no. 2 (1 Oktober 2023): 5657–70, <https://doi.org/10.33487/edumaspul.v7i2.7404>.

¹⁶ Saggaf dkk., "Prinsip Komunikasi Islam Sebagai Etika Bermedia Sosial."

¹⁷ Fikri Fikri, "Transformasi Nilai Al-Islah Terhadap Keberagaman Konflik: Epistemologi Hukum Islam Dalam Al-Qur'an," *Al-Risalah* 16, no. 02 (1 Desember 2018): 201–16, <https://doi.org/10.30631/al-risalah.v16i02.308>.

reference for academics, Islamic law practitioners, and the wider community in understanding and wisely resolving family conflicts in accordance with Islamic values.

Discussion

Social and Psychological Impacts of Disclosing Family Conflicts on Social Media

The disclosure of family conflicts on social media now comes in various forms, reflecting the psychological, social, and cultural conditions of the perpetrator. Generally, these patterns are divided into three: (1) satire or emotional status; (2) open and detailed confessions; and (3) digital evidence such as screenshots or personal documents. The purpose of this disclosure also varies seeking sympathy, emotional support, or retaliating for pain and injustice..¹⁸ Once personal information is shared on social media, it is very difficult to retract or erase the widespread digital footprint. In addition, publicized conflicts often lead to an escalation of the problem.¹⁹ The public engaging in commenting or reacting can escalate the situation, triggering even deeper divisions within the family.

In her research, Melani (2023) explains that from a psychological point of view, people who reveal or are involved in family conflicts on social media can experience significant emotional pressure. Negative comments from the public often cause embarrassment and depression, which can worsen a person's mental condition and their family relationships. In some situations, this behavior can be a form of attention-seeking behavior in addition to a spontaneous reaction due to depression or feelings of humiliation. Some people use social media as a way to escape from their internal problems, hoping to get emotional support, support, or sympathy from others. Psychological factors such as low self-esteem, the need for recognition, or even unhealthy coping mechanisms can influence this phenomenon. The disclosure of this conflict can have consequences that are not only individual in nature but can also worsen family relationships. The involvement of outside parties can make matters worse, making the conflict even more difficult to resolve, and creating polarization in the family, instead of resolving the problem. In addition, more serious effects, such as psychological

¹⁸ Yulia Nafa Fitri Randani, Jalimah Zulfah Latuconsina, dan Mukhsin Achmad, "Kontestasi Otoritas Agama (Studi Kasus : Fenomena War Di Facebook Dan Instagram Dan Implikasinya Terhadap Internal Umat Islam)," *At-Thullab : Jurnal Mahasiswa Studi Islam* 4, no. 1 (2 Juni 2022): 1008–23, <https://doi.org/10.20885/tullab.vol4.iss1.art13>.

¹⁹ Suyati, "Dampak Media Sosial Terhadap Konflik di Masyarakat."

trauma and impaired emotional development, can be felt by children who are involved in or witness this kind of conflict.²⁰

Therefore, gaining a better understanding of the reasons behind these actions is very important, both for psychological therapy and for education on the ethics of using social media in family conflict resolution. At the family level, disclosing conflicts on social media can damage the family's image and reputation in the eyes of the community. This can create a negative stigma and complicate reconciliation efforts in the future.²¹ Furthermore, such actions can trigger deeper divisions among family members, making it more difficult to maintain family unity.²² At the community level, disclosure of family conflicts on social media can have a wider impact. Information spread in the public sphere can generate curiosity, even sympathy or antipathy, from the community towards the family issue.²³ This can disrupt social harmony and cohesion in the community, and create a negative perception of the family institution.

The Phenomenon of Disclosing Family Conflicts on Social Media

1. The Case of Disclosing Domestic Conflicts on Instagram

A wife uploaded a long story on Instagram about her domestic dispute with her husband. She revealed details of economic problems, inequality in child care, and accusations of infidelity. The post went viral and received thousands of comments from netizens, both supportive and blaming. As a result, the conflict escalated, and extended families from both sides were involved in the debate in the comments section. This raises questions about the ethics of disclosing personal issues on social media and how Islamic law views such actions.²⁴

2. Inheritance Conflict Discussed on Facebook

A child shared a status on Facebook about the unfair distribution of inheritance by his parents. He mentioned that his siblings got a bigger share than him. The status sparked a heated debate among family members. In the

²⁰ Melani Nur Cahya, Widia Ningsih, dan Ayu Lestari, "Dampak media sosial terhadap kesejahteraan psikologis remaja: tinjauan pengaruh penggunaan media sosial pada kecemasan dan depresi remaja," *Jurnal Sosial Teknologi* 3, no. 8 (2023): 704–6.

²¹ S.H, *Fenomena Medsos (Studi Fenomena Dampak Negatif Media Sosial Terhadap Keharmonisan Rumah Tangga)*.

²² Suyati, "Dampak Media Sosial Terhadap Konflik di Masyarakat."

²³ A. Rafiq, "Dampak Media Sosial Terhadap Perubahan Sosial Suatu Masyarakat," *Global Komunika: Jurnal Ilmu Sosial Dan Ilmu Politik* 3, no. 1 (10 Juni 2020): 18–29, <https://doi.org/10.33822/gk.v3i1.1704>.

²⁴ Jurnal Hukum Keluarga Islam, "Fenomena Dampak Negatif Media Sosial Terhadap Keharmonisan Rumah Tangga; Studi Kasus di Pengadilan Agama Kota Kediri Ahmad Muthi'Uddin1," diakses 5 Maret 2025, <https://ejournal.uit-lirboyo.ac.id/index.php/as/article/view/1538>.

perspective of Islamic law, inheritance conflicts should be resolved with the principle of *islah* (peace) through deliberation and mediation, not by exposing family disgrace on social media.²⁵

3. Polygamy Dispute Goes Viral on TikTok

A woman made a TikTok video about her rejection of her husband's decision to remarry. The video contains her crying and confiding about her hurt feelings. The video went viral and sparked a debate about polygamy in Islam. Many netizens gave pros and cons opinions. In Islamic law, problems like this should be resolved privately by involving wise parties (*islah*) to maintain family harmony.²⁶

4. Conflict between Parents and Children Discussed in a Thread

A teenager uploaded a thread about his conflict with his parents, who he felt were too overbearing. He talked about how his parents made him a sandwich generation and forced him to work in the family business. The thread received many responses from several netizens. Many of the netizens advised that the family problem should not become public news.²⁷

The field phenomenon discussed is related to the phenomenon of disclosure of family conflicts on social media, which has increased recently. Many people like to share their personal problems, including family problems, online through various social media platforms. This has social and psychological consequences for those who share it and the people who follow it. One of the findings is the tendency for people to share their family situations and feelings that should have remained private, in the hope of getting support or recognition from others. Some people may feel that social media gives them the freedom to express themselves freely, even though the negative impact can lead to deeper relationship rifts or public judgment.

This phenomenon also shows how social media has turned into a place where things that were previously considered private have become a place that is seen by others. Family conflicts are now spread and accessible to others, who may not fully understand the situation. Relationships between family members can

²⁵ Aliyil Mahfid, "Pengaruh Media Sosial Terhadap Keharmonisan Keluarga (Studi Kasus Di Desa Tembarak Kecamatan Kertosono Kabupaten Nganjuk)" (PhD Thesis, IAIN Kediri, 2022), <https://etheses.iainkediri.ac.id/6750/>.

²⁶ Fatkhur Rosidah, "Tinjauan Saddu Al-Zari'ah Terhadap Penggunaan Media Sosial Yang Berdampak Negatif Terhadap Keharmonisan Keluarga (Studi Kasus Di Desa Mlancu Kecamatan Kandangan Kabupaten Kediri)" (PhD Thesis, IAIN Kediri, 2023), <https://etheses.iainkediri.ac.id/8931/>.

²⁷ Yeni Shanastika Awalia dan Indah Fitriana Sari, "Pengaruh Penggunaan Media Sosial Terhadap Keharmonisan Keluarga Di Desa Batu Tering Kecamatan Moyo Hulu," *HEGEMONI: JURNAL ILMU SOSIAL* 2, no. 2 (2024): 73–82.

become increasingly complicated as a result of unwanted third-party intervention. In addition, this phenomenon shows that individuals have a strong emotional need to feel heard and cared for, even if this happens in a more open and broad environment. This condition creates new dynamics in social interactions, where people see each other more often, but with many consequences that not everyone necessarily understands.

Islamic Law Principles on Family Privacy and Honor

As a “syamil” and “kaffah” religion, Islam pays close attention to the protection of human dignity, including family honor and privacy. Islam not only regulates the relationship between humans and God, but also provides ethical and legal guidelines to maintain relationships between people so that they remain within the corridor of civility and respect for one another. Keeping secrets, limiting the disclosure of disgrace, and prohibiting the dissemination of information that could damage the name of an individual or his or her family is a form of respect. Personal and family honor is considered part of the “al-maqashid al-shari'ah,” or the main purpose of sharia, especially in an effort to maintain “al-‘irdh” (honor) and “al-‘aql” (reason). Therefore, Islam sets strict limits on all forms of invasion of privacy, whether openly or covertly, especially if done with the intention of damaging or embarrassing others.

Some verses of the Qur'an Surah An-Nur verse 19, give a stern warning against the spread of vile deeds (fahisyah) among people. This verse forms the basis of Islamic law that protects people's privacy and the dignity of families from various moral and social violations. The family is seen in Islam as the smallest unit in society and as a moral and spiritual foundation. Therefore, Islam pays close attention to how to maintain relationships between family members, especially in terms of maintaining privacy (*sitr al-'awrah*) and honor (*al-'irdh*). These principles are not only included in ethical values; they are also included in sharia law which aims to protect the rights of the family from abuse, slander, or violation of dignity. In a family, privacy means the right of each member to have their own personal space which should not be entered or exposed without permission. However, family honor means that it is not allowed to spread disgrace, dig up mistakes, or talk about the ugliness of one family member to others, either directly or indirectly. Because the harmony of the household and society depends heavily on a commitment to care for, respect, and protect one another, Islam builds these principles on faith and piety. mentioned in the Qur'an in Surah An-Nur/24:19:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ

“Indeed, those who delight in the spread of (false) news that is very heinous among believers will receive a very painful punishment in this world and in the hereafter. Allah knows, while you do not know.”

In Tafsir Ibnu Katsir explains that This is the third lesson to the person who hears a bad word, then his mind responds to it and wants to talk about it. So don't talk about it much, broadcast it, and spread it. Because truly Allah SWT said: (Indeed, those who want that (news) of very vile deeds to be spread among the believers, for them a severe punishment) that is, they choose for that vile word to be spread (for them a severe punishment in this world and in the hereafter) that is, the had punishment, while in the hereafter a severe punishment is inflicted (And Allah knows, while you do not know) that is, return all matters to Allah, surely you will be guided. It was narrated from Tha'ban that the Prophet (PBUH) said: “Do not hurt or criticize the servants of Allah, and do not look for their faults. For indeed, whoever looks for the faults of his Muslim brother, Allah will expose his faults to him and humiliate him in his own home.”

This verse explicitly warns Muslims not to spread *fāḥisyah*—anything that is shameful, bad, or shameful—among the faithful. In this case, the disclosure of family conflicts on social media is a clear form of spreading personal, emotional, and sensitive matters, which are very vulnerable to causing slander, humiliating one of the parties, and damaging the family's honor. The values of *sitr* (covering up disgrace) and *ḥifẓ al-'ird* are highly valued in Islam. Therefore, the basic principles of sharia are contrary to actions that openly expose domestic conflicts to the public. In addition to damaging the family's reputation, these actions can also exacerbate the conflict, create unfair public opinion, and allow for greater slander.

Moreover, the punishment that Allah promises in the verse, both in this world and in the hereafter, is a stark warning that spreading vile and shameful things is not “honesty” or “the right to opinion”, but a great sin according to religion. Social media, as a public space, should not be used to support behavior that indulges in personal conflict.

The prohibition of finding fault with others, this verse clearly prohibits the act of finding fault with others (*tajassus*). In the context of family, disclosing internal family problems on social media tends to expose the disgrace or personal faults of other family members who should be protected. In Islam, protecting the shame and honor of fellow Muslims is an obligation, even more so when it comes to one's own family members. Searching for or publicly revealing the faults of family members is a violation of their privacy and dignity. This can result in a loss of respect and exacerbate tensions within the family.

Prohibition of *Ghibah* A very important part of this verse is the prohibition of gossip, which is likened to the act of eating the flesh of a dead brother, a very powerful simile to illustrate how bad gossip is in the view of Islam. In the case of family conflicts that are aired on social media, *ghibah* often occurs when one party tells the public the faults or disgraces of another family member, which may not necessarily be true or even based on emotion. *Ghibah* is an act that can damage relationships between family members, as it involves insulting or talking negatively about someone without that person being present to defend themselves.²⁸ The Prophet made it clear that gossip is a major sin, even if what is said is true about someone.²⁹

“Do you know what gossip is? They (the Companions) replied: 'Allah and His Messenger know better.' The Messenger of Allah said: 'Gossip is when you speak about your brother something that he dislikes.' Someone asked, 'What if what I say is true?' The Prophet replied: 'If what you say is true, then it is gossip. If it is not true, then it is slander.’” (HR Muslim, No. 2589).

The practice of disclosing family conflicts on social media can be categorized as prohibited acts, such as *ghibah* (speaking ill of others), *namimah* (spreading negative rumors), and *ifk* (false accusations).³⁰ *Ghibah* is talking about the badness of others without that person's knowledge or consent, while *namimah* is spreading negative issues that can cause hostility or discord. on the other hand, is a false accusation that can harm the parties involved. The Command to Fear Allah At the end of the verse, Allah SWT reminds the believers to fear Him. Fear here means guarding oneself from doing things that are forbidden in Islam, including guarding one's tongue and actions from spreading slander or gossip. Allah also emphasizes that He is the Most Receptive to repentance and the Most Merciful, which means that there is always a chance for those who have done wrong to repent and improve themselves.³¹

The Offer of Islah as a Conflict Resolution Solution

In terms of dispute or conflict resolution, *islah*, which comes from the word صلح (*shalah*), means peace, reconciliation, and repair. *Islah* in Islamic law

²⁸ Waqi'atul Hasanah dan Hartono Hartono, “Analisis Larangan Ghibah Dalam Surah Al-Hujurat Ayat 12 Pendekatan Fenomologi Sosial,” *As-Syifa: Journal of Islamic Studies and History* 3, no. 1 (20 Januari 2024): 43–54, <https://doi.org/10.35132/assyifa.v3i1.719>.

²⁹ Farhan Arrazi, “Gibah Dalam Perspektif Hadis” (OSF, 1 Desember 2020), <https://doi.org/10.31219/osf.io/awb8c>.

³⁰ Eka M Taufani dan Hasnidar Karim, “Ghibah Melalui Media Sosial dalam Identifikasi Proses Komunikasi,” *Islamic Education Studies: an Indonesia Journal* 1, no. 1 (2018): 10–14.

³¹ Marzuki Marzuki, “Pembinaan Akhlak Mulia Dalam Berhubungan Antar Sesama Manusia Dalam Perspektif Islam,” *Humanika: Kajian Ilmiah Mata Kuliah Umum* 9, no. 1 (1 September 2009), <https://doi.org/10.21831/hum.v9i1.3781>.

means not only resolving disputes, but also rebuilding damaged relationships with good intentions and compassion between the parties involved. Therefore, *islah* is a very relevant method for resolving disputes, including family disputes that are often openly expressed on social media. Often, the image of the family becomes worse and the personal honor of family members is damaged by family conflicts that arise in public spaces, such as social media. An important part of the Islamic principle is to maintain “*irdh*”, or honor. The disclosure of family problems on social media, especially those related to disgrace or internal conflict, can damage reputations and make matters worse. Therefore, the method of *islah* to resolve family conflicts offers a more constructive and peaceful alternative.

The concept of *islah* advocates resolving conflicts in a peaceful manner by respecting the rights and honor of each party. In this case, *islah* not only aims to resolve the conflict, but also to try to reconcile people and improve their relationship as a whole. In cases where family conflicts arise on social media, *islah* teaches the importance of taking more thoughtful action by avoiding conflicts in public places and seeking solutions through mediation with trusted third parties, such as clerics, community leaders, and family counselors. In resolving family conflicts, *islah* can be applied not only in cases of divorce or quarrels between family members; it can also be applied to resolve disputes that arise on social media. Everyone in Islam is asked to try to forgive each other, repair relationships, and avoid defamation or allowing conflicts to drag on. It is hoped that by prioritizing the principle of *islah*, family conflicts can be resolved with full awareness, a sense of responsibility, and harmony, both in personal life and in cyberspace. Concrete Steps for Implementing the Offer of Reconciliation as a Method of Conflict Resolution to resolve family conflicts that arise on social media, the principle of “*islah*” requires an approach based on Islamic principles of peace, balance, and harmony. In situations like this, the following actions can be applied:³²

The first step in implementing *islah* is to prioritize deliberation (joint discussion). When there is conflict, Islam strongly encourages open discussion and mutual understanding. Deliberation, in the case of family conflicts that arise on social media, provides an opportunity for everyone to speak, express their thoughts and feelings, and reach a respectful agreement. Good intentions in deliberation are very important because they are the basis for reaching constructive solutions. During this process, it is important to avoid bad feelings or resentment; instead, look for a middle ground for the common good and restore family harmony. Wise and fair decision-making will be achieved through

³² Fikri Fikri, “Transformasi nilai al-*islah* terhadap keberagaman konflik: epistemologi hukum Islam dalam Al-Qur’an,” *Al-Risalah* 16, no. 02 (2018): 201–16.

deliberation carried out with good intentions. One of the main purposes of deliberation is to stop further disclosure of family issues on social media and find ways to resolve issues in safer and less open ways.

Upholding the Principles of Forgiveness and Restoration of Relationships. After the deliberation, the next step is to apply the principle of forgiveness, which is highly valued in Islam. One of the important components of the *islah* principle is forgiveness (*al-'afw*). Forgiveness is the path to peace in Islam, and this is very relevant to resolving family conflicts that arise on social media. Each party involved in the conflict must let go of their pain and choose to forgive one another. This does not mean forgetting previous mistakes; on the contrary, it means giving the opportunity to repair the relationship without experiencing significant emotional burdens. Restoring family relationships after forgiveness is very important. Harmony in the family is not the only aspect of this recovery. Sharing time, talking directly about problems, or doing symbolic things like apologizing or rewarding your efforts to improve the situation can help repair relationships.

Education and Digital Awareness, raising digital awareness is an important step in dealing with family conflicts that arise on social media. It is very important to be educated about the ethics of using social media and how it impacts personal life to prevent open conflicts that can damage family dignity. Therefore, individuals and groups must be educated about digital responsibility and the importance of maintaining family privacy. In addition, it is important to raise awareness of the long-term effects of disclosing family issues on social media. This includes negative effects on reputation, social relationships, and even legal aspects, as things posted on social media can be taken to court in cases of violation of privacy rights or defamation. One important aspect of digital education and awareness is knowing how to interact with others in cyberspace in a polite manner, respecting each other, and avoiding exposing family disgrace.

A Continuous Approach through Third-Party Support, to ensure that the resolution process goes well, it is highly recommended to get help from neutral third parties, such as religious figures, counselors, or professional mediators. After the reconciliation process is complete, a third party can help maintain honesty in deliberations and provide practical direction on how to continue the reconciliation. To prevent similar problems from arising in the future, this mediator can also provide follow-up guidance on behavior to maintain.

Setting Privacy Limits on Social Media, once the agreement and reconciliation are complete, it is important to set clear boundaries for the family's use of social media. This includes an agreement to avoid discussing family issues publicly on social media, but to resolve them through more closed and respectful

channels. These boundaries must be applied with good supervision and full awareness by each family member of the consequences of what they do on the internet. The principle of “*islah*” can be effectively applied to resolve family conflicts that arise on social media, both in terms of direct communication between family members and through education and more thoughtful problem handling. Every step is essential to ensure that family conflicts can be resolved in a peaceful manner, maintaining the family's honor, and reducing the negative effects of revealing problems in the public sphere.

The principle of reconciliation can be effectively applied in resolving family conflicts that arise on social media, both in terms of direct communication between family members and through education and handling problems wisely. Every step is important to ensure that family conflicts can be resolved peacefully, maintaining the family's honor, and avoiding the negative effects of exposure.

Conclusion

This study investigates the phenomenon of disclosure of family conflicts on social media from the perspective of Islamic law. This study shows how dangerous the disclosure of this conflict is to family harmony, individual dignity, and social cohesion. The results of the analysis show that this practice contradicts the principles of Islamic law, including the prohibition of *ghibah* (gossip), *namimah* (divisive gossip), and *ifk* (false accusations), which damage privacy, family honor (*al-'irdh*), and ignore the value of *sitr* (covering shame). As seen in viral cases on Instagram, Facebook, TikTok, and Twitter, exposing family conflicts on public digital platforms has the potential to exacerbate conflicts, causing psychological distress, social stigma, and breaking up family relationships. In Islamic law, conflict resolution is emphasized through the method of “*islah*” or reconciliation, which prioritizes closed conversations, mediation by neutral parties, and the principle of forgiveness (*al-'afw*). As part of the *maqashid syari'ah*, Islam emphasizes the importance of maintaining family dignity, which includes the protection of privacy and honor. Sharia-based digital ethics education, raising awareness of the long-term effects of conflict exposure, and regulating privacy in the use of social media are some of the solutions.

This research not only enriches Islamic legal research on digital dynamics, but also serves as a practical reference for families, legal practitioners, and the public to resolve conflicts in a manner consistent with Islamic values. The main recommendations are to optimize the methods of *islah* and mediation as alternatives to resolving conflicts, and to incorporate the principle of prudence (*wara*) in interactions on social media to ensure that families remain united in the digital age.

References

- Arrazi, Farhan. "Gibah Dalam Perspektif Hadis." OSF, 1 Desember 2020. <https://doi.org/10.31219/osf.io/awb8c>.
- Arroisi, Jarman. "Konsep harga diri: Studi komparasi perspektif psikologi modern dan islam." *Psikologika: Jurnal Pemikiran dan Penelitian Psikologi* 27, no. 1 (2022): 89–106.
- Aufa, Kemas Ridho. "Adab Komunikasi Dalam Islam; Bijak Dalam Bermedia Sosial." *Hikmah* 16, no. 2 (17 Januari 2023): 279–96. <https://doi.org/10.24952/hik.v16i2.6492>.
- Awalia, Yeni Shanastika, dan Indah Fitriana Sari. "Pengaruh Penggunaan Media Sosial Terhadap Keharmonisan Keluarga Di Desa Batu Tering Kecamatan Moyo Hulu." *HEGEMONI: JURNAL ILMU SOSIAL* 2, no. 2 (2024): 73–82.
- Cahya, Melani Nur, Widia Ningsih, dan Ayu Lestari. "Dampak media sosial terhadap kesejahteraan psikologis remaja: tinjauan pengaruh penggunaan media sosial pada kecemasan dan depresi remaja." *Jurnal Sosial Teknologi* 3, no. 8 (2023): 704–6.
- Dirgayunita, Aries, dan Reza Hilmy Luayyin. "PENDIDIKAN KELUARGA SAKINAH DALAM PERSPEKTIF HUKUM ISLAM DAN PSIKOLOGI." *IMTIYAZ: Jurnal Ilmu Keislaman* 4, no. 2 (23 September 2020): 163–74. <https://doi.org/10.46773/imtiyaz.v4i2.96>.
- Fikri, Fikri. "Transformasi nilai al-islah terhadap keberagaman konflik: epistemologi hukum Islam dalam Al-Qur'an." *Al-Risalah* 16, no. 02 (2018): 201–16.
- . "TRANSFORMASI NILAI AL-ISLAH TERHADAP KEBERAGAMAN KONFLIK: EPISTEMOLOGI HUKUM ISLAM DALAM AL-QUR'AN." *Al-Risalah* 16, no. 02 (1 Desember 2018): 201–16. <https://doi.org/10.30631/al-risalah.v16i02.308>.
- Fuaody, Chindi Nur, Indry Anggraeni, Lira Maulidia, dan Rana Gustian Nugraha. "Analisis Pengaruh Digital terhadap Komunisasi Sosial Anak dalam Kehidupan Sehari – Hari." *Jurnal Basicedu* 8, no. 1 (27 Januari 2024): 327–37. <https://doi.org/10.31004/basicedu.v8i1.7008>.
- Ginting, Fuad Putera Perdana, Munzaimah Masril, dan Cut Andyna. "Penguatan Wawasan Kebangsaan Generasi Muda dalam Keluarga di Era Komunikasi Digital." *ASIA-PACIFIC JOURNAL OF PUBLIC POLICY* 10, no. 1 (12 Juni 2024): 19–26. <https://doi.org/10.52137/apjpp.v10i1.223>.

- Hasanah, Waqi'atul, dan Hartono Hartono. "ANALISIS LARANGAN GHIbah DALAM SURAH AL-HUJURAT AYAT 12 PENDEKATAN FENOMOLOGI SOSIAL." *As-Syifa: Journal of Islamic Studies and History* 3, no. 1 (20 Januari 2024): 43–54. <https://doi.org/10.35132/assyifa.v3i1.719>.
- Islam, Jurnal Hukum Keluarga. "Fenomena Dampak Negatif Media Sosial Terhadap Keharmonisan Rumah Tangga; Studi Kasus di Pengadilan Agama Kota Kediri Ahmad Muthi'Uddin1." Diakses 5 Maret 2025. <https://ejournal.uit-lirboyo.ac.id/index.php/as/article/view/1538>.
- Izzah, Silvi. "Perspektif Al-Qur'an Dan Hadis Terhadap Maraknya Perilaku Ghibah Di Era Globalisasi." OSF, 1 Desember 2020. <https://doi.org/10.31219/osf.io/y4qvd>.
- Mahfid, Aliyil. "Pengaruh Media Sosial Terhadap Keharmonisan Keluarga (Studi Kasus Di Desa Tembarak Kecamatan Kertosono Kabupaten Nganjuk)." PhD Thesis, IAIN Kediri, 2022. <https://etheses.iainkediri.ac.id/6750/>.
- Marzuki, Marzuki. "PEMBINAAN AKHLAK MULIA DALAM BERHUBUNGAN ANTAR SESAMA MANUSIA DALAM PERSPEKTIF ISLAM." *Humanika: Kajian Ilmiah Mata Kuliah Umum* 9, no. 1 (1 September 2009). <https://doi.org/10.21831/hum.v9i1.3781>.
- Mohd Hamzah, Siti Khaulah, Safinah Ismail, Mariam Abd. Majid, Abur Hamdi Usman, Abdul Wahab Md. Ali, Rosmawati Mohamad Rasit, dan Zulkefli Aini. "Pendekatan Al-Ḥiwār dalam Institusi Keluarga Menurut Kitab Al-Tarbiyyah Al-Rashīdah Abdul Karim Bakkar: Al-Ḥiwār Approach in Family Institutions according to the Book of Al-Tarbiyyah Al-Rashīdah Abdul Karim Bakkar." *Jurnal Pengajian Islam* 16, no. 2 (30 November 2023): 64–79. <https://doi.org/10.53840/jpi.v16i2.263>.
- Muflihul Wafa, Ahmad, dan Muhammad Harfin Zuhdi. "Knitting Love, Resolving Disputes: The Best Design for A Sustainable Settlement of Islamic Law." *Edumaspul: Jurnal Pendidikan* 7, no. 2 (1 Oktober 2023): 5657–70. <https://doi.org/10.33487/edumaspul.v7i2.7404>.
- "Peran Media Sosial dalam Penyebaran Informasi di Era Digital." Diakses 28 September 2024. <https://www.kominfo.go.id/>.
- Rafiq, A. "DAMPAK MEDIA SOSIAL TERHADAP PERUBAHAN SOSIAL SUATU MASYARAKAT." *Global Komunika : Jurnal Ilmu Sosial Dan Ilmu Politik* 3, no. 1 (10 Juni 2020): 18–29. <https://doi.org/10.33822/gk.v3i1.1704>.
- Randani, Yulia Nafa Fitri, Jalimah Zulfah Latuconsina, dan Mukhsin Achmad. "KONTESTASI OTORITAS AGAMA (STUDI KASUS: FENOMENA WAR DI FACEBOOK DAN INSTAGRAM DAN

- IMPLIKASINYA TERHADAP INTERNAL UMAT ISLAM).” *At-Thullab: Jurnal Mahasiswa Studi Islam* 4, no. 1 (2 Juni 2022): 1008–23. <https://doi.org/10.20885/tullab.vol4.iss1.art13>.
- Rosidah, Fatkhur. “Tinjauan Saddu Al-Zari’ah Terhadap Penggunaan Media Sosial Yang Berdampak Negatif Terhadap Keharmonisan Keluarga (Studi Kasus Di Desa Mlancu Kecamatan Kandangan Kabupaten Kediri).” PhD Thesis, IAIN Kediri, 2023. <https://etheses.iainkediri.ac.id/8931/>.
- Sadari, Sadari. “AGAMA DALAM KEHIDUPAN KELUARGA MENURUT PERSPEKTIF FILSAFAT HUKUM ISLAM.” *MISYKAT: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari’ah dan Tarbiyah* 3, no. 1 (27 Juni 2018): 35. <https://doi.org/10.33511/misykat.v3n1.35>.
- Saggaf, Muhammad Ilmi, Muhammad Wildan Arif, Muhammad Habibie, dan Khairul Atqiya. “Prinsip Komunikasi Islam Sebagai Etika Bermedia Sosial.” *Journal of Communication Studies* 1, no. 01 (7 Februari 2021): 15–29. <https://doi.org/10.37680/jcs.v1i01.698>.
- S.H, Muthi’ Ahmad. *Fenomena Medsos (Studi Fenomena Dampak Negatif Media Sosial Terhadap Keharmonisan Rumah Tangga)*. GUEPEDIA, t.t.
- Suyati, Suyati. “Dampak Media Sosial Terhadap Konflik di Masyarakat.” *JURNAL PETIK* 7, no. 1 (31 Maret 2021): 30–36. <https://doi.org/10.31980/jpetik.v7i1.960>.
- Taufani, Eka M, dan Hasnidar Karim. “Ghibah Melalui Media Sosial dalam Identifikasi Proses Komunikasi.” *Islamic Education Studies: an Indonesia Journal* 1, no. 1 (2018): 10–14.
- Urrahman, M. Aulia. “ANALISIS KONSEKUENSI PUBLIKASI MASALAH RUMAH TANGGA DI MEDIA SOSIAL DENGAN PERSPEKTIF SAD ADZ-DZARI’AH.” *JURNAL DARUSSALAM: Pemikiran Hukum Tata Negara dan Perbandingan Mazhab* 4, no. 1 (26 Juni 2024): 125–40. <https://doi.org/10.59259/jd.v4i1.126>.