

The Phenomenon of Divorce Due to Social Media (Study of Decisions at the Lubuk Pakam Religious Court in 2021-2022)

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Abstract. *This research aims to explore the facts regarding the use of social media in the family as a trigger for divorce and analyse efforts to prevent divorce caused by social media. The focus of this research is the relevance between social media and divorce, where social media is often the trigger for ongoing disputes and arguments between married couples. Based on data, 60% of divorces in the Lubuk Pakam Religious Court in 2021-2022 were caused by the use of social media. The research method used is normative law with a qualitative approach, using primary data sources from decisions of the Lubuk Pakam Religious Court and in-depth interviews with judges and the head of the Religious Affairs Office. The results showed that the use of social media in the family must be regulated by certain norms to prevent disputes. Social media has been shown to be closely linked to divorce, being a major factor in triggering repeated disputes and arguments. Prevention efforts by the Religious Affairs Office and Religious Courts are expected to be an effective solution to reduce the divorce rate due to the use of social media.*

Keywords: Court; Divorce; Media; Religious.

1. Introduction

Technological advancement goes hand in hand with the progress of civilization, bringing convenience and complexity to various aspects of human life. Indonesia, which is open to globalization, saw 78.19% of its population using the internet in their daily lives according to an Association of Indonesian Internet Service Providers (APJII) survey in 2023, with 95% of those users active on social media.

Social media, a combination of the word's 'media' meaning a means of communication and 'social' referring to its impact on society, has transformed communication to be more interactive with website or app-based technology. However, in the context of households, apps can be a source of speculation, suspicion and worry, especially when they involve interactions with non-*muhrim* members of the opposite sex, which can lead to disharmony and loss of peace. Laughey and McQuail define media as a communication tool that has a significant impact on people's social lives.¹ Two-way communication or interactive dialogue characterizes communication through social media supported by website or application-based technology.²

This disharmony often leads to arguments, intimidation, verbal, mental, and physical violence, which eventually leads to divorce. The Lubuk Pakam Religious Court recorded 3287 divorce cases in 2021 and 3107 cases in 2022, with approximately 60% of these cases caused by the use of social media, according to Judge Mirdiah Harianja.

The use of social media is one of the main causes of the increasing divorce rate at the Lubuk Pakam Religious Court. This is in line with the statement of Mirdiah Harianja, Judge of the Lubuk Pakam Religious Court, who mentioned that in 2021-2022, around 60% of divorce suits were triggered by activities on social media that led to ongoing disputes.³

2. Research Methods

This research uses a qualitative approach in normative legal research, which focuses on analysing legal doctrine to identify legal principles, norms and doctrines. Primary data sources came from court judgements, and to supplement missing data, in-depth interviews were conducted with Judges and the Head of the Religious Affairs Office to investigate the relevance of social media as a trigger for disputes and quarrels in divorce.⁴ The qualitative approach allows the description of research

¹ Mulawarman Mulawarman and Aldila Dyas Nurfitri, "Perilaku Pengguna Media Sosial Beserta Implikasinya Ditinjau Dari Perspektif Psikologi Sosial Terapan," *Buletin Psikologi* 25, No. 1 (June 23, 2017), <https://doi.org/10.22146/buletinpsikologi.22759>.

² Mariana Puspa Dewi, "PENGARUH STORE ATMOSPHERE, SOCIAL MEDIA PROMOTION, WORD OF MOUTH TERHADAP KEPUTUSAN PEMBELIAN DI HABBIT EATERY COFFEE MALANG," *Jurnal Manajemen Dan Profesional* 2, No. 2 (December 28, 2021): p 26–36, <https://doi.org/10.32815/jpro.v2i2.846>.

³ Mirdiah Harianji, "Angka Perceraian" (Deli Serdang: Pengadilan Agama Lubuk Pakam, May 17, 2024).

⁴ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, No. 1 (March 1, 2022): p 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

results through sentences that organise data into specific categories, then analyse them to reach conclusions. Data collection techniques involved collecting and analysing judgements that mentioned social media as a factor in divorce as well as identifying patterns of relevance between divorce and social media. In addition, interviews were conducted to analyse the facts of social media use in families as well as efforts to prevent divorce due to social media. The research was limited to decisions of the Lubuk Pakam Religious Court in 2021 and 2022 that listed social media as a trigger for divorce, the year that saw the highest number of divorce petitions since 2020. A statement by Mirdiah Harianja, Judge of the Lubuk Pakam Religious Court, supports this data by stating that 60% of divorces occur due to social media. An in-depth understanding of divorce judgements is needed to assess the relevance of social media use in families triggering divorce.

3. Results and Discussion

3.1. Relevance Analysis of Divorce and Social Media as a Trigger for Continuous Disputes and Quarrels

The characteristics of social media include having content or content, in the form of websites, social networks, microblogs or blogs, and virtual games and social worlds.⁵ The life of modern society is dependent on social media. On the one hand, social media offers many benefits, such as facilitating communication, accessing information, and building connections with others. However, negative impacts can arise if social media is not used smartly, wisely and responsibly.⁶

Therefore, it is important to have clear guidelines for using social media, especially in the context of a household. These guidelines aim to help individuals and couples use social media in a way that is positive, constructive, and does not cause conflict or rifts in relationships.

- **Maintaining Couple Privacy with Good Communication on Social Media**

Disclosing household problems on social media can open up space for outside intervention and invade the privacy of couples and families. Complaining too much on social media can create a negative image of the couple and family, and can even trigger misunderstandings from others. Similarly, Taslim Panggabean, a Chief at the

⁵ Rulli Nasrullah, *Media Sosial Perspektif Komunikasi, Budaya, Dan Sosioteknologi* (Simbiosis Rekatama Media, 2017), p 11.

⁶ Tim Pusat Humas Kementerian Perdagangan Republik Indonesia, *Panduan Optimalisasi Media Sosial Untuk Kementerian Perdagangan Republik Indonesia* (p 26, 2014).

Religious Affairs Office in Patumbak Subdistrict, said that privacy boundaries between families are also needed to use social media more wisely. *"A household is like a ladder, each ladder has different levels of problems. Fostering a household has no end, there are just problems in the family. Therefore, we should be ready to accept our partner's bad habits and must learn each other's characteristics."*⁷

- **Maintain Ethics and Be Responsible in Sharing Information on Social Media**

It can be taken as an important point that researching the truth when receiving information is one of the guidelines amid the proliferation of gossip, hoaxes, and slander. This is in line with Taslim Panggabean's statement as the Chief of the Patumbak Religious Affairs Office that *"We convey to prospective brides about if, to respond well to issues and not to be easily provoked by emotions, because the information we receive must be checked first for truth, whether the information is obtained personally or by people. Also make sure directly about the news, not just through friends. If it can still be fixed then fix it to realize a harmonious family."*⁸

- **Building Trust and Household Harmony Through Openness and Honesty**

Honesty, open communication, mutual understanding and support will create a harmonious family. This is in line with Taslim Panggabean's statement as Chief of the Patumbak District Religious Affairs Office that *"Mobile phones and social media are currently a necessity not an obligation. So, their use facilitates communication between couples and both sides of the family. There needs to be good communication and openness of secrets that can be communicated. But there is also a relationship between the husband's family with the husband or vice versa the wife's family with the wife, not all of which must be conveyed. If it is conveyed, there might be a problem, so it should only be communicated in a good way"*.⁹

The use of social media by married couples is permissible, but if the impact caused is greater than the good. So that there needs to be action regarding this matter, where users are still allowed to use social media as long as they are able to provide limits according to their respective needs.¹⁰

⁷ Taslim Panggabean, "Penggunaan Media Sosial Dalam Keluarga" (Deli Serdang: KUA Kecamatan Patumbak, March 27, 2024).

⁸ Panggabean.

⁹ Panggabean.

¹⁰ Nurul Aini Halimatus Sakdiyah, "Tinjauan Sadd Al-Dhariah Terhadap Penggunaan Media Sosial Dalam Konflik Rumah Tangga Di Desa Singgahan Kecamatan Pulung Kabupaten Ponorogo" (2023).

However, some parties in the family take the opportunity to abuse it, which harms other family members and often leads to divorce. Based on divorce cases in 2021-2022 in the Judges' Decisions of the Lubuk Pakam Religious Court, there is a relationship (relevance) of social media to divorce, so that it can be classified into several divorce factors as a result of the use of social media as follows:

- **Online Gambling**

Online gambling is gambling in an online form where the implementation process is carried out by using a smartphone and the internet. The development of technology makes gambling easily accessible in real time through an online system, making gambling games unlimited in space and time when playing them.¹¹

Mirdiah Harianja as a Judge of the Lubuk Pakam Religious Court explained the data that "50%-60% of divorces due to gambling are done online. Online gambling has a relationship with divorce as a trigger cause. In online gambling, users will do various ways to keep gambling capital. Usually by stealing or selling household items".¹²

Psychologically, the perpetrator causes addiction which causes temperamental behavior and high emotions if disturbed when playing. Lazy work becomes the impact of excessive use. Thus, online gambling addiction can lead to disharmony, poverty and domestic violence.¹³

In a divorce case due to online gambling, in case number 2996/Pdt.G/2021/PA.Lpk, the plaintiff is a wife who filed for a divorce at PA Lubuk Pakam. In the lawsuit, the plaintiff included one of the causes of the dispute, namely that the defendant often played online gambling, as a result of which household needs were not met and irresponsible provision of maintenance. In addition, online gambling can create financial problems, in this case, the defendant pawned his wife's motorcycle, but the motorcycle could not be redeemed due to the defendant's inability to pay the instalments. This led to arguments and disputes between the couple and disrupted family harmony.

¹¹ Amalia Deyanti and None Neni Ruhaeni, "Implementasi Undang-Undang Nomor 19 Tahun 2016 Tentang Informasi Dan Transaksi Elektronik (UU ITE) Terhadap Pelaku Judi Online Dan Penegakkan Perjudian Online Di Kabupaten Garut," *Law Studies* 4, No. 1 (January 26, 2024): p 151-59, <https://doi.org/10.29313/bcsls.v4i1.9785>.

¹² Harianja.

¹³ Tondi Amos Situmeang, Revi Ariska, and Tengku Mabar Ali, "Tinjauan Hukum Tentang Pengaruh Judi Online Terhadap Perceraian," *Innovative: Journal of Social Science Research* 3, No. 4 (September 5, 2023): p 3808-17, <https://doi.org/10.31004/innovative.v3i4.3891>.

In case 0234/Pdt.G/2022/PA.Lpk, the plaintiff was a wife who filed for divorce at PA Lubuk Pakam. In the lawsuit, the plaintiff included one of the causes of the dispute, namely that the defendant often played online gambling, as a result the defendant was lazy to work and became unemployed, the need for physical support was insufficient for the children. emotional stability is disturbed when the wife asks to work, causing arguments. The Defendant's habit of playing online gambling resulted in his arrest at the North Sumatra Police Station, which is not worthy of emulation as the head of the family in front of the children. The Plaintiff presented evidence, namely Witnesses I and II who provided testimony which essentially explained that the trigger for the quarrel and dispute was because the Defendant played online gambling and was arrested by the police.

- **Infidelity**

Infidelity packaged in a modern way through social media is one of the factors of divorce. The involvement of a third party in domestic turmoil for couples leads to quarrels. Husbands or wives who use social media can easily commit infidelity.

If adultery or infidelity occurs, one of the parties has the right to apply for divorce to the religious court. Because it has violated Article 77 number 4 of the Compilation of Islamic Law. Husband or wife has an obligation to maintain honour by not committing adultery or infidelity.¹⁴

Mirdiah Harianja, Judge of Lubuk Pakam Religious Court, explained the data that "60%-70% of divorces due to cheating are done online through social media and mobile phones".¹⁵

In the case of divorce due to cheating with another woman / man through social media, there is case number 2317/Pdt.G/2021/PA.Lpk, the plaintiff is a wife who filed for a divorce at PA Lubuk Pakam. In the lawsuit, the plaintiff included one of the causes of dispute, namely that the defendant had a relationship with another woman through social media, which her husband did with 3 different women. The plaintiff submitted evidence, namely Witnesses I and II explaining that the trigger for quarrels and disputes was because the Defendant often communicated on social media with this woman and the Defendant did this 3 times with different women.

¹⁴ Muhammad Isa, "PERCERAIAN DI LUAR PENGADILAN AGAMA MENURUT PERSPEKTIF UNDANG-UNDANG NOMOR 1 TAHUN 1974 DAN KOMPILASI HUKUM ISLAM (Suatu Penelitian Di Wilayah Hukum Mahkamah Syar'iyah Aceh Besar).," *Jurnal Ilmu Hukum* 2, No. 1 (2024), <https://jurnal.usk.ac.id/MIH/article/view/4579>.

¹⁵ Harianja.

In Decision 0029/Pdt.G/2022/PA.Lpk, the plaintiff was a wife who filed for divorce at PA Lubuk Pakam. In the lawsuit, the plaintiff included one of the causes of the dispute, namely that the defendant had intimate communication with a woman through a chat application.

The defendant, who was the plaintiff's husband, sent messages through the chat application with intimate words. The defendant's treatment of his wife was inversely proportional. The plaintiff's husband treated her harshly to the extent of beating her body (domestic violence), and swearing at her that hurt her.

Social media as something that can make someone have an affair is because social media makes it easy to connect with other people. This is in line with the statement of Mirdiah Harianja as a Judge of the Lubuk Pakam Religious Court that "*Social media is an additional trigger, and the trigger is easier to commit fraud. For example, it will be easier for infidelity to occur, only through social media because it is easy to connect with anyone. if in the past to have an affair you had to go and meet in person. But now it is more possible from the palm of your hand (gadget)*".¹⁶

- **Social media addiction so that one of the parties neglects their obligations**

Filing for divorce in a religious court is closely related to violations of the issue of fulfilling the rights and obligations of husband and wife. Family *disharmony* is caused by violations of the rights and obligations of husband and wife. In Article 77 Number 5 of Chapter XII of the Compilation of Islamic Law concerning the rights and obligations of husband and wife.¹⁷

Mirdiah Harianja as a Judge of the Lubuk Pakam Religious Court explained the data that "*30% of divorces that cause quarrels are caused by neglecting obligations in the household due to playing social media (addiction)*".¹⁸

In Decision 1153/Pdt.G/2021/PA.Lpk, the applicant was a husband who filed for divorce in PA Lubuk Pakam. In the lawsuit, the applicant included one of the causes of the dispute, namely that the respondent, who was his wife, was neglecting her duties because she was busy playing mobile phones and social media so that she did not carry out her obligations as a good mother and wife.

¹⁶ Harianja.

¹⁷ Nunung Sri Rochaniningsih, "DAMPAK PERGESERAN PERAN DAN FUNGSI KELUARGA PADA PERILAKU MENYIMPANG REMAJA," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 2, No. 1 (June 1, 2014), <https://doi.org/10.21831/jppfa.v2i1.2618>.

¹⁸ Harianja.

The Applicant was of the view that his wife was not fit to take care of the children because her morals were not good, and the Respondent was not good at taking good care of the Applicant's and Respondent's children, so the Applicant was worried that the Respondent's behavior would affect the children's psyche and mentality in the future. The applicant's reasoning was also supported by witnesses who said that the respondent did not carry out obligations such as not preparing food and all the applicant's needs.

Also in Decision 1231/Pdt.G/2021/PA.Lpk, the applicant was a husband who filed for divorce in PA Lubuk Pakam. In the lawsuit, the applicant included one of the causes of the dispute, namely that the respondent, who was his wife, was neglecting her duties because she was busy chatting with other men so that she did not carry out her obligations as a good mother and wife. The applicant had also made efforts to advise his wife not to chat constantly and carry out her obligations as a wife but was always ignored by the respondent. The Plaintiff presented evidence, namely Witnesses I and II explaining that the trigger for quarrels and disputes was because the wife was disobedient to her husband due to frequent chatting.

- **Virtual Exhibitionism**

Exhibitionism, which is the act of showing off, showing their genitals to unknown people so that they are sexually aroused.¹⁹ Article 10 of Law No. 44/2008 on Pornography states that it is categorized as an illegal act when a person intentionally shows in public that depicts the sexual intercourse of another person or shows oneself related to nudity that contains pornography.²⁰

In the past, exhibitionism was done by directly bringing the perpetrator and the viewer together. However, nowadays, exhibitionism has developed by practicing on social media.²¹

In Decision 1075/Pdt.G/2021/PA.Lpk, the plaintiff was a wife who filed for a divorce at PA Lubuk Pakam. In the lawsuit, the plaintiff included one of the causes of the dispute, namely that the defendant as a husband had a sexual disorder.

¹⁹ Sulistyono Andarmoyo and Meita Sandra, *Psikoseksual: Dalam Pendekatan Konsep & Proses Keperawatan* (Ar Ruzz Media, 2014), (Ar Ruzz Media, 2014), p 68.

²⁰ Eijee Assa et al., "PEMBERIAN SANKSI BAGI PELAKU EKSHIBISIONISME DITINJAU DARI UNDANG-UNDANG PORNOGRAFI," *LEX et SOCIETATIS* 9, No. 4 (2021): p 5–19, <https://ejournal.unsrat.ac.id/v3/index.php/lexetsocietatis/article/view/48435>.

²¹ Chalim, "Analisis Perilaku Eksibisionis Pengguna Media Sosial Gogo Live" (2019), p 3.

The Defendant had a bad habit of taking photos of his genitals and exposing them to other women's social media accounts, and the Plaintiff as his wife felt disrespected and there was no compatibility between them. The husband who had a sexual disorder, namely always sending photos of the Defendant's genitals to other women, disturbed the wife. This triggered arguments between the plaintiff and the defendant. The Plaintiff presented evidence, namely Witnesses I and II who explained that the trigger for the argument and dispute was because the Defendant had a bad habit of taking photos of his genitals and then exposing them to women's social media accounts.

- **Defamation**

Many married couples abuse social media technology as a discussion forum for spreading family disgrace. upload family problems on the timeline that are known to many people. Hoping to get a solution to the problem. But in reality, it will actually increase the burden on the mind because not everyone provides solutions that we can accept well.

In Decision 0815/Pdt.G/2021/PA.Lpk, the plaintiff was a husband who filed for divorce at PA Lubuk Pakam. In the lawsuit, the applicant included one of the causes of the dispute, namely that the respondent as the wife often uploaded the applicant's disgrace with the respondent on Facebook social media. The applicant as husband had advised his wife not to open family disgrace on Facebook. However, his advice was not accepted and the respondent became angry while saying the word divorce.

In Decision 2571/Pdt.G/2021/PA.Lpk, the plaintiff was a husband who filed for divorce at PA Lubuk Pakam. In the lawsuit, the applicant included one of the causes of the dispute, namely that the respondent as his wife had vilified the applicant's parents on social media. She also told the applicant about her domestic problems in front of other people, proving that the respondent did not respect the applicant as her husband. In addition, the respondent abused the applicant's parents on social media. The applicant presented evidence, namely Witnesses I and II who explained that the trigger for the quarrels and disputes was the wife abusing the applicant's parents on social media.

- **Online Games**

Husbands who like to play online games are usually there to get high results and to keep them company when they are bored. They usually have difficulty controlling

themselves and restraining themselves from online games. So that the obligation of support to wife and children forgets to be fulfilled. This also became one of the quarrels in the household and the wife ended up suing her husband to the court.

In Decision 0702/Pdt.G/2021/PA.Lpk, the plaintiff is a wife who filed for divorce at PA Lubuk Pakam. In the lawsuit, the plaintiff included one of the causes of the dispute, namely that the Defendant as a husband was addicted to online games so that all day the Defendant focused on the game and forgot his responsibilities as a husband and/or head of household.

In Decision 0266/Pdt.G/2022/PA.Lpk, the plaintiff was a wife who filed for a divorce at PA Lubuk Pakam. In the lawsuit, the plaintiff included one of the causes of the dispute, namely the Defendant as a husband addicted to online games. Disputes and arguments are the result of online game addiction, making the Defendant lazy to work and irresponsible in providing livelihood. addicted to online games so that all day the Defendant focuses on the game and forgets his responsibilities as a husband and/or head of the household, does not accept when given advice by the Plaintiff and the Plaintiff's parents. The Plaintiff submitted evidence, namely Witnesses I and II explaining that the trigger for quarrels and disputes was the provision of adequate and responsible alimony because the Defendant was always playing online games.

The Judge's consideration in deciding divorce due to social media, namely:

- Consideration that there is continuous dispute and quarrel. Based on the legal reasons in Article 116 letter (f) of the Compilation of Islamic Law jo Government Regulation Number 9 of 1975 article 19 letter f that the reason for divorce is due to continuous disputes so that there is no hope of living in harmony again in the household, it can be submitted to the religious court after unsuccessful mediation efforts and it can be proven that there has been a dispute and quarrel.

- Consideration of the evidence presented by the plaintiff/applicant. Ascertaining whether the legal relationship included in the lawsuit has actually occurred is one of the responsibilities of the judge during the examination of a civil case. HIR and Rbg, as well as *Burgerlijk Wetboek* book IV, regulate evidence in civil procedure. Written evidence, witnesses, testimony, confessions and oaths regulated in Article 164 HIR, Article 283 Rbg, and Article 1866 of the Civil Code (*Burgerlijk Wetboek*) are recognized means of evidence.

Electronic data can be used as valid evidence according to Article 5 paragraph 1 of Law number 11 of 2008.²²

Consideration of the panel of judges related to evidence in Article 76 of Law No.7 of 1989 which has been amended by Law No. 50 of 2009 in conjunction with Government Regulation No.9 of 1975. That the panel of judges had examined the evidence submitted by the plaintiff and the defendant, as well as based on the testimony of two witnesses who had been sworn in, namely witness I and witness II, who were the closest people or family members. Therefore, from this testimony the panel of judges concluded that there had been quarrels and disputes that disturbed the peace of the household, which was factually considered by the witnesses and confirmed the existence of social media activities as a triggering factor for disputes and disputes.²³

- Consideration that the purpose of marriage is not being achieved. Continuous disputes and quarrels if maintained will have an adverse impact on health and mental distress. Sakinah, Mawaddah and Rahmah in QS. Ar-Rum verse 21, article 1 of the Law on marriage jo KHI article 3 regarding the purpose of marriage that cannot be realized. The Panel of Judges was of the opinion that divorce was a way to benefit the applicant.

- Consideration that no peace efforts or mediation could be achieved. At each hearing, the panel of judges briefed the plaintiff with advice to resolve domestic problems amicably. However, there was no desire for peace and consistently pleaded that the divorce suit could be granted by the panel of judges. Thus, the marriage or household has broken down and is no longer harmonious (Broken Marriage) according to the consideration of the panel of judges.

3.2. Social Media Divorce Prevention Efforts

Efforts to prevent divorce due to social media in this study are limited to efforts made by the Office of Religious Affairs and the Lubuk Pakam Religious Court. These agencies were chosen because they intersect directly with the community and often resolve the dynamics of family conflicts. The Religious Affairs Office which is the

²² Novita Dyah Kumala Sari and Syafrudin Yudowibowo, "Kekuatan Pembuktian Persangkaan Sebagai Alat Bukti Yang Sah Pada Perkara Perceraian Di Pengadilan Agama," *Verstek* 4, No. 3 (December 9, 2016), <https://doi.org/10.20961/jv.v4i3.38773>.

²³ Insan Pribadi, "Legalitas Alat Bukti Elektronik Dalam Sistem Peradilan Pidana," *Lex Renaissance* 1, No. 3 (2018): p 109 - 124.

object of research is the religious affairs office in the jurisdiction of the Lubuk Pakam Religious Court. One of them is the Patumbak District Religious Affairs Office, because the Patumbak District Religious Affairs Office handles many family conflicts caused by social media.²⁴

Although the Patumbak Religious Affairs Office does not have a specific program in dealing with conflicts due to social media. However, several programs have been implemented to provide socialization and consultation to couples who experience household conflicts due to activities on social media.

First, open consultation services to husband and wife related to family conflicts faced. This is in accordance with the statement of the Head of the Patumbak District Religious Affairs Office, Mr. Maraongku Siregar that *"there is an open consultation program that we provide to the community and for married couples who experience family conflicts. The mechanism is that we write to both parties to come to the Religious Affairs Office and be mediated"*.²⁵

This open consultation plays an important role in mediating couples' conflicts before filing for divorce. Achievements such as successfully reconciling couples who conflict due to online gambling. In the statement of the head of the Religious Affairs Office of Patumbak sub-district that *"the head of the Religious Affairs Office of Patumbak sub-district once handled a married couple who filed for divorce, when asked about the problem, it turned out to be related to scatter, namely online gambling applications. At that time the husband did not admit to playing gambling, but his wife said he always played the online gambling scatter. we mediated with the advice that any application that disturbs your wife must be abandoned. In the end, both of them resolved the problem at home properly and did not come back to the Religious Affairs Office"*.²⁶

Second, the Sakinah family program. This program is aimed at husbands and wives to be able to accept their partners, be patient and loyal to their partners. This Sakinah family program emphasizes couples to establish a household based on faith, honesty and mutual love.²⁷

²⁴ Qiu, H., & Freel, M. (2019). Managing Family-Related Conflicts in Family Businesses: A Review and Research Agenda. Sage Journals, 33(1). <https://doi.org/10.1177/08944865198932>

²⁵ Maraongku Siregar, "Program Kantor Urusan Agama" (Deli Serdang: Kecamatan Patumbak., March 27, 2024).

²⁶ Siregar.

²⁷ Panggabean.

In relation to social media, the Sakinah family program successfully reconciled a married couple who conflicted over cheating online. The conflict was in 2022, about a couple who consulted about getting divorced and already had 3 children. The motive for divorce was told because the husband was cheating. It is known from the contents of the conversation through his WhatsApp and his photos with the woman. The first time, the incident was forgiven but the wife could not be patient anymore and consulted for divorce. However, after we asked further, the husband did not want to be divorced because he still liked and loved his wife. He admitted that he cheated on WhatsApp because he was mistaken. We gave advice with the aim of returning the family to Sakinah through strengthening faith in each partner, honesty and increasing affection like the beginning of the introduction. Finally, they discussed back at home and did not return to the Religious Affairs Office.

Third, religious instructors play a role in providing counseling on limiting the use of social media. The delivery was carried out in the mothers' *taklim* assembly. The religious extension coordinator of Religious Affairs Office Patumbak conveyed to the mothers in the *taklim* assembly that it should not be excessive in using social media. In counseling, the norms of limitation are also conveyed so as not to be too cool playing social media so as not to cause conflict.

Fourth, the marriage guidance explained the explanation of the use of cellphones and social media. "*In marriage guidance before marriage, we have also given an understanding of the excessive use of cellphones and social media that will disrupt family harmony. exposure to the use of social media, the importance of knowing the source of information. If used properly, the use of social media can greatly facilitate life*".²⁸

The program carried out by the Lubuk Pakam Religious Court in preventing divorce due to social media, namely, through legal counseling and providing a platform for legal consultation.²⁹ This is in accordance with the statement of Mirdiah Harianja as a judge of the Lubuk Pakam Religious Court that "*The first effort is through legal counseling to the community which discusses the impact of divorce in general, or the impact of media on family resilience. second, the Lubuk Pakam Religious Court has Facebook, Instagram which the community can use for legal consultations and ask*

²⁸ Panggabean

²⁹ Kholifah Ganda Putri et al., "Strategi Penyuluhan Agama Islam Dalam Meminimalisir Tingkat Perceraian," *Journal of Islamic Guidance and Counseling* 2, No. 1 (2023), <https://doi.org/10.29300/istisyfa.v2i1.2429>.

about many things".³⁰

According to Mirdiah Harianja, Judge of the Lubuk Pakam Religious Court, the use of social media is a human right so that it cannot be totally limited, so regulations on the use of social media in general can be made but not to the point of limiting it. According to him, the most necessary thing in efforts to prevent divorce due to social media is the mental development program for young people who are generations. This is due to young people who are intense on social media or easily involved in online gambling. regulations will run well if the mentality of youth is wise in using social media.

4. Conclusion

In using social media, clear guidelines or norms are needed in using social media, especially in the context of households. In the religious court judge's decision, it can be classified into several divorce factors due to the use of social media, including online gambling, infidelity through social media, addiction to social media so that one party neglects obligations, virtual exhibitionism, defamation, and online games. The judge's consideration in deciding divorce due to social media is based on Article 19 of Government Regulation Number 9 of 1975 letter (f) and Article 116 of the Compilation of Islamic Law letter (f), namely disputes and quarrels between husband and wife continuously so that it is not possible for the two to live in harmony. Efforts to prevent divorce due to social media through programs run by the Religious Affairs Office and the Religious Court. programs run by the religious affairs office in the form of socialization and consultation to married couples who experience conflict, the Sakinah family program, religious instructors in the women's *taklim* assembly, in marriage guidance that explains the explanation of the use of cellphones and social media. The Religious Courts held a Legal Counseling Program and provided Facebook and Instagram platforms for the legal consultation community.

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