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# The Virality of Marital Conflict and Shifts in Communication Ethics among Muslim Families in Digital Spaces

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**ABSTRACT**

Social media has transformed communication patterns in Muslim families by increasingly blurring the boundary between private and public spaces. Marital disputes once addressed within the family can now be publicized, attract audience responses, and become viral online. This study analyzes the forms of marital-conflict virality among Muslim social media users and examines shifts in family communication ethics arising from the public disclosure of domestic disputes. The study adopts a qualitative library-research approach. Data were gathered from scholarly journal articles, academic books, previous research, and Islamic primary sources relevant to family communication, digital culture, Islamic family law, and Islamic communication ethics. Sources were selected for thematic relevance and their contribution to understanding conflict virality and changing communication practices. The literature was analyzed through identification, thematic classification, comparison, and interpretation using perspectives on social transformation and digital culture together with Islamic communication principles. The findings identify four principal forms of virality: direct disclosure of conflict, amplification through audience engagement, normalization through digital narratives, and the pursuit of public legitimacy. These practices shift Muslim family communication away from private approaches emphasizing discretion, dignity, and reconciliation toward public communication oriented toward social validation and opinion formation. From an Islamic perspective, this development calls for stronger adherence to mu'āsyarah bi al-ma'rūf, satr al-'uyūb, ishlah, and rahmah, as well as Qur'anic communication values such as qaulan layyinan, qaulan sadidan, and qaulan ma'rufa.

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## Introduction

Communication ethics in Muslim families provide an essential foundation for healthy and harmonious relationships. They govern not only how messages are conveyed but also values such as honesty, mutual respect, self-control, and the protection of family privacy and dignity.

In Islam, these principles derive from the Qur'an and Sunnah and are developed through ijtihad with consideration of social context (‘urf). Family communication ethics can therefore adapt to changing times while remaining grounded in justice (‘adl), public benefit (maslahah), and the ideal of a family characterized by sakinah, mawaddah, and rahmah. Within this framework, marital conflict is regarded as natural, but its resolution should be wise and proportionate and should preserve the dignity of both parties without unnecessary public exposure. The development of social media has significantly changed how families communicate.

The boundaries between private and public life have become increasingly blurred. Marital disputes that were once personal are now frequently shared openly and may even go viral. Individuals disclose domestic problems online to seek support, justification, or emotional release. This phenomenon corresponds to Anthony Giddens's concept of disembedding, whereby social relationships become detached from their local contexts and move into broader interactions unconstrained by geography and time (Anthony Giddens, 2023). Consequently, values such as concealing personal shortcomings, exercising care in speech, and resolving disputes within the family are increasingly challenged by a culture of openness and exposure on social media. Although digital family communication has been studied, research specifically addressing the implications of viral marital conflict for Muslim family communication ethics remains limited (Koli, 2024).

In this context, changes extend beyond communication structures to the authority of knowledge, including religious knowledge and Muslim family life. Traditional authorities, such as parents, kiai, Islamic teachers, and formal religious institutions, are no longer the sole primary sources of guidance. They now compete with digital information that circulates more rapidly, attracts widespread attention, and is easily accessible, although it does not always possess strong epistemic validity.

These changes directly affect communication ethics within Muslim families, particularly between spouses. Social media serves not merely as a means of interaction but also as a space for emotional expression, self-presentation, and the public escalation of interpersonal disputes. As a result, formerly private marital conflicts can become exposed and widely circulated in digital public spaces. Although several studies have examined social media and marital dynamics, few have specifically connected the virality of conflict with shifts in Muslim family communication ethics within the framework of the network society. This study therefore examines how networked social structures shape Muslim family communication patterns online and identifies their ethical implications when marital disputes go viral.

This study is important because digital transformation, reflected in the increasing circulation of marital disputes on TikTok, Instagram, Facebook, and similar platforms, is reshaping communication ethics in Muslim families. The phenomenon reflects not only shifting boundaries between private and public spheres but also the growing presentation of domestic disputes for digital audiences, potentially undermining normative commitments to privacy, dignity, and family harmony.

The novelty of this study lies in its analytical framework linking the mechanisms through which marital conflicts become viral to shifts in Muslim family communication ethics, drawing on social transformation, digital culture, and Islamic communication ethics. Unlike studies that primarily treat social media as a factor affecting marital harmony or describe communication ethics as a set of norms, this study focuses on how domestic disputes become public consumption and how this process alters the orientation of family communication. The framework examines four forms of virality: direct disclosure of conflict, amplification through audience engagement, normalization through digital narratives, and the pursuit of public legitimacy. These forms are interpreted through the principles of mu‘āsyarah bi al-ma‘rūf, satr al-‘uyūb, ishlah, and rahmah, alongside Qur'anic communication values such as qaulan layyinan, qaulan sadidan, and qaulan ma‘rufa.

Accordingly, this study aims to analyze the forms of marital-conflict virality among Muslim social media users and explain their implications for changing family communication ethics in digital spaces. It also examines how Islamic principles of communication ethics can provide a

normative framework for responding to these changes. Theoretically, the study contributes to Muslim family communication scholarship by bringing digital culture into dialogue with Islamic communication ethics. Practically, it offers Muslim families a basis for reflecting on how to manage marital conflict online while respecting privacy, dignity, the rights of those involved, and responsible conflict resolution.

## Method

This study employs a qualitative approach using library research. This approach was selected because the inquiry focuses on conceptual analysis of marital-conflict virality, changes in Muslim family communication patterns, and shifts in communication ethics in digital spaces. No interviews, surveys, or direct observations of social media users were conducted. Instead, relevant literature was reviewed and synthesized to understand the relationship between digital culture and family communication ethics from an Islamic perspective. The sources comprise primary and secondary materials. Primary sources include the Qur'an, hadith, Islamic family-law literature, and works discussing Islamic communication ethics. Secondary sources include scholarly journal articles, academic books, conference proceedings, and previous studies on family communication, social media virality, marital disputes, digital culture, changing social relations, and Islamic communication ethics. Literature on transformations in social relationships, particularly Giddens's concept of disembedding and the concept of mediatization, was also used to explain the movement of communication from private settings into digital public spaces. Sources were purposively selected for their relevance to the research aims. The inclusion criteria were: (1) discussion of family communication, marital conflict, social media use, or the virality of digital content; (2) examination of Islamic communication ethics, Islamic family law, or normative principles concerning dignity, privacy, and conflict resolution; (3) a theoretical basis for explaining changes in social relations and communication in digital culture; and (4) identifiable bibliographic information and content relevant to the analysis. Sources without substantive relevance to the research questions, sufficient analytical information, or a connection between digital technology and family communication or Islamic ethics were not prioritized. These criteria helped ensure that the reviewed materials remained aligned with the study objectives.

Data were collected through documentation and literature searches. Relevant sources were identified by research theme and assessed for alignment with the focus before being included in the analysis. The selected literature was organized into four thematic categories: (1) forms and mechanisms of marital-conflict virality on social media; (2) disclosure of domestic issues and the pursuit of public legitimacy; (3) transformations in Muslim family relationships and communication ethics in digital culture; and (4) Islamic communication ethics as a normative framework for understanding and responding to the phenomenon. This organization facilitated the identification of relationships across themes and comparison of arguments from different sources. The data were analyzed descriptively and analytically in four stages. First, identification involved locating key information and arguments related to the research questions. Second, classification grouped the information according to the established themes. Third, comparison assessed concepts, findings, and arguments across sources to identify similarities, differences, and patterns connecting conflict virality, family communication changes, and shifts in ethical orientation. Fourth, interpretation examined those comparisons through the perspectives of social transformation, digital culture, and Islamic communication ethics.

## Results and Discussion

### 1. Forms of Marital-Conflict Virality on Social Media among Muslim Users

Rapid advances in information technology have significantly changed many aspects of life,

including marital relationships. As a product of technological progress, social media has become an inseparable part of everyday life by facilitating communication and information sharing. Despite these benefits, however, it also presents new challenges to maintaining marital harmony (Ningsih, 2018).

Social media is integral to modern life, including marriage. Its accessibility and interactive features enable effective communication between spouses, but they also create opportunities for emotional disputes, misunderstandings, and cyber infidelity. For Muslim families, this phenomenon needs to be considered from the perspective of Islamic family law because it may affect spouses' rights and obligations as regulated by fiqh and applicable Islamic legal provisions (Rahmah, 2024).

Social media can strengthen connections and support between spouses, particularly when they face constraints of distance and time. Nevertheless, it can also generate communication problems such as phubbing, addiction, and disruptions to trust and privacy that may trigger marital disputes. In Muslim families, the virality of conflict online indicates a shift in communication ethics as the distinction between private and public life becomes increasingly blurred. This situation calls for prudent management of social media use and stronger family communication to maintain harmonious relationships in the digital era (Lailatusy Syifa Sirait and Faisar Ananda, 2023).

The role of social media in triggering marital conflict that culminates in divorce is increasingly difficult to ignore, particularly when disputes are not confined to private life but are exposed and widely circulated online. Phenomena such as infidelity, domestic violence, and financial difficulties associated with online activities, including gambling, have often been linked to social media interactions. Several reports indicate that decisions by Indonesian religious courts have relied on digital evidence from platforms such as Facebook, Twitter, Instagram, and WhatsApp (Mutmainnah et al., 2023).

Among Muslim users, the virality of marital disputes on social media reveals an interconnection between digital communication practices and shifting family communication ethics. Conflicts initially confined to private life are often disclosed in digital public spaces and subsequently spread through comments, reposts, and the formation of public opinion. This reflects a socially constructed transformation of private communication into digital public discourse, while indicating blurred boundaries and a renegotiation of Muslim family communication values online (Dwi Novita et al., 2024).

Marital-conflict virality among Muslim social media users can be understood as the movement of private disputes into digital public spaces through interaction on social media platforms. In this process, domestic disputes originally confined to the family are transformed into content consumed by a much broader public because of the open and participatory characteristics of social media (Rohman, 2024).

Direct disclosure occurs when domestic problems, including arguments, infidelity, domestic violence, or financial difficulties, are deliberately posted on platforms such as TikTok, Instagram, or Facebook. Such disclosure further blurs the boundary between private and public life, turning an internal dispute into material for digital audiences (Baidowi, 2025).

Conflict virality is subsequently strengthened through amplification by audience engagement. Posted disputes spread beyond the original upload through comments, reposts, and interactive features such as duets or stitches. In this process, digital audiences reproduce and recirculate the conflict, contributing to further escalation (Fatin Syahirah Rosli et al., 2025).

Conflict may also become normalized through digital narratives when marital disputes are presented as storytelling, threads, or dramatically constructed emotional content. Such representations turn domestic conflict into a feature of digital culture and elicit public responses ranging from sympathy and support to social judgment (Abidin, n.d.).

For some Muslim users, social validation seeking also influences the disclosure of disputes, as digital spaces are used to obtain support, justification, or social pressure against a spouse. Social media thus functions not only as a communication medium but also as an arena in which

marital disputes seek public legitimacy (Adrian F. Ward et al., 2021).

Finally, reputational harm and social stigma emerge as consequences of conflict virality, because public opinion may affect the reputation of individuals and their families. For Muslim families, this phenomenon signals a shift in communication ethics, particularly the principles of concealing private shortcomings, maintaining harmony, and resolving disputes within the family (Pratama et al., 2023).

### 2. Disclosure of a Spouse's Private Shortcomings and the Pursuit of Public Legitimacy in Online Content

Islamic family law provides an ethical basis for evaluating digital communication practices, particularly the disclosure of a spouse's private shortcomings to obtain public legitimacy on social media. The principle of muʻāsyarah bi al-maʻrūf emphasizes spousal relations grounded in dignity, affection, and mutual protection, while Indonesian Law No. 1 of 1974 and the Compilation of Islamic Law stress consultation and mediation in resolving family disputes. In this context, publicizing domestic problems online not only conflicts with satr al-ʻuyūb, the duty to protect a spouse's dignity, but also reflects a shift from private conflict resolution to a performative arena oriented toward social validation and public opinion. Consequently, family communication risks losing its focus on ishlah, or reconciliation, and becoming directed toward self-justification and image management before social media audiences (Ismi Lathifatul Hilmi, 2023).

From the perspective of Muslim family communication ethics, marital conflict should ideally be clarified through private dialogue, mutual consultation, and empathetic communication between spouses, thereby preserving dignity and relational stability. In digital culture, however, intimate family relationships are increasingly subject to mediatization, whereby private experiences may be represented and consumed in digital public spaces. Disclosing a spouse's private shortcomings on social media can thus be understood as the transformation of a domestic dispute into public content operating according to the attention economy. Conflict narratives are constructed to attract sympathy, support, or reinforcement of one party's position. Seeking public legitimacy is therefore not merely an emotional act; it can also be a communication strategy that uses social validation as a source of narrative authority. As a consequence, clarification becomes less concerned with ishlah or reconciliation and more of a performative arena likely to intensify conflict, because outside audiences can reinforce polarized views and reduce opportunities for private negotiation between spouses (Maulina et al., 2025).

Divorce disputes presented through mass-media platforms, including TikTok Live, YouTube, and Facebook, illustrate how sensational framing moves family conflicts from private life into public discussion. Social reality is not merely represented but also produced through the logic of media spectacle and the political economy of media, potentially encouraging parties to seek public legitimacy for divorce decisions. This process normalizes exposing family disputes and obscures the boundary between privacy and public consumption. From the perspective of Muslim family communication ethics, it conflicts with the protection of family dignity and domestic privacy, which emphasize discreet conflict resolution and consultation (Hilal et al., 2023). Media literacy is therefore essential for developing spouses' critical awareness so that they can reflect on media constructions, avoid sensationalism, and uphold family communication ethics within an increasingly open digital environment.

### 3. Transformation of Muslim Family Relationships in Digital Culture

The transformation of Muslim family relationships online is shaped by changing communication patterns in digital culture. Islamic teachings on communication provide a moral basis for maintaining relationships among family members amid digitalization. Qur'anic principles such as qaulan layyinan, qaulan sadidan, and qaulan maʻrufa offer a model that emphasizes courtesy, honesty, empathy, and responsibility in Muslim family communication

online (Nasaruddin Nasaruddin et al., 2024). These changes demonstrate a cultural shift in which faster information flows do not necessarily improve the quality of family relationships. The literature nevertheless suggests opportunities for synergy between Qur'anic values and digital technology, alongside contrasting practices such as verbal abuse, insults, and public exposure of a spouse's private shortcomings.

Digital technologies have transformed the communication landscape of Muslim families, particularly with respect to viral marital conflicts and changing communication ethics. Families, once primarily sites of private interaction, increasingly communicate rapidly and instantly, often in ways that fragment meaning (Ambarsari, 2025). The change concerns not only communication media but also how families understand and express domestic relationships online. A contradictory dynamic has emerged: marital disputes are no longer confined to private life and may become publicly exposed through social media virality. This reflects a shift from communication practices that protect privacy and dignity toward greater openness and vulnerability to public exposure, producing a paradox between digital connectedness and the expansion of conflict (Devananda Satria Nugraha and Suryanto Suryanto, 2025). From an Islamic communication perspective, interaction is an ethical practice grounded in rahmah, or compassion, within Muslim family relationships. Yet conflict virality and digital cultural transformation may shift communication away from harmonious private relationships toward more open exchanges susceptible to public exposure (Wirda Tri Hasfi, 2025). Qur'an 49:10–13 emphasizes fraternity and warns against suspicion, ridicule, and behavior that damages social harmony. These teachings are relevant to shifts in Muslim family communication ethics when marital conflict spreads on social media. The problem is reflected in unethical digital practices, including ignoring messages, using discourteous language, and exposing family disputes publicly, which reveal distortions of communication ethics in digital Muslim family life.

Audience engagement through comments, shares, and tags is linked to the virality of marital disputes and changing Muslim family communication ethics online. Comment sections frequently invite opinions and responses to publicly disclosed family problems, further blurring the distinction between private and public spheres (Nasution et al., 2026). Sharing and tagging features also accelerate the spread of marital disputes to wider digital audiences and increase user engagement. Such interactions help form new communication patterns while reflecting ethical changes in Muslim family life in the digital era (Batubara, 2024).

Audience interactions on social media are associated with marital-conflict virality and shifts in Muslim family communication ethics. Exposure to content concerning domestic problems and disputes contributes to changing ways in which people express family issues online (Agustiana et al., 2024). Domestic matters formerly regarded as private increasingly move into public view through social media interactions. Social media shapes users' everyday interaction patterns and communication behavior. Moreover, the frequency of consuming and circulating digital content contributes to changes in Muslim family communication ethics, particularly the growing openness surrounding domestic issues. Digital media use thus influences broader patterns of social communication online.

The transformation of Muslim family relationships in digital culture creates new challenges for maintaining harmony, communication ethics, and family privacy boundaries. Publicly posted marital-conflict content can undermine family dignity, threaten the psychological stability of family members, reflect weak digital ethical judgment, and erode social piety in contemporary Muslim life. Digital culture has accordingly shifted family relationships from predominantly private interactions toward greater openness and public exposure. Maqasid al-shariah should therefore be understood not only as a normative principle of Islamic law but also as a practical ethical guide for building healthy, dignified, and responsible Muslim family relationships amid the challenges of the digital age (Nur Alia Batrisyia Rosdi, Ain Syazwani Mohd Kamarulzaman, Puteri Nuraniqah Irdina Osmara, 2025).

## Conclusion

Social media has transformed relationships and conflict-resolution mechanisms in Muslim families by blurring the boundaries between private and public life. Domestic conflicts once resolved internally can now become public content through a culture of virality and the pursuit of social validation. Disclosing a spouse's private shortcomings online not only affects family harmony and dignity but also conflicts with the principles of mu'āsyarah bi al-ma'rūf, satr al-'uyūb, and ishlah in Islamic family law. These findings suggest that family digitalization is more than a change in communication media: through the mediatization of domestic conflict, it also reshapes ethical values, relational patterns, and conflict resolution. Therefore, rahmah and Qur'anic communication principles—qaulan layyinan, qaulan sadidan, and qaulan ma'rufa—must be strengthened as normative foundations so that social media use continues to protect the privacy, dignity, and welfare of Muslim families.

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