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THE MISUSE OF SOCIAL MEDIA AS A CAUSE OF DIVORCE AT THE MAJENE RELIGIOUS COURT (STUDY OF FIQH AND SOCIAL MEDIA)

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ABSTRACT

Misuse of social media is one of the leading causes of divorce in the digital era. This research is aiming at determining the misuse of social media that causes divorce in the study of jurisprudence and social media. This research applies a qualitative descriptive type of research is sourced from interviews with judges at the Majene Religious Court, relevant books and articles. The results of the research show that social media is one of the platforms that causes a husband or wife to become nusyuz (disobedience) which can be shown by a change in the partner's attitude (infidelity) which then continues to become shiqaq which is a dispute between the couple, while in the study of social media, there is a relationship between cognitif dissonance theory and virtual space that can cause divorce if the elements of attitude, perception and behaviour are not interconnected. This research provides to knowledge in relation to the impact of misuse of social media which results in divorce from a review of Islamic law and social media

Keywords: Misuse; Divorce; Fiqh; Social Media

ABSTRAK

Penyebab perceraian yang marak terjadi pada era digital yaitu penyalahgunaan dalam menggunakan media sosial. Penelitian tersebut bertujuan untuk mengetahui penyalahgunaan media sosial yang menyebabkan perceraian pada kajian fikih dan media sosial. Penelitian ini menggunakan jenis penelitian deskriptif kualitatif yang bersumber dari hasil wawancara dengan hakim Pengadilan Agama Majene, buku dan artikel yang relevan. Hasil penelitian menunjukkan bahwa media sosial merupakan salah satu wadah yang menyebabkan suami atau istri nusyuz (pembangkangan) yang dapat ditunjukkan dengan perubahan sikap pasangan (perselingkuhan) kemudian berlanjut menjadi syiqaq yang merupakan perselisihan diantara pasangan tersebut, sedangkan pada kajian media sosial terdapat pada hubungan teori disonansi kognitif dan ruang virtual yang dapat menyebabkan perceraian apabila unsur sikap, persepsi, dan tingkah laku tidak saling berhubungan. Penelitian tersebut memberikan kontribusi terhadap pengetahuan mengenai dampak penyalahgunaan media sosial yang mengakibatkan pada perceraian dari tinjauan hukum Islam dan media sosial

Kata Kunci: Penyalahgunaan; Perceraian; Fikih; Media Sosial

INTRODUCTION

No human being can exist alone, as evidenced by society's social life. The family is the smallest social unit and the place where a kid is nurtured and educated. The family consists of a husband, wife, children, and various other relatives with whom kinship and marriage relationship.(Budiman, 2021)

Every human being who lives together in a marital bond must desire the fostered family to run harmoniously and always be blessed by Allah SWT. According to Sulistyono in Indonesia's Law Number 1 of 1974 on Marriage, it states that: "Marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household)".

The majority of the contents of regulations regarding the association of life, husband and wife are regulated in religious norms, morality or decency, but disputes between husband and wife frequently occur, leading a divorce or breaking up of marital ties. Conflict that results from not carrying out the rights and obligations as husband or wife that should be pursuant to existing marital law leads to the termination of the marriage bond due to the will of the husband or wife or both.(Choirunnisa Nur Novitasari, Dian Latifiani, 2019)

According to Sudirman and Ramadhita et al, there are three main problems for married couples in Indonesia which consist of poor family communication, overriding education in the family and unstable family social and economic conditions.(Sudirman, Ramadhita, Bachri, Zuhriah, & Mahmudi, 2021)

Social media is a completely free platform. There is no censorship there. Account owners are free to do anything such as swearing, sharing links, uploading images, and commenting on other people's statuses or links. Twitter, for example, can be used to post various words, photographs, and retweet anything. The point is that anything may be done, regardless of whether the information provided is true or false, whether it causes harm to others or not, and so on. (Nurudin, 2020)

The Misuse of social media is one of the leading causes of divorce in the digital era. Social media is an online media that is used as a means of online social interaction on the internet. (Prawiro, n.d.)

The number of social media applications such as WhatsApp, Facebook, Instagram, Twitter and others causes infidelity to occur more often. For example, a husband or wife reunites with an ex-boyfriend. At first, they simply exchange greetings then proceed to private chat and begin to discuss past events, so that feeling that shouldn't exist because they already have their respective partners comes back. It finally sparked fights and quarrels that led to hatred and jealousy, mistrust of partners, loss of love and affection which ultimately triggers divorce.

At the regional and national levels, the number of divorces in 2016 has increased. There are approximately 315,000 divorce cases filed in all Religious Courts and the Supreme Court of Indonesia. (Maimun, Nawawi, & Syawqi, 2020)

The impact of divorce has resulted in various problems, including the breakup of the family from marital ties, damaged family relations and psychological impacts.

Divorce has been regulated in Islam based on the instructions of Allah SWT and His Messenger Muhammad SAW. Divorce can occur as a result of the *talak* pronounced by the husband and the wife's own wishes, known as *khulu*. This study will discuss the misuse of social media as a means of causing divorce, especially in the study of fiqh and social media.

This research uses descriptive-qualitative research, meaning that it uses a descriptive design, namely this research only describes the study of fiqh and the social media as a cause of divorce at the majene religious court. Data collects from literature studies, journals, magazines and newspapers and others related to problem to be researched and interview with judges at Majene Religious Court

RESULTS AND DISSCUSSION

The Misuse of Social Media as a Cause of Divorce in the Study of Fiqh

According to fiqh, "at-talak" means to separate or leave. *Talak* comes from Arabic with the root word *al-ithlaq* which means to give up or leave. According to the language, it breaks the bonds and according to the *Shari'a*, it breaks the bonds of marriage.

According to the Indonesian Dictionary, the word "divorce" means that divorce is the loss of rights and obligations between husband and wife in marriage. According to Wahbah Zuhaili in his book *Al-Fiqh Al-*

Islami Wa Adillatuhu, it is stated that *thalaq* is releasing the marriage bond or releasing the marriage contract with *lafadz thalaq* or the like. In the book of Women's Fiqh, it is stated that divorce is the breaking of a legal marriage, at that time or in the future by the husband using certain words or in other ways that replace the position of these words. (Yulmina, 2019)

According to Abdul Rahman Ghozali, divorce is the removal of a marital bond between husband and wife. This resulted in the wife is no longer lawful for her husband. This applies to talak *ba'in*, while talak *raj'i* is a reduction in the right to divorce for the husband which results in a decrease in the number of divorces that are the husband's rights from three to two, from two to one and from one to the loss of the divorce rights. (Ghozali, 2010)

Based on these various opinions, it can be concluded that divorce is a separation between husband and wife by using certain sentences with various causes.

The results of Soraya Devy and Muhammad Firdaus' research show that the various reasons for talak divorce by husbands among wives who have jobs (career women) at the Banda Aceh Syar'iyah Court are due to the wife having an affair, *syiqaq*, wife nusyuz, neglect of children. (Soraya Devy & Firdaus, 2018)

The origin of divorce law is that it is permissible as long as it is based on certain situations, so that the divorce law is divided into four types, namely sometimes wajib (obligatory), sometimes haram (forbidden), sometimes mubah (neutral) and sometimes sunnah (recommended). Divorce becomes obligatory when the divorce is carried out by the husband or wife due to continuous quarrels so that separation is the only way. This also applies if the husband commits *ila'* which means he will not touch with his wife through his oath and has spent four months respite.

Divorce can harm the husband and wife because it is not useful. This kind of divorce is haram or forbidden. The divorce is forbidden because it harms and eliminates the benefits that a husband and wife can obtain without any intention, while it is haram because it destroys property. Divorce is forbidden if it is done when the wife is menstruating and it is done when the wife is in the holy period and has had intimacy with. Divorce is mubah or permissible if there is a need, for example, because the wife behaves badly and the husband suffers from his wife character, the husband does not achieve the purpose of marriage from the wife, the wife often neglects her obligations. Divorce is sunnah or recommended if it is handed down to the wife if she no longer carries out God's commands, for example leaving prayer, the husband can no longer correct the wife's bad character and the wife does not take care of herself. A man came to the Prophet Muhammad and said, "My wife does not refuse the hand of the one who touches her." Then the Prophet Muhammad replied, "You should just divorce the woman". (Yulmina, 2019)

1. Divorce in terms of the amount of divorce or the manner in which the divorce occurs, it consists of:

a) *Raj'i divorce*, is a divorce that is pronounced by a husband to a wife who has had intimacy with, not because of ransom, nor is it a third time divorce. The divorce resulted in the husband being able to reconcile with his wife directly without a new marriage contract. (Zainuddin & Agustina, 2018)

The wife is obliged to undergo the *iddah* period unless the husband wants to return to his ex-wife before the *iddah* period ends. This can be done by the husband by declaring reconciliation to his wife, but if the wife's *iddah* period has ended and the husband does not declare reconciliation, the divorce becomes *talak ba'in* and if the husband wants to return to his wife, it must be done with a new marriage contract.

Raj'i divorce is known as the first and second divorce. In accordance with the words of QS. Al-Baqarah verse 229 means that divorce according to the guidance of the *Shari'a* is a divorce that is pronounced by the husband one by one, not all at once and the husband can return to his wife after the first divorce is pronounced in a good way. This also applies after the second divorce. (Ghozali, 2010)

An example of *raj'i divorce* is found in the results of research by Syahrizal Abbas and Datul Mutia, that is the imposition of *raj'i divorce* for wives who practice polyandry. The judge handed down the divorce based on the Qur'an and hadith that forbade polyandry and considered the benefit of her second child who still needed the love of his parents. (Abbas & Mutia, 2019)

b) *Ba'in divorce* is a divorce that is pronounced in full and causes the husband to be unable to reconcile with his wife, except by entering into a new marriage contract. (Zainuddin & Agustina, 2018)

Ba'in divorce is divided into two types, namely:

1) *Ba'in sugra divorce* is a divorce that is spoken by a husband to his wife, but the husband does not lose the right to remarry his ex-wife and can even hold a marriage either during the *iddah* period or after the *iddah* period has been completed. The things that are part of the divorce *ba'in sugra* are:

a) Divorce before having intimacy
b) Divorce by giving replacement of property (*iwadh*)
c) divorce due to a disability in one of them, divorce because the husband or wife is imprisoned, divorce due to persecution and so on. (Ghozali, 2010)

2) *Talak ba'in kubra* is a divorce that is pronounced by the husband and results in the loss of the ex-husband's right to reconcile with his ex-wife, unless the ex-wife remarries first with another man and has had intimacy, divorced naturally and finished the *iddah* period. The divorce occurred in the third divorce. (Ghozali, 2010) In accordance with the word of Allah SWT QS. Al-Baqarah verse 230 which means that if the husband decides to divorce his wife after the second divorce occurs, in the third divorce the ex-husband is not given the opportunity to reconcile with his ex-wife except after his ex-wife remarries with her second husband and has intercourse with her. The verse instructs husbands to be careful in dropping divorces, not to be careless and in a hurry. Deciding on divorce must be thought out carefully so there is no regret. it because it has a big impact on the husband, wife and children, so that if it is still in second divorce and can still

create a happy household, it is hoped that the husband and wife can reconcile. This is God's way of managing household life.

According to the *fuqaha*, in general, *khulu* means divorce accompanied by a number of assets as *iwadh* given by the wife to her husband so that he is separated from the marital bond, both with the words *khulu*, *mubara'ah* or *talak*/divorce. *Khulu* also has a special meaning, namely divorce on the basis of *iwadh* as a ransom from the wife with the words *khulu* or *mubara'ah*.

Islamic law provides an opportunity for a wife who wants a divorce to file a *khulu*. In accordance with the word of Allah SWT in QS. Al-Baqarah verse 229 which means that if the husband and wife are feared that they will not be able to carry out their respective obligations and the wife feels hatred towards her husband or is worried that her husband will not be fair to her, the wife may return the husband's property that has been given to her so that she is separated from the ties of marriage and husband. It is not a sin to take back the property. It was narrated by Bikhari, Ibn Majah and An-Nasa'i from Ibn Abbas that Abdullah bin Ubay bin Salul's brother, Jamilah, the wife of Sabit bin Qais, came to the Messenger of Allah and explained that she would not obey her husband's orders because of bad behavior so that she was afraid of becoming a disbeliever and betrayed her husband. The Prophet advised to return the garden that she had received as a dowry so that she could be divorced. Jamilah agreed to this and handed back the Sabit garden.

There are various types of *khulu* law, namely:

- a) Wajib/ Obligatory. If the husband does not want to provide a living or have sex with his wife, so that the wife is tormented
- b) Haram. If the husband intends to abandon his wife and children
- c) Mubah. If there is a need that allows the wife to take that path,
- d) Makruh. If there is no need for that
- e) Sunnah. If with *khulu* will achieve a better benefit for both.

The difference between *khulu* and *talak* in the time of dropping it is that *khulu* may occur where the time of *talak* may not occur. *Khulu* can occur when the wife is menstruating, parturition or in a holy state that has been touched.

If the ex-husband has committed *khulu* to his wife, the ex-wife is completely separated from her husband, the ex-husband has no right to reconcile with her and all matters regarding him are in the hands of the ex-wife completely. *Khulu*'s divorce status is *talak ba'in* for the wife, so even though the husband is willing to return the *khulu* given by his ex-wife, the husband has no right to reconcile with his ex-wife. The husband also does not have the right to reconcile even though the ex-wife receives back the *iwadh*. If the ex-wife is willing to reconcile with her ex-husband, it can be done with a new marriage contract

The wisdom of *khulu* is to reject danger, if the division between husband and wife has peaked and it is feared that both of them will not be able to maintain the conditions in the life of husband and wife. (Ghozali, 2010)

a. The Cause of Divorce

1) Nusyuz

According to the Big Indonesian Dictionary, *nusyuz* means the disobedience of a wife to her husband without a reason justified by the Shari'a. According to *fiqh*, *nusyuz* comes from the word *nasyz* which means a high place.

In marriage, the meaning of *nusyuz* is to dispute, disobey or deny. According to terminology, *nusyuz* is the denial of a wife to her husband against various obligations that have been determined by the Shari'a. The wife considers or places herself as if she has a higher position than her husband

The *fuqaha* and *ulama* provide various definitions of *nusyuz*, Al-Badhawi defines *nusyuz* as a husband or wife's defiance of their obligations in the household. According to Ibn Manzur, *nusyuz* is the hatred of a husband or wife towards their respective partners and caused by various problems that occur in husband and wife. For example, a change in the attitude of a husband or wife because they feel unappreciated by their partner, resulting in hatred, disobedience, disputes and others.(Sadan & Norizan, 2018)

The conclusion from some of these definitions states that *nusyuz* is the failure to fulfill the obligations and responsibilities of a husband or wife in the home, resulting in a conflict between the two.

Various forms of *nusyuz* are committed by the wife, for example, the husband has provided a house but the wife does not want to move into the house for various reasons, does not do what the husband asks, leaves the house and ihram during Hajj or Umrah without husband's permission, converts from Islam, the wife forbids the husband to get other pleasures when having intercourse, the husband's touch to the wife without any *uzur* even foreplay before intercourse.(Misran & Sari, 2018)

Nusyuz from the husband is carried out if he does not care about his wife's rights, has fun with other women, humiliates his wife, is arrogant and arbitrary, is physically or mentally abusive to his wife, separates the bed and cuts off communication.(Misran & Sari, 2018)

According to Mustafa Kamal Rokan and Imam Yazid et al., they state that in general the understanding of the meaning of *nusyuz* with the example of a wife without her husband's permission to leave the house, should not be limited to only the physical meaning so that *nusyuz* in the context of the (digital) social media era can be accommodated. Various applications on social media can be analogized as a house. When regarded from the origin and essence, it is contained in the QS. Al-Ahzab verse 33 which instructs the wives of the prophet not to show their beauty and behave like ignorant people (*tabarruj*).

Tabarruj in the verse means that a wife who shows her beauty to a man who is not her husband and forbids a wife to leave the house to prevent wives from showing beauty because it can trigger the lust of the men, so it can be analogized that social media is a house that must be guarded by the wives because many wives post photos showing their beauty and *aurah* (*body parts to be covered*) and even spit out their household disgrace on social media.

Another source of law that can be used as a guide is the hadith narrated by Ahmad, Bukhari and Muslim which means "If your wife asks you for

permission to go to the mosque at night, then let her." The hadith is interpreted by An-Nawawi that a woman cannot leave the house without her husband's permission. Hadith narrated by Bukhari and Muslim which means "will you (the Messenger of Allah) allow me to come to my father's house?". According to Mustafa Ar-Ruhaibani, a wife is prohibited from leaving the house except in an emergency, for example going out to buy food because no one can help her buy food.(Rokan, Yazid, & Makky, 2020)

a. Syiqaq

Disputes that start from the disobedience of a wife to her husband are called *syiqaq* but can be caused by the husband's bad treatment (*nusyuz*) which then becomes a dispute between the two. It is contained in QS. An-Nisa: 34 which means a wife who is feared to be disobedient to her husband, for example leaving the house without her husband's permission and should be advised, if this advice has not been able to change their behavior then the husband is ordered to separate beds, if it does not change then it can be beaten but not painful and if they have changed then the husband is forbidden to trouble and find fault with the wife. Indeed Allah is The Highest and The Greatest.(Muzammil, 2019)

The mention of the term *shiqaq* in QS. An-Nisa verse 128 is caused by one or both parties hurt each other or being on the side of hostility. If a husband and wife experience a dispute and it does not reach the worst level, for example physical violence or verbal abuse, the judge can resolve the dispute peacefully and forgive each other. Some narrations state that when the Prophet was going to divorce his wife Siti Sauda, he asked the Prophet not to divorce her and grant her wish, it is to give her turn to Ayesha, but when the dispute has reached the worst condition (violence or verbal abuse) then it is resolved by two *hakam* from each party(Muzammil, 2019).

QS. An-Nisa: 35 states that if there is a dispute between husband and wife, they can send a *hakam* to reconcile them. The choice of *hakam* is agreed by both parties (husband and wife). According to Imam Malik, the *hakam* has the authority to reconcile or separate the couple absolutely even though the *hakam* acts on behalf of both but according to Syafi'i and Hanafi, the *hakam* has the authority to separate husband and wife because the task of reconciling is the main duty of a *hakam*. Furthermore, Shafi'i and Hanafi made a narration explaining that a husband and wife came to complain about their dispute in their household to Ali's friend then he appointed two *hakam* to settle the dispute and said: "Solve this case, make peace if you think that is the best way and separate them if you think it is the best way." He then asked his wife, "Are you happy with the decision of the two?". "Yes," he answered. Then he asked the husband "are you happy with the decision of the two?". He replied "I am only willing to be reconciled, but not willing to be separated". To this answer, Ali replied "By Allah, until he is willing, like his wife". The history shows that a *hakam* can only act as long as there is permission from both parties.(Muzammil, 2019)

The Misuse of Social Media as the Cause of Divorce (Study of Social Media)

Social media is media on the internet that allows users to represent themselves, interact, collaborate, share and communicate with other users and form virtual social bonds.(Rulli Nasrullah, 2020).

The results of research by Agustin Hanapi and Bina Risma show that divorce cases resulting from neglect of the wife by the husband at the Tapaktuan Syar'iyah Court, South Aceh consist of various forms, namely economic problems, forced marriage, marriage at a young age, irresponsible husband, physical and mental violence, because the husband is sentenced to prison, biological disability, third party, disharmony, leaving one party, disputes and quarrels and others.(Risma, 2018)

The results of Rahmah Bourqia's research found that the cause of Muslim family divorce in Morocco is a cultural shift through three aspects, namely (1) the form of socialization in a family, (2) changes in roles and status in the family, and (3) the position of women.(Muslimin, 2019)

According to Gamal Achyar and Samsul Fata, it shows that one of the causes of divorce is infidelity with various triggers, for example a husband or wife who has a cheating character or one partner feels unappreciated so chooses to find someone else. This is due to a lack of understanding of religion, especially in fostering a household.(Achyar & Fata, 2018) Bad behavior of a husband or wife can be the cause of a broken household life. Various kinds of domestic violence can occur ranging from physical, psychological, economic to sexual violence.(Purna Nisa, 2021)

Various results of these studies indicate that infidelity is the cause of divorce that occurs in married couple. This is partly because of the misuse of social media which can be categorized as psychological violence against partners.

According to Achmad Zakiyuddin Social media can have a negative impact on married couples if it is not used properly, for example, fights that end in divorce. Several divorce cases show that not all divorces begin with the misuse of social media. Here are two things that cause a husband/wife to have an affair on social media:

1. Beginning with internal causes between husband and wife and separation (separation of beds) occurs which causes husband or wife to feel bored. They then feel lonely so they look for friends to talk to in via social media which in the end they feel comfortable and have an affair
2. Husband or wife are active social media users. For example, constantly uploading photos of himself and then being liked and commented on by someone (his/her affair) which in the end evoke a forbidden love between the two, resulting in an affair.

The case regarding the misuse of social media can be seen in one of the divorce cases at the Majene Religious Court which began with disputes and quarrels that often occurred between husband and wife. Husbands who often get angry suddenly even often threaten and beat their wives and are carried out in front of their children and neighbors so that it can cause trauma to the children. Moreover, the husband also has an affair with another woman and often keeps

intimate photos with his affair and then uploads it to social media without any shame. This makes the wife ashamed of her family and co-workers.

In accordance with Article 19 of the Indonesia Government Regulation No. 9 of 1975 concerning the Implementation of Law no. 1 of 1974 concerning Marriage which states "Divorce can occur for reasons or reasons":

- a. One of the parties commits adultery or becomes a drunkard, compactor, gambler and so on which is difficult to cure
- b. One party leaves the other party for 2 (two) consecutive years without the permission of the other party and without a valid reason or for other reasons beyond his control.
- c. One of the parties gets a prison sentence of 5 (five) years or a heavier sentence after the marriage takes place
- d. One of the parties commits cruelty or severe persecution that harms the other party
- e. One of the parties gets a disability or disease as a result of not being able to carry out his obligations as husband/wife
- f. Between husband and wife there are continuous disputes and quarrels and there is no hope of living in harmony again

The main reason for divorce due to misuse of social media is in the f which states that between husband and wife there are continuous disputes and quarrels (nusyuz and syiqaq) and there is no hope of living in harmony again.

According to consistency theories, humans are always looking for balance (homeostasis) and the cognitive system that humans have is the main tool to achieve that balance.(Morissan, 2013)

The theory of cognitive dissonance (cognitive dissonance) proposed by Leon Festinger around 1950 is one of the most important theories in social psychology, however, this theory is also part of the cybernetic theory group because it discusses human thinking systems.(Morissan, 2013)

Festinger states that humans have several cognitive elements, which influence each other, namely:

- a) Attitude
- b) Perception
- c) Knowledge
- d) Behavior

The four elements have three types of relationships, namely:

- a) Zero Relationship (Irrelevant)

The relationship is a relationship that does not affect each element in the system element. For example, a married couple knows that divorce is "not good" so they will avoid things related to divorce, so cognitive dissonance will not occur.

- b) Consistent Relationship (Consonant)

The relationship is a relationship that occurs between one element that strengthens another element. For example, husband and wife consistently maintain the integrity of the household

c) Inconsistent Relationship

The relationship is a relationship that occurs when one element is not expected to affect other elements. For example, a married couple knows that Islam hates divorce, but they do it anyway. If the *action* has a discrepancy with the *belief*, self-dissonance will appear.

The four elements, such as attitudes, perceptions, knowledge and behavior are interconnected. Every single element will have one such relationship type. For example, attitudes towards behavior and so on. (Morissan, 2013)

If there is inconsistency, it creates a feeling of discomfort (dissonance) because the actions and behavior do not match. For example, at first there was no divorce, just a small fight, but the husband or wife updated their status on social media about their household problems, which was then seen and commented on by the virtual community, which in turn added to the problem that led to divorce. (Morissan, 2013)

Dissonance has two concepts, namely:

- a) The state of dissonance produces tension or stress that provides pressure to change. If there is continuous inconsistency, there will be tension. For example, due to frequent status updates and then being seen and commented on by virtual communities, which mostly support divorce, fights continue to occur so that couples often issue divorce words.
- b) If dissonance occurs, people will try to reduce it and even avoid it. For example, the connection with the virtual community is still carried out by a husband or wife who has separated from bed and continues to receive support for divorce, causing dissonance. (Morissan, 2013)

Propositions are statements about things that can be judged to be true or false. A few things about the proposition:

- a) Humans will always feel more comfortable with something that is fixed (consistent) than an unstable state (inconsistency). For example, something disturbing (divorce)
- b) Consistency is an important concept or principle in cognitive processes.
- c) There is a change in attitude that occurs as a result of information that "disrupts" the regularity
- d) Ideally humans always seek balance (homeostasis)

In theory, action and belief are mutual. Information obtained from social media affects elements of attitudes, perceptions, knowledge and behavior which further strengthens the dissonance so that divorce occurs.

Various studies on the existence of cognitive dissonance, namely:

- a) Decision making. For example, divorce is carried out because it gets a lot of support from the virtual community as a result of updating the status of a husband or wife.
- b) Forced compliance. For example, a husband or wife knows that sharing household problems on social media will only cause new problems, but they still update their status on social media that has the support of the virtual community for a divorce.

- c) Social support. For example, support for divorce from virtual society
- d) Initiation (entering a new group). For example, certain groups that support divorce
- e) Effort, namely efforts made to divorce because of the loss of love and do not want to be united. (Morissan, 2013)

There are some ways to overcome cognitive dissonance, such as:

- a) Changing one or more cognitive elements. For example, if the perception element is heavily influenced by the environment, the intensity with the surrounding environment must be reduced. This shows that a husband or wife who has household problems should avoid social media as a means to share the problems they face.
- b) Adding new elements in inconsistent relationships, that is positive elements/information so that they do not reveal household problems on social media that lead to divorce
- c) Reconsider that the dissonance (divorce) that occurs is not something important so that there is a desire to improve relations with the spouse (reconciliation)
- d) Trying to find other information that supports the positive action. Reducing dissonance that occurs by distorting the information involved, that is that negative information for divorce is wrong and should not occur (Morissan, 2013)

CONCLUSION

According to fiqh, divorce can be caused by nusyuz and syiqaq. Both of these things can be done by a husband or wife and relate to each other. Nusyuz is the neglect of the husband's or wife's responsibilities in the household, while syiqaq is a dispute that begins with the disobedience of a wife to her husband and can be caused by the husband's bad treatment of the wife (nusyuz) which then becomes a dispute between the two. The relationship between nusyuz, syiqaq and social media can be seen in several examples that have been stated that social media can be a place for a husband or wife to turn away from their partner. Moreover, according to cognitive dissonance theory and virtual space, the divorce can occur if the elements of attitude, perception, and behavior are not interconnected.

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