

Social Media Effects on Muslim Domestic Conflicts: Family Conflict Theory and Digital Fiqh Perspective

Muthmainnah¹, Supriati Hardi Rahayu²

¹ Cokroaminoto University of Yogyakarta, Indonesia; muthmainnahucy@gmail.com

² Cokroaminoto University of Yogyakarta, Indonesia; supriatirahayu1@gmail.com

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Abstract

Background Social media has become an integral part of modern life, including within Muslim families. Although it facilitates communication, excessive use may trigger domestic conflict and marital instability. Objective: This study examines the influence of social media use on domestic conflict among Muslim families, focusing on usage intensity, online activities, digital fiqh knowledge, and marriage duration. Method: This study employed a quantitative explanatory approach using a cross-sectional survey of 300 Muslim couples who actively use social media. Data were collected using a 5-point Likert-scale questionnaire and analyzed in SPSS, including regression and moderation analyses. Results: Social media intensity significantly affects domestic conflict ($\beta = 0.415$; $p < 0.001$), with interactions with non-mahrams showing the strongest effect ($\beta = 0.462$; $p < 0.001$). Digital fiqh knowledge mitigates the negative influence of social media ($\beta = -0.173$; $p < 0.05$), whereas newly married couples experience higher levels of conflict. Conclusion: Social media contributes to domestic conflict, whereas digital fiqh literacy mitigates its negative effects. This study strengthens the integration of Family Conflict Theory and Islamic law by positioning digital fiqh literacy as a religio-normative mechanism for regulating online behavior and maintaining family harmony in the digital era.

Keywords

Media; Conflict; Family; Muslim; Law

Corresponding Author

Muthmainnah

Cokroaminoto University of Yogyakarta 1, Indonesia; muthmainnahucy@gmail.com

1. INTRODUCTION

The development of digital technology, particularly social media, has transformed patterns of interaction within family life (Farrukh et al., 2023; Hanafi et al., 2024; Khataybeh et al., 2023; Tammissalo & Rotkirch, 2022). Platforms such as Instagram, Facebook, and TikTok facilitate communication and shape relationship dynamics among family members (Abel et al., 2021; Huda & Arwata, 2024; Khalili et al., 2024; M. Muthmainnah, 2021). Although social media strengthens social connectivity, excessive use may reduce family quality time and increase the potential for domestic conflict. (Alwuqaysi et al., 2024; Farrukh et al., 2023; Jia, 2024; Khalili et al., 2024; Kemboi et al., 2024)



Data from Indonesia's Central Statistics Agency (BPS) in 2022 shows that approximately 15% of divorce cases recorded in Religious Courts were associated with domestic conflicts triggered by social media use, including cyber-infidelity and the spread of family scandals through digital platforms (M. N. Al Amin et al., 2023; Nur & Hidayah, 2023; Timur et al., 2020; Usada & Akbar, 2024). These findings indicate that excessive social media use may increase jealousy, distrust, and escalation of domestic conflict, potentially leading to marital instability and divorce. (Emond et al., 2023; Hanafi et al., 2024; I. Mutmainnah et al., 2023)

The novelty of this study lies in integrating Family Conflict Theory with Islamic legal perspectives to explain domestic conflict among Muslim families in the digital era. Previous studies have predominantly focused on psychological and sociological dimensions of social media use in Western and non-Muslim contexts (Anderson & Jiang, 2018; Tariq et al., 2022). Although prior research shows that excessive social media use may reduce the quality of family communication, limited attention has been given to the role of Islamic values in regulating digital ethics and online behavior among Muslim families (I. Mutmainnah et al., 2023; Nirwana & Muthoifin, 2024). Therefore, this study positions digital fiqh knowledge as a religio-normative behavioral mechanism that moderates the relationship between social media use and domestic conflict.

Based on Family Conflict Theory, domestic conflict often arises from an imbalance in emotional attention and relational resources, as well as differences in values between partners. From an Islamic perspective, husband-wife relationships are regulated through the principles of good interaction (*mu'āsharah bil ma'rūf*) and preservation of honor (*'iffah*) (Al-Murshidi, 2024; Ja'far & Hermanto, 2021). Social media may intensify relational imbalance through cyber-infidelity, unhealthy social comparison, and excessive dissemination of personal information, which can potentially trigger marital disputes (Urrahman, 2024; F. Wang & Li, 2023; Yue, 2023). In this context, Family Conflict Theory explains the sociological dimensions of relational imbalance, while Islamic values provide a normative framework for regulating ethical behavior and maintaining household harmony.

In Muslim families, values such as *mu'āsharah bil ma'rūf* (good social interaction) and preservation of *'iffah* (purity) play an important role in maintaining household harmony (Safika & Syamsulbahri, 2024; Ula, 2021). However, inappropriate interactions with non-mahrams, digital *ghibah*, and violations of Sharia boundaries on social media may threaten these values and intensify relational tension within marriage (Amin et al., 2023; Kanwal Ameen et al., 2024; Vainola, 2024). Such violations may contribute to domestic conflict and marital instability, contrary to Islamic principles that emphasize preserving marriage bonds (Hanapi & Juismaidar, 2024; Santoso et al., 2024). Previous studies have primarily examined the psychological and secular dimensions of social media use in marital relationships, while

limited attention has been given to the moderating role of Islamic digital ethics in shaping online behavior within Islamic household contexts. (Bouffard et al., 2022; Rahayu et al., 2023; Sohrah, 2020)

This study integrates Family Conflict Theory with a TPB-like behavioral logic to explain how social media use can escalate domestic conflict. Family Conflict Theory views conflict as emerging when couples experience imbalances in time, attention, and relational resources. In TPB terms, behavior is shaped by attitudes, subjective norms, and perceived behavioral control (Hanafi et al., 2024; Yıldırım et al., 2025). Within Muslim families, digital fiqh knowledge functions as a behavioral moderator. Conceptually, this moderation mechanism operates through cognitive awareness, moral self-control, and value internalization, which shape how individuals regulate online interaction and avoid behaviors that may threaten marital harmony. It strengthens Islamic norms (e.g., boundaries in non-mahram interaction, prohibition of ghibah/namimah) and enhances perceived behavioral control, the ability to regulate online behavior. Therefore, higher digital fiqh knowledge is expected to weaken the harmful effect of risky social media behaviors on domestic conflict. (Muttaqin et al., 2022)

Western Empirical Studies. Empirical research shows that high social media intensity is associated with greater relationship conflict through jealousy, distrust, and cyber-infidelity (Arikewuyo et al., 2022; Utz, 2019). Online communication patterns can also reduce emotional intimacy and complicate conflict resolution (Wolfers & Utz, 2022). These findings align with Family Conflict Theory: social media can shift attention away from the relationship and trigger disputes (Islamic Normative Perspectives and Digital Fiqh). From an Islamic perspective, digital behavior relates to protecting family dignity and ethical interaction. Principles such as *mu'āsharah bil ma'rūf*, maintaining 'iffah, and avoiding ghibah/namimah guide appropriate online conduct. Contemporary Islamic legal discussions suggest that digital fiqh literacy encourages caution in non-mahram interactions and supports more constructive conflict management. (Sahil, 2024; Supriatna, 2023)

The development of digital communication technology, especially social media, has brought about major changes in couple interactions and household dynamics. Family Conflict Theory explains that conflict in the household arises when there is an imbalance in the distribution of resources, time, and attention among family members. Intense social media use, characterized by long duration, frequent access, and active engagement on various platforms, can shift time allocation from face-to-face interaction to digital interaction, which has the potential to reduce the quality of communication and increase the potential for conflict. (Hanafi et al., 2024; Khataybeh et al., 2023; Novita et al., 2025; Yıldırım et al., 2025)

Several studies have found a significant positive relationship between the intensity of social media use and increased household tension and disputes. For example, quantitative studies by Arikewuyo et al. (2022), Bouffard et al. (2022), and Yıldırım et al. (2025) show that excessive use of social media correlates with increased jealousy, distrust, and cyber-infidelity, namely, involvement in online interactions that violate marital commitments. Yıldırım et al. (2025) and Wolfers & Utz (2022). This phenomenon undermines trust between partners and increases the frequency of conflict. The Muslim family context adds a strong normative dimension to the interpretation of online behavior. Religious values such as *muasyarah bil ma'rūf* (good social interaction), maintaining *'iffah* (purity), and the prohibition of *ghibah* (gossip) serve as guidelines for social interaction, including on digital media. Research by Mutmainnah et al. (2023) found that violations of these norms on social media, such as the dissemination of family scandals (digital *ghibah*) or intimate interactions with non-mahrams, trigger more intense conflicts that quickly escalate into marital crises.

Data from the Central Statistics Agency (2022) reinforces these findings, with 15% of divorce cases in Indonesian Religious Courts reported to be directly related to social media use, particularly cyber-infidelity and digital gossip. However, most previous studies have methodological limitations, such as the use of unrepresentative samples (teenagers or college students), simple measurement of social media intensity (only duration of time), and minimal integration of primary data with official secondary data (divorce statistics, court records) for triangulation (Arikewuyo et al., 2022; Mehmood et al., 2025; Huda & Arwata, 2024; McDaniel et al., 2017). Therefore, research is needed to examine the relationship between the intensity of social media use and domestic conflict among Muslim families, using a more comprehensive methodological approach that employs measurable instruments, stratified samples of couples, and considers normative-religious factors as contextual variables. Hypothesis. Based on the theoretical framework and empirical findings described above, the research hypothesis is:

H1: The higher the intensity of social media use, the higher the level of domestic conflict in Muslim families

In addition to the intensity of use, the type of activity carried out on social media also affects the level of domestic conflict. Research shows that activities involving personal interaction, especially with third parties who are not spouses, have a greater impact on relationship tension than passive activities, such as simply viewing content (Angelini & Gini, 2025; Bouffard et al., 2022; Emond et al., 2023). In the context of Muslim families, interactions with non-mahrams through private messages, intimate comments, or sharing personal content are considered violations of sharia boundaries and can cause jealousy and distrust. (I. Mutmainnah et al., 2023; Omokhabi et al., 2025)

A study in Indonesia by Utami et al. (2025), Sani et al. (2023), and Izza & Huda (2022) found that evidence of inappropriate online interactions is often cited as the primary reason for disputes and even divorce, especially when cyber-infidelity is involved. These findings are consistent with research by Pirdaus et al. (2024), which highlights that the spread of domestic scandals (digital gossip) on public platforms triggers social pressure and exacerbates conflict. Public activities such as posting complaints about one's spouse or uploading personal information can also increase social stigma in Muslim communities that value family privacy (Sani et al., 2023). The main mechanism of this influence lies in the violation of trust and the exposure of private matters. Intimate online interactions with outsiders can trigger jealousy and suspicion. At the same time, the publication of domestic problems on social media extends the conflict to a broader social sphere, thereby increasing its intensity. Previous studies have consistently shown that activities that violate the boundaries of trust have a greater coefficient of influence on domestic conflict than neutral or passive activities. (Ciprić et al., 2022; Øverup et al., 2020; Ruppel et al., 2021). Hypothesis:

H2: Certain activities on social media, such as interactions with non-mahrams, have a greater impact on domestic conflict in Muslim families than other social media activities.

In Muslim families, knowledge of fiqh on digital ethics is an important factor that can mitigate the negative impact of social media on domestic relationships. Fiqh munakahat regulates the principle of muasyarah bil ma'rūf (interacting properly) and prohibits behaviors that destroy family harmony, such as ghibah (gossip), namimah (sowing discord), and inappropriate interactions with non-mahrams. Adequate knowledge of fiqh-based digital ethics can help individuals control their online behavior and avoid activities that could trigger conflict. (Angelini & Gini, 2025; Iandoli et al., 2021; Latuheru & Cangara, 2024; Novita et al., 2025)

Research by Mutmainnah et al. (2023) and Novita et al. (2025) shows that Muslim couples with high religious literacy, including an understanding of fiqh related to digital interaction, tend to be more selective in their use of social media and can manage conflicts constructively. This is in line with the findings of Delia et al. (2025) and Tarmizi et al. (2024), who found that religiosity and awareness of Islamic law have a protective effect against cyber-infidelity and the tendency to share domestic problems on public media. In addition, a study by Hanafi et al. (2024) emphasizes that digital ethics education grounded in Islamic values can reduce the incidence of conflicts stemming from social media abuse, especially among couples who have been married for a longer period. This mechanism occurs because fiqh knowledge provides clear guidelines on the limits of online interaction, thereby reducing the possibility of trust violations and exposure of private issues. Thus, digital fiqh literacy serves as a behavioral filter that inhibits the escalation of conflicts on social media. Hypothesis:

H3: Fiqh knowledge about digital ethics reduces the negative impact of social media on domestic conflicts in

Muslim families

The early stages of marriage are a challenging adjustment phase in which couples must build effective communication, negotiate roles, and establish stable interaction patterns (Arikewuyo et al., 2022; G., 2021; Mehmood et al., 2025). Research shows that couples who have been married for less than five years tend to have immature conflict-resolution skills, making them more vulnerable to the negative impact of social factors (Bouffard et al., 2022; Owens et al., 2025; Oluchukwu, 2021). Social media can be a source of new tension for young couples due to a combination of role adaptation and high emotional expectations in the early stages of marriage (Huda & Arwata, 2024). Quantitative studies by Emond et al. (2023) and Wang et al. (2020) found that young couples are more likely to report jealousy and distrust stemming from their partners' online interactions than couples who have been married longer. This is in line with the findings of Huda & Arwata (2024) and Nugroho & Sofian (2025) in Indonesia, which show that the intensity of social media use has a greater influence on conflict among young couples, especially if one party is involved in cyber-infidelity or publicly shares domestic problems.

In the context of Muslim families, young couples also tend to still be in the process of adjusting to the application of fiqh values in digital life. Mutmainnah et al. (2023) reveal that a lack of experience and emotional control in newly married couples increases the likelihood of violating digital ethics, which in turn increases the potential for conflict. Thus, the length of marriage can be a moderating variable that strengthens the influence of social media on domestic conflict. Hypothesis:

H4: The impact of social media on domestic conflict is higher in young couples (married for less than 5 years) than in couples who have been married for longer.

2. METHOD

This study employed an explanatory quantitative design with a cross-sectional survey to examine the impact of social media use on domestic conflict among Muslim families. Guided by Family Conflict Theory and Islamic fiqh principles, the study applied stratified random sampling to 300 Muslim couples who actively use social media, stratified by marriage duration (<5 years, 5–15 years, >15 years) and geographical location (urban/rural). Primary data were collected through a structured online questionnaire using a five-point Likert scale, while secondary data were obtained from official divorce statistics and Religious Court reports. The questionnaire measured three constructs: Social Media Intensity (5 items), Digital Fiqh Knowledge (3 items), and Domestic Conflict (4 items). Methodological and fiqh experts validated the instrument and pilot-tested it with 30 respondents. Construct validity was evaluated using Corrected Item–Total Correlation (>0.30), and reliability was confirmed through Cronbach's Alpha (≥ 0.70).

Data were analyzed using SPSS through descriptive statistics, validity and reliability testing, classical assumption tests, and multiple linear regression. Regression analysis was selected instead of SEM because the study focuses on direct and moderating effects, the sample size (N = 300) is appropriate for regression, and interaction effects can be interpreted more clearly (Byrne, 2013; Hair et al., 2019). Ethical approval was obtained from the Ethics Committee of Cokroaminoto University of Yogyakarta. All participants provided informed consent and were assured of anonymity, confidentiality, and the right to withdraw at any stage.

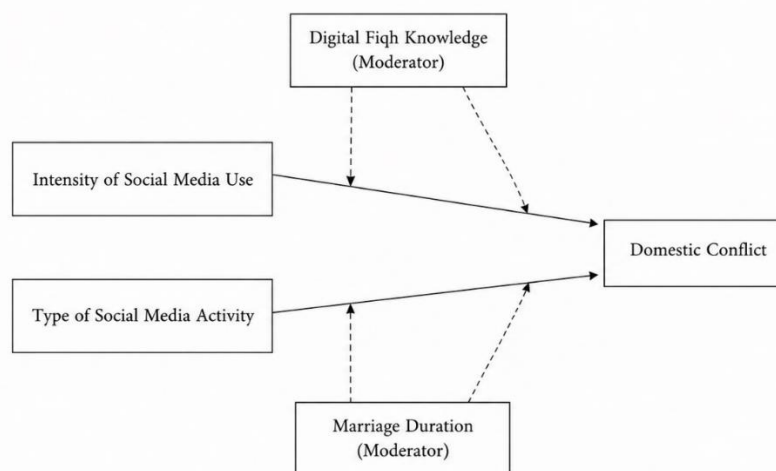


Figure 1. Theoretical Framework

3. FINDINGS AND DISCUSSION

3.1 Respondent Profile

Table 1. Respondent Profile

No	Characteristics	Category	Number of People	Percentage
1	Age	20 - 30 years	90	30.0
		31 - 40 years old	187	62.3
		> 40 years old	23	7.7%
		Total	300	100.0%
2	Length of Marriage	< 5 years	119	39.7
		5 - 15 years	154	51.3%
		> 15 years	27	9.0%
		Total	300	100.0%
3	Geographical Location	Urban (large cities)	174	58.0

		Rural (villages/small towns)	126	42.0%
		Total	300	100.0%
4	Education	High School/Equivalent	97	32.3
		Diploma/Bachelor's Degree	152	50.7%
		Master's/Doctorate	51	17.0%
		Total	300	100.0%
5	Purpose of Social Media	Social	70	23.3
		Business	59	19.7
		Entertainment	109	36.3%
		Religious information	62	20.7%
		Total	300	100.0%
6	Intensity 1: Time spent on social media/day	< 2 hours	27	9.0
		2 - 5 hours	176	58.7%
		> 5 hours	97	32.3%
		Total	300	100.0%
7	Intensity2: Frequency of Opening Social Media/Day	1 - 5 times	3	10
		5 - 10 times	191	63.7%
		10-15 times	79	26.3%
		Total	300	100.0%
8	Intensity2: Most Frequently Used Social Media Platforms	Instagram	7	25
		Facebook	112	37.3%

		Tik Tok	59	19.7%
		Others	54	18.0%
		Total	300	100.0%

Most respondents were aged 31–40 years (62.3%), followed by those aged 20–30 years (30%) and over 40 years (7.7%), indicating that the sample was dominated by Muslim couples in their productive years who are generally more active on social media. Regarding marriage duration, 51.3% had been married for 5–15 years, 39.7% for less than 5 years, and 9% for more than 15 years, enabling comparisons between newly married and more experienced couples.

A total of 58% of respondents lived in urban areas and 42% in rural areas. Urban respondents are likely to experience greater exposure to social media due to better internet access, whereas religious and community norms may influence rural respondents more. Most respondents held a Diploma/Bachelor's degree (50.7%), followed by High School (32.3%) and Master's/Doctoral degrees (17%), suggesting relatively high educational backgrounds that may influence awareness of digital fiqh and online behavior.

Entertainment was the primary purpose of social media use (36.3%), followed by socialization (23.3%), religious information (20.7%), and business (19.7%). Most respondents spent 2–5 hours per day on social media (58.7%), while 32.3% spent more than 5 hours, indicating intensive use that may reduce spousal interaction and increase the risk of conflict. Most respondents checked social media 5–10 times daily (63.7%), and Facebook (37.3%) and Instagram (25%) were the most frequently used platforms. Their strong interpersonal interaction features may increase the potential for domestic conflict if not guided by Islamic digital ethics. In contrast, TikTok was primarily associated with entertainment rather than direct interpersonal conflict.

3.2 Validity and Reliability Test

Table 2. Validity Test Results

Variable	Item	Correlation Coefficient (r)	Table r ($\alpha=0.05$; df=298)	Sig	Description
Digital Knowledge	Fiqh PFD1	0.741	0.113	0.000	Valid
	PFD2	0.700	0.113	0.000	Valid

Variable	Item	Correlation Coefficient (r)	Table r (α=0.05; df=298)	Sig	Description
Domestic Conflict	PFD3	0.761	0.113	0.000	Valid
	KRT1	0.662	0.113	0.000	Valid
	KRT2	0.666	0.113	0.000	Valid
	KRT3	0.717	0.113	0.000	Valid
	KRT4	0.718	0.113	0.000	Valid

All items in the Digital Fiqh Knowledge (DFK) and Domestic Conflict (DC) variables showed item-total correlation coefficients above 0.30 ($p < 0.001$), confirming construct validity.

Table 3. Reliability Test Results

Variable	Cronbach's Alpha	Critical Value	Description
Digital Fiqh Knowledge	0.892	0.7	Reliable
Domestic Conflict	0.905	0.7	Reliable

Cronbach's Alpha values were 0.892 for DFK and 0.905 for DC, both exceeding the minimum reliability threshold of 0.70. These results indicate strong internal consistency and demonstrate that the research instrument is statistically reliable and precise.

3.3 Hypothesis Testing

Table 4. Simple Regression Analysis

Variable	Coefficient (B)	t-value	Sig	Description
Constant	1.643	11.217	0.000	Significant
Social Media Intensity	0.255	3.897	0.000	H1 supported (significant)

Variable	Coefficient (B)	t-value	Sig	Description
Correlation Coefficient (r)	0.220	-	-	
R-Squared	0.048	-	-	

The regression between Social Media Intensity (SMI) and Domestic Conflict (DC) produced the following equation: $\hat{Y} = 1.643 + 0.255X$. The coefficient $\beta = 0.255$ ($p < 0.001$) shows that each one-unit increase in social media intensity raises domestic conflict by 0.255 units. The $R^2 = 0.048$, meaning the model explains 4.8% of the variance in domestic conflict. Although statistically significant, this low R^2 suggests limited explanatory power, implying that unobserved variables—such as communication quality, trust, and emotional regulation—may also influence conflict but are not included in this model."

Table 5. Regression analysis based on social media platform type

Platform	Beta (β)	Sig. (p)	R ² (%)	Interpretation
Instagram	0.325	0.004	10.5	Strongest predictor of conflict
Facebook	0.189	0.046	3.6	Moderate but significant effect
TikTok	0.079	0.550	0.6	Not significant
Others	0.164	0.235	2.7	Not significant

Dependent variable: Domestic Conflict (DC).

The results indicate that platforms emphasizing interpersonal interaction (Instagram and Facebook) have the strongest effect on household conflict, while short-form entertainment platforms like TikTok show minimal influence. Again, the low R^2 values (3–10%) indicate that these models explain only a small portion of the variation in conflict, suggesting that external psychological and contextual factors also play a role.

Table 6. Moderated Regression Test I

Variable	Coefficient (B)	t-value	Sig	Description
Social Media Intensity	0.526	5.859	0.000	Significant (H1 supported)
Digital Fiqh Knowledge	0.184	2.949	0.003	Significant

Variable	Coefficient (B)	t-value	Sig	Description
IMS.PFD	-0.091	-4.333	0.000	Significant (H3 supported)
Correlation Coefficient (R)	0.326	-	-	
R Square	0.106	-	-	
F Stat	11.717	-	-	
p-value	0.000	-	-	

The results of multiple regression analysis produced the following structural equation:

$$\hat{Y} = 1.108 + 0.526X_1 + 0.184X_2 - 0.091(X_1X_2)$$

where: \hat{Y} = Prediction of Domestic Conflict. X_1 = Social Media Intensity. X_2 = Digital Fiqh Knowledge

(X_1X_2) = Interaction between the two variables

The moderation analysis (interaction term SMI×DFK) yielded $\beta = -0.091$ ($p < 0.001$) with $R^2 = 0.106$, confirming that digital fiqh knowledge weakens the negative impact of social media on domestic conflict, thus supporting Hypothesis H3. Narratively, the interaction plot shows that among respondents with low digital fiqh knowledge, increasing social media intensity leads to a steep rise in conflict. Among those with high digital fiqh knowledge, the slope is much gentler—indicating behavioral restraint. This finding reinforces the idea that digital fiqh literacy serves as a behavioral buffer, strengthening self-regulation in online interactions.

Table 7. Moderated Regression Analysis 2

Variable	Coefficient (B)	t-value	Sig	Description
Social Media Intensity	0.365	5.274	0.000	Significant
Length of Marriage	0.458	3.201	0.002	Significant
IMS.LM	-0.259	-4.200	0.000	Significant (H4 supported)
Correlation Coefficient (R)	0.321	-	-	

Variable	Coefficient (B)	t-value	Sig	Description
R-Squared	0.103	-	-	
F Stat	11.373	-	-	
p-value	0.000	-	-	

The regression analysis results in the following structural equation:

$$\hat{Y} = 1.463 + 0.365X_1 + 0.458X_3 - 0.259(X_1X_3)$$

where:

\hat{Y} = Prediction of Domestic Conflict

X_1 = Social Media Intensity

X_3 = Length of Marriage

(X_1X_3) = Interaction between Social Media Intensity and Length of Marriage

The second moderation test (SMI×LM) yielded $\beta = -0.259$ ($p < 0.001$; $R^2 = 0.103$). This indicates that the negative effect of social media on conflict is stronger among younger couples than among longer-married couples. In the interaction plot (described narratively), the regression line for newly married couples is steeper, reflecting their greater vulnerability to social media-induced tension. This supports Hypothesis H4 and aligns with marital adaptation theory, which posits that emotional stability increases with relationship duration.

- a. Social media intensity significantly increases domestic conflict (H1 supported).
- b. Platform-specific activities (Instagram, Facebook) show stronger conflict effects than entertainment-oriented platforms (H2 partially supported).
- c. Digital fiqh knowledge moderates the negative impact of social media on conflict (H3 supported).
- d. Marriage duration moderates the relationship; newly married couples are more affected (H4 supported).
- e. Although R^2 values are low (4–10%), the statistical significance indicates that these relationships are valid, and that additional unobserved variables—such as communication style, religiosity, and emotional intelligence—may further explain variation in domestic conflict.

3.4 Discussion

This study demonstrates that social media intensity significantly increases the likelihood of domestic conflict, while digital fiqh knowledge and marriage duration serve as meaningful moderators. These findings reinforce Family Conflict Theory, which explains conflict as emerging when attention, time, and relational resources become imbalanced. In Muslim family contexts, such an imbalance can intensify when online behavior violates religious boundaries, making digital interaction not only a relational issue but also a moral–normative one.

Furthermore, the findings indicate that digital fiqh knowledge serves as a religio-normative behavioral control mechanism, helping individuals regulate online interactions and avoid behaviors that may threaten marital harmony. This finding also expands Family Conflict Theory by incorporating Islamic digital ethics into the explanation of domestic conflict in the digital era. Viewed through a TPB-like behavioral lens, digital fiqh knowledge strengthens perceived behavioral control, the ability to regulate risky online behaviors, thereby weakening the pathway from social media exposure to conflict escalation. Importantly, this moderation appears to work through three interrelated mechanisms:

- a. Cognitive awareness: individuals recognize the moral and social consequences of online misconduct.
- b. Moral self-control: Islamic norms act as internal constraints that guide choices in digital interaction.
- c. Value internalization: religious principles become habitual digital ethics, shaping routine online conduct.

Comparison with Prior Studies in Muslim Contexts. The findings align with Hanafi et al. (2024), who report that problematic social media practices in Muslim family life are associated with increased tension and relational instability. This study extends that contribution by empirically demonstrating that digital fiqh knowledge buffers (reduces) the harmful effect of social media intensity on conflict. Similarly, Novita et al. (2025) emphasize the relevance of *islah* (reconciliation) as a mechanism for addressing family conflict that becomes visible or amplified through social media. The present study complements that view by highlighting a preventive pathway: stronger digital fiqh literacy can reduce risky behaviors before conflict escalates to the point that reconciliation becomes necessary.

In addition, the results support the normative argument in Mutmainnah et al. (2023) that digital misconduct threatens key Islamic objectives such as protection of dignity and family harmony (*hifz al-‘irdh* and *hifz al-nasl*). Compared with much Western literature that focuses primarily on jealousy, trust, or communication patterns, this study offers a more contextual explanation by incorporating Islamic ethical boundaries as a behavior-shaping force.

Theoretical Implications Beyond “Hypotheses Supported” Beyond confirming hypotheses, this study contributes theoretically in two ways. First, it extends Family Conflict Theory by introducing a religio-normative moderating layer, in which Islamic digital ethics function as a preventive behavioral filter rather than a passive moral backdrop. Second, it enriches a TPB-like framework by showing that, in Muslim contexts, subjective norms are not only social expectations but also carry religious authority, thereby strengthening behavioral control.

Conceptually, the findings suggest a Religiously Moderated Family Conflict Model, in which Islamic digital ethics (expressed through digital fiqh knowledge) shape how social media exposure translates into conflict. This provides a synthesis that goes beyond merely stating "results support hypotheses" by explaining why moderation occurs and the mechanisms by which it occurs.

Implications for Islamic Family Counseling and Digital Literacy. These findings have direct practical relevance for strengthening Muslim family resilience in the digital era:

- a. Islamic family counseling. Counseling programs (pre-marital and post-marital) should include applied modules on digital fiqh ethics that address issues such as non-mahram interaction, privacy, digital ghibah, and online emotional boundaries—presented in practical, scenario-based formats rather than purely normative instruction.
- b. Education and public programs. Institutions such as KUA and Islamic educational bodies could integrate Sharia-based digital literacy into family development curricula, especially targeting newly married couples who appear more vulnerable to social media-related conflict.
- c. Policy and community interventions. Religious authorities and policymakers may use these findings to design community-level initiatives that combine digital literacy with faith-based ethical guidance, strengthening both behavioral competence and moral restraint in online interaction.

4. CONCLUSION

This study confirms that social media intensity significantly increases domestic conflict among Muslim families, with interactive platforms such as Instagram and Facebook exerting stronger effects than entertainment-oriented platforms. Digital fiqh knowledge weakens the negative impact of social media on conflict. At the same time, longer marriage duration reduces vulnerability, indicating that newly married couples are more susceptible to social media-related tensions.

Although the relationships are statistically significant, the relatively low R^2 values (4–10%) suggest that other factors, including communication quality, trust, jealousy, emotional regulation, and socioeconomic conditions, also influence domestic conflict. Future studies should incorporate these variables and adopt longitudinal designs to explain causal relationships better. In practical terms, the findings support the development of Islamic family counseling and Sharia-based digital literacy

programs, particularly for young couples, that emphasize digital ethics, healthy online interactions, and conflict management.

Theoretically, this study integrates Family Conflict Theory with Islamic jurisprudence by positioning digital fiqh knowledge as a measurable religio-normative mechanism that moderates the relationship between social media use and domestic conflict, providing a framework for future research and policy development.

This study has several limitations that need to be considered when interpreting the results: Cultural and Religious Context: This study only focuses on Muslim families in Indonesia, so the findings cannot be generalized to non-Muslim contexts or societies outside Indonesia. Research Design: The cross-sectional design captures relationships only at a single point in time, so it cannot confirm long-term causality between social media use and domestic conflict. Variable Measurement: Primary data were obtained through questionnaires assessing respondents' perceptions. This has the potential to cause subjective bias, especially regarding sensitive variables such as interactions with non-mahrams or experiences of domestic conflict. Scope of Moderating Factors: The moderating variables used are limited to digital fiqh knowledge and age of marriage. Other psychological factors, such as jealousy, trust, or the quality of communication between spouses, have not been explored in depth.

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