

# Gender, Islamic Law, and Sustainability

VOL. 1 NO. 2 (2026)

ISSN: 3124-7229

---

## Protection of Family Privacy in Islamic Law: A Review of the Prohibition Against Exposing Household Faults

**Relit Nur Edi\* and Abuzar Alghifari**

**To cite this article.** R.N. Edi and A. Alghifari, “Protection of Family Privacy in Islamic Law: A Review of the Prohibition Against Exposing Household Faults”, *Gender, Islamic Law, and Sustainability*, vol. 1, no. 2, pp. 133-148, 2026. **DOI:** <https://doi.org/10.70211/gils.v1i2.390>

### To link to this article:



Published online: 30 May 2026



Submit an article to this journal



View crossmark data

---

Full Terms & Conditions of access and use can be found at  
<https://journal.wiseedu.co.id/index.php/gils/about>



# Protection of Family Privacy in Islamic Law: A Review of the Prohibition Against Exposing Household Faults

Relit Nur Edi<sup>1\*</sup> and Abuzar Alghifari<sup>2</sup>

Received: 22 January 2026

Revised: 30 March 2026

Accepted: 30 April 2026

Online: 30 May 2026

## Abstract

The rapid expansion of social media has blurred the boundary between private household life and public digital exposure, making the disclosure of family conflicts, spousal faults, and domestic vulnerabilities increasingly common. Although Islamic law strongly emphasizes the protection of honor, privacy, and family dignity, limited studies have systematically examined how the prohibition against exposing household faults should be reconstructed in the context of digital communication. This study aims to analyze the protection of family privacy in Islamic law and to formulate an ethical-legal framework that distinguishes blameworthy public exposure from justified protective disclosure. This study employed normative Islamic legal research using a descriptive-analytical library design. Data were collected from Qur'anic verses, Hadith, fiqh principles, maqāsid al-sharī'ah, MUI Fatwa No. 24 of 2017 on social media interaction, and recent scholarly literature on digital privacy, family resilience, and psychosocial harm. The data were analyzed through interpretative and synthetic reasoning. The findings show that concealing household faults functions as a Sharia-oriented mechanism for protecting honor, lineage, psychological safety, family resilience, and social order. However, the prohibition is not absolute. Disclosure may be permissible or necessary when it is truthful, proportionate, evidence-based, limited to competent parties, and directed toward lawful purposes such as legal testimony, mediation, counseling, protection from violence, or child safeguarding. This study contributes a layered ethical-legal framework for Islamic family privacy in the digital era. It argues that Islamic privacy ethics must prevent reputational harm without silencing victims or obstructing access to justice.

**Keywords:** Family Privacy; Family Resilience; Household Disclosure; Islamic Family Law; Maqasid Al-Shariah; Social Media Ethics

## Publisher's Note:

WISE Pendidikan Indonesia stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



Copyright:

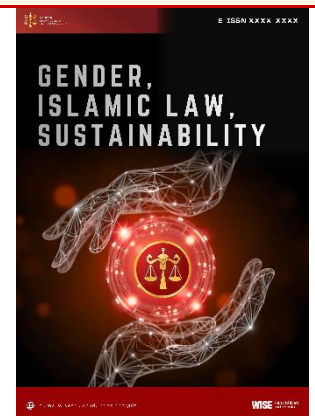
©

2026 by the author(s).

License WISE Pendidikan Indonesia, Bandar Lampung, Indonesia.

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY 4.0) license

(<https://creativecommons.org/licenses/by/4.0/>).



## INTRODUCTION

In Islam, the family is regarded as a sacred institution built upon affection, trust, and moral responsibility. Marital harmony is not determined solely by the internal relationship between husband and wife, but also by their ability to safeguard family privacy and honor from public exposure [1], [2], [3]. The phenomenon of airing domestic conflicts in public spaces, especially through social media, reflects a shift in privacy values that can potentially damage family structures and individual reputations. In Islamic teachings, exposing the faults of others including one's spouse or family members is considered a blameworthy act and is prohibited [4], [5]. This prohibition aims to preserve human dignity and prevent broader social harm. Indeed, the family is established with noble purposes, guided by religious principles, and intended to foster tranquility and compassion.

The family is a place to learn, grow, and develop. Therefore, safeguarding family privacy and honor is a vital social and moral responsibility for every family member. Family disgrace may include various matters, ranging from sensitive personal issues to broader problems that may affect the family's reputation [6], [7], [8]. Protecting a spouse's dignity involves maintaining trust, self-respect, and the family's good image within society. This is not merely about keeping family secrets, but also about demonstrating proper conduct and communication within the wider social environment. The importance of preserving family honor is highly relevant in contemporary Indonesian society, where some individuals have begun to neglect fundamental Islamic values by exposing domestic problems to others.

Many wives reveal their husbands' shortcomings in conversations or on social media, while some husbands likewise disclose the faults of their wives or extended families [9], [10], [11], [12]. Such behavior often creates conflict, contributes to marital breakdown, and may lead to divorce. Divorce itself frequently produces negative consequences. In today's digital era, information disruption has become unavoidable and significantly influences family dynamics. In the past, the family served as the primary space for transmitting information and values from one generation to the next. Therefore, the rapid growth of social media must be accompanied by strong self-control, as technological advancement is intended to facilitate human life rather than undermine social stability.

In contemporary digital culture, the disclosure of household conflict is increasingly practiced by spouses or family members through posts, comments, screenshots, short videos, and public narratives. Such disclosure should not be treated as a gendered behavior; rather, it must be examined as a relational and socio-technical phenomenon shaped by emotional distress, platform visibility, public judgment, and the search for support or justice.

Amid increasingly open digital flows, family life must remain grounded in strong principles and values. One of the key foundations for maintaining marital harmony and continuity is the ability to preserve privacy and practice mutual respect in all aspects of life [13], [14], [15], [16]. The prohibition against exposing a spouse's faults is a crucial element in safeguarding family unity. A spouse's faults may include personal weaknesses, mistakes, or shortcomings. Preserving such confidentiality is not merely an ethical or social norm but a manifestation of maturity, respect, and compassion within marital relationships.

Protecting family privacy in public spaces is essential to achieving a harmonious (sakinah) family [17], [18], [19], given the serious consequences that may arise from its violation. Exposing family disgrace can undermine marital harmony and may even have legal

implications. Social media interactions, now an integral part of daily life, also influence marital dynamics. Revealing domestic disgrace means disseminating private or confidential family information to the public whether through gossip, social media posts, or other forms of communication. Such actions often damage reputations, interpersonal relationships, and the psychological well-being of those involved.

Therefore, in this era of information disruption, families should be guided by ethical standards such as the Fatwa of the Majelis Ulama Indonesia No. 24 of 2017 concerning Laws and Guidelines for Social Media Interaction [20], [21]. It is also important to understand that the prohibition against exposing disgrace differs from disclosing information for the purpose of upholding truth and justice, such as testimony in court or consultations with religious scholars or medical professionals to seek solutions to a problem. Such disclosures are limited in scope and intended to achieve public benefit (*masalah*) [22], [23].

Previous studies have explored the concept of family privacy and the prohibition against exposing faults in Islam from various perspectives. Normative analyses position the principle of concealing faults as a moral value deeply rooted in the Qur'an and Hadith, emphasizing the obligation to protect the dignity of oneself and others [24], [25], [26]. This includes spouses within the household. From the perspective of Islamic family law, several studies highlight the importance of maintaining household confidentiality as part of the rights and responsibilities of husband and wife, particularly in the context of conflict resolution, mediation, and the protection of family dignity [27], [28].

For analytical clarity, the present study classifies previous scholarship into four streams: (1) normative Islamic studies on concealing faults, *ghibah*, *fitnah*, *tajassus*, and the sanctity of the home; (2) Islamic family law studies on spousal rights, confidentiality, mediation, and marital dispute resolution; (3) digital communication studies on privacy erosion, public humiliation, cyberbullying, and social media visibility; and (4) psychosocial studies on the impact of public family conflict on spouses and children. This classification shows that existing studies remain fragmented because they rarely construct a unified framework that distinguishes prohibited exposure from lawful and protective disclosure.

Contemporary sociological studies reveal that the public disclosure of domestic conflicts, particularly through social media, has the potential to worsen spousal relationships, cause psychological stress for children, and generate long-lasting social stigma [13], [29], [30]. Research on social media ethics in Islam has emphasized that prohibitions against *ghibah* (backbiting), *fitnah* (slander), and the dissemination of faults serve as fundamental principles for digital interaction [26], [31], [32], however, these discussions remain general and have not specifically connected digital ethics to the protection of household privacy as the smallest social unit.

Based on this review, this article offers a novel contribution by integrating Islamic normative dimensions, family law, and digital realities into a single comprehensive analytical framework. This study reconstructs the concept of family privacy in Islam not merely as an individual moral value, but also as a mechanism of social protection associated with honor, family resilience, and child well-being.

Accordingly, the central research question is: how can Islamic legal principles on concealing faults be reconstructed into a digital family privacy framework that prevents reputational harm without obstructing justice, child protection, or the disclosure of violence?

This question positions the study not merely as a moral discussion, but as a normative inquiry into the boundaries, exceptions, and practical implications of family privacy in the digital era.

Furthermore, the article highlights the multidimensional impacts of exposing household disgrace, encompassing moral, psychological, social, and digital aspects that have rarely been discussed in an integrated manner. By positioning the prohibition against disclosing family shame as a preventive strategy for strengthening Muslim family resilience in the social media era, this research provides strong contextual relevance for modern society while enriching the discourse of Islamic family law in addressing privacy challenges within the digital public sphere.

## METHODS

This study employed normative Islamic legal research supported by a descriptive-analytical library design. This approach was considered appropriate because the study does not examine empirical behavior directly, but analyzes Islamic legal norms, ethical principles, doctrinal arguments, and contemporary scholarly debates concerning the protection of family privacy and the prohibition against exposing household faults. The normative dimension was used to examine the Qur'anic, Hadith, and fiqh foundations of concealing faults, protecting honor, preventing harm, and maintaining household confidentiality. Meanwhile, the descriptive-analytical design was applied to organize, interpret, and synthesize relevant literature on Islamic family law, digital ethics, social media interaction, family resilience, and psychosocial harm in order to construct a comprehensive framework for distinguishing blameworthy exposure from justified disclosure.

The primary materials in this study consisted of Qur'anic verses, Hadith narratives, and fiqh principles related to privacy, honor, concealment of faults, harm prevention, lawful testimony, and the protection of family dignity. These sources were analyzed as the normative foundation for understanding family privacy as part of Islamic legal and ethical responsibility. Secondary materials included peer-reviewed journal articles, academic books, fatwas, and regulatory documents addressing Islamic family law, social media ethics, digital privacy, cyber-harm, family conflict, and family resilience. Particular attention was given to the Majelis Ulama Indonesia Fatwa No. 24 of 2017 concerning laws and guidelines for social media interaction, because it provides a contemporary Islamic ethical reference for regulating communication practices in digital spaces.

The selection of sources was based on four criteria. First, the sources had to be relevant to the themes of family privacy, household disclosure, digital communication, Islamic legal ethics, or family protection. Second, the sources needed to have an explicit connection to Islamic law, *maqāṣid al-sharī'ah*, family ethics, or contemporary digital privacy issues. Third, the sources were required to demonstrate academic credibility, either through peer-reviewed publication, recognized scholarly authorship, or institutional authority. Fourth, the materials had to be contextually relevant to Muslim societies in the digital era, particularly in relation to the growing practice of exposing domestic conflicts and household problems through social media.

Data collection was conducted through a structured literature review and document analysis. The collected materials were read critically to identify recurring concepts, normative principles, legal arguments, ethical boundaries, and contemporary challenges related to family

privacy. The analysis proceeded through four interrelated stages: identifying the core Islamic legal concepts concerning privacy and concealment of faults; interpreting these concepts through Qur’anic, Hadith, and fiqh-based reasoning; mapping their relevance to digital communication practices and family conflict disclosure; and synthesizing the findings into an ethical-legal framework that differentiates prohibited exposure from disclosure that is legally and morally justified. This analytical process enabled the study to avoid a simplistic understanding of privacy as absolute secrecy, while also preventing unrestricted public disclosure that may damage honor, reputation, psychological well-being, and family stability.

**Table 1.** Analytical Framework for Examining Family Privacy in Islamic Law and Digital Communication

Analytical Component	Function in the Study	Expected Contribution
Normative Islamic sources	Identify Qur’anic, Hadith, and fiqh foundations for concealing faults and protecting honor.	Establish the theological and juridical basis of family privacy.
Maqasid al-shariah principles	Connect family privacy to <i>hifz al-ird</i> , <i>hifz al-nasl</i> , harm prevention, and public interest.	Clarify why privacy protection serves family resilience and social stability.
Digital ethics and social media scholarship	Explain how online exposure amplifies reputational, psychological, and relational harm.	Contextualize classical norms in contemporary digital communication.
Exception analysis	Differentiate prohibited exposure from disclosure for justice, protection, counseling, and legal testimony.	Prevent the framework from silencing victims or obstructing lawful remedies.

The table illustrates the analytical structure used to integrate Islamic legal reasoning with contemporary digital ethics. Normative Islamic sources provide the theological and juridical basis for protecting family privacy, while *maqāṣid al-sharī‘ah* principles explain the broader objectives of such protection, particularly the preservation of honor, lineage, psychological security, and family stability. Digital ethics and social media scholarship were used to contextualize classical Islamic teachings within the realities of online communication, where private household conflicts can easily become public and permanent digital content. Exception analysis was included to ensure that the prohibition against exposing household faults is not interpreted rigidly. In this study, disclosure is understood as permissible, and in some cases necessary, when it is proportionate, evidence-based, limited to competent parties, and directed toward lawful objectives such as legal protection, mediation, counseling, prevention of violence, or child safeguarding.

The data were analyzed using qualitative normative analysis with interpretative and synthetic reasoning. Interpretative reasoning was used to understand the legal and ethical meanings of Islamic texts and fiqh principles in relation to household privacy, while synthetic reasoning was applied to integrate Islamic legal norms with contemporary concerns about social media exposure, reputational harm, and family resilience. To strengthen analytical rigor, the study applied source triangulation by comparing Qur’anic principles, Hadith teachings, fiqh maxims, fatwa-based guidance, and recent academic literature. The results are presented argumentatively to formulate a balanced Islamic legal framework that protects family privacy while preserving access to justice, professional assistance, and protection for vulnerable family members.

## RESULTS AND DISCUSSION

### *Family Privacy in the Midst of the Digital Disruption Era*

Conceptually, family privacy in Islamic law should be understood as a protected relational sphere that includes personal information, marital vulnerability, household conflict, children's dignity, and the reputation of extended family members. In the digital context, violation of this sphere occurs not only through direct verbal disclosure, but also through screenshots, status updates, live broadcasts, comment threads, and algorithmically amplified narratives that transform private conflict into public spectacle.

The protection of household privacy is an effort to safeguard the confidentiality, dignity, and personal space of the family from undue interference or public exposure [33]. In essence, the family is a private sphere where trust, affection, and emotional security are nurtured for each of its members. Preserving privacy within the family means protecting personal information, internal dynamics, and domestic issues from being disseminated without legitimate necessity [34]. This protection is essential not only for maintaining family dignity but also for safeguarding psychological well-being, marital harmony, and children's sense of security within the home environment.

In an era of information openness and the massive use of social media, the protection of household privacy faces new challenges. The boundary between private and public spaces becomes increasingly blurred when conflicts, complaints, or family problems are shared openly on digital platforms [35]. Such actions may generate long-term consequences, including damage to family reputation, erosion of trust among family members, and social pressure from the surrounding community. Awareness of the importance of protecting household privacy must be accompanied by moral responsibility and ethical communication, both in direct interaction and through digital media, so that the family remains a safe, dignified, and harmonious space.

Protecting the honor and confidentiality of spouses is an ethical and moral obligation recognized across cultures and religious traditions worldwide [36]. Although many jurisdictions do not have specific regulations explicitly governing the duty to maintain family confidentiality, actions that damage reputation or violate the privacy of family members may still lead to legal consequences. Acts such as defamation, invasion of privacy, and verbal harassment may be subject to legal action when proven to cause harm to others.

From a legal perspective, several aspects relate to the protection of family honor. First, defamation is recognized as an offense in many countries. The dissemination of false information or statements that harm the reputation of family members can serve as grounds for legal claims against the perpetrator. Second, privacy violations are a major concern in modern legal systems [37]. Disclosing personal information or family secrets without consent may be categorized as a violation of privacy rights. Third, verbal harassment that demeans or insults family members may also have legal implications, as it constitutes an attack on an individual's honor and character.

Rather than making a broad claim about all jurisdictions, the legal analysis should be limited to the relevant forms of legal harm that commonly arise from digital exposure: defamation, unlawful dissemination of personal information, harassment, and reputational injury. In Islamic legal reasoning, these forms of harm can be connected to *ghibah* when true but humiliating information is spread without necessity, *fitnah* when false or misleading

accusations are circulated, and *tajassus* when private matters are obtained through intrusive means.

The expansion of social media has widened the public sphere and increased the risk of family privacy violations. Many individuals are now more cautious about sharing family-related information, recognizing that harmful posts or the exposure of personal secrets can spread rapidly and produce serious consequences. Beyond legal considerations, protecting family honor also carries a strong ethical dimension [38]. Moral values and personal responsibility encourage individuals to safeguard family confidentiality and protect the good name of their loved ones. However, legal and ethical boundaries may differ across countries and jurisdictions; thus, an act considered a violation in one place may not be viewed the same elsewhere.

In the era of information disruption, social media has become an inseparable part of human life as a medium for sharing experiences, communicating, and building relationships [39]. Alongside its benefits comes a significant responsibility to respect privacy and uphold ethical standards in digital interaction. One common violation is exposing someone's disgrace on social media, which in essence constitutes a breach of privacy. Such actions can damage reputations, threaten safety, and create broad social consequences. Respect for privacy must therefore be a primary principle in digital conduct.

Exposing disgrace on social media is often associated with cyberbullying practices that can cause serious mental and emotional distress for victims. The impact extends beyond feelings of shame or humiliation and may lead to depression, anxiety, or even self-harm. At the same time, exposing others' disgrace negatively affects the perpetrator by damaging personal reputation and demonstrating a lack of ethics and respect in social interaction [40]. This behavior can strain relationships with spouses, family members, friends, and the broader social environment. In line with the prohibition against exposing disgrace, it is essential to cultivate healthy digital communication ethics. This includes using respectful language, avoiding unnecessary conflict, and considering the potential impact before sharing information on social media. As social media users, individuals play a crucial role in preserving their own dignity and that of others through wise and responsible digital behavior.

### ***The Position of the Family as a Private Sphere Protected by Sharia***

The family occupies a crucial position as the fundamental institution shaping social order and as a private sphere whose dignity and confidentiality must be safeguarded. Sharia views the household not merely as a social unit, but as a protected domain containing personal rights, emotions, secrets, and relational dynamics that are not appropriate for public exposure. The protection of this private sphere forms part of preserving human dignity (*hifz al-'ird*) and family honor as the foundation of a healthy social life [41].

The Qur'an provides clear guidance regarding respect for privacy, including the command to seek permission before entering another person's home (Q.S. An-Nūr: 27). This verse affirms that the home is a personal domain that cannot be accessed without the owner's consent [42]. This principle demonstrates that Islam recognizes the boundary between public and private spaces and positions the household as a protected zone that must be respected by others. Internal family matters, in essence, belong to a sphere that should not be publicly disclosed.

The status of the family as a private space is also reflected in the concept of spouses as “garments” for one another (Q.S. Al-Baqarah: 187). This metaphor illustrates mutual protection, covering shortcomings, and safeguarding each other’s honor [43]. Within this framework, exposing a spouse’s faults or revealing domestic conflicts to the public contradicts the objectives of Sharia, which seek to preserve dignity and family unity. The household should serve as a place of emotional and spiritual protection, not a venue for exposure that may humiliate family members.

Sharia places family privacy within the broader protection of the five primary objectives of Islamic law (*maqāṣid al-sharī‘ah*), particularly the preservation of honor (*ḥifẓ al-‘ird*) and lineage (*ḥifẓ al-nasl*). When family disgrace is exposed, the impact is felt not only by the spouses but also by children and relatives who may bear social stigma. Therefore, maintaining household confidentiality constitutes a moral and religious responsibility to protect the continuity of family dignity across generations. Islam affirms that the family is a private sphere protected by Sharia and must be safeguarded from all forms of privacy violation. Preserving household confidentiality is not merely a social ethical demand but also a religious obligation aimed at maintaining honor, tranquility, and the continuity of the family institution as a central pillar of society.

### ***The Prohibition of Exposing Spousal Disgrace in Islamic Law***

Islam places family honor and privacy as values that must be carefully protected. One way of safeguarding these values is the prohibition against exposing family faults to the public. The Qur’an, as the primary source of Islamic teachings, provides clear guidance on social ethics, including the obligation to uphold one’s own dignity and that of others [44]. It contains numerous verses that prescribe commands and prohibitions regulating human relationships at the individual, family, and societal levels. The prohibition against revealing family disgrace forms part of the effort to preserve human honor and foster a harmonious social life.

In Surah Al-Hujurat, verse 11, Allah forbids the believers from belittling or mocking one another, as the person being insulted may be better in His sight [45]. The moral message of this verse goes beyond the direct prohibition of verbal mockery; it also encompasses acts of exposing faults that can humiliate others, including one’s own family members. This verse instills the value of respect for others and encourages individuals to guard their speech and behavior so as not to harm the dignity of others.

Additionally, Surah An-Nur, verse 19, provides a stern warning to those who delight in spreading mischief among the faithful. It emphasizes that publicizing the faults or misdeeds of others brings divine retribution in this world and the Hereafter [46]. This prohibition reflects Islam’s view that the dissemination of disgrace disrupts social order and fosters enmity within the community. Thus, maintaining family confidentiality is not merely a personal matter but also a social responsibility.

The Qur’an describes the spousal relationship as one of “garments” for one another (Surah Al-Baqarah: 187). This metaphor carries a profound meaning: spouses are meant to protect each other, cover each other’s shortcomings, and safeguard each other’s honor. Just as clothing covers and protects the body, husband and wife are obligated to preserve their partner’s secrets and vulnerabilities from public exposure. This principle underscores that marriage is not merely a formal bond but also a moral commitment to safeguard each other’s dignity.

Based on these verses, maintaining family honor is an integral part of protecting the privacy and dignity of the household. It involves refraining from sharing personal information, avoiding actions that humiliate family members, and abstaining from behavior that undermines the family's or others' dignity. The prohibition is emphasized because it serves critical purposes, including preserving individual honor, maintaining social order, and fostering mutual respect in society. By adhering to this principle, Muslims can create a more peaceful, compassionate, and morally grounded social environment.

From an Islamic perspective, exposing family faults is considered a serious violation of religious and ethical norms. Family disgrace encompasses all private, secret, or shameful matters, such as domestic conflicts, financial problems, divorce, or inappropriate behavior of family members [47]. Revealing such issues to the public can damage reputations, destroy trust, and cause profound psychological harm to those involved. Therefore, safeguarding the family's reputation is a moral responsibility highly esteemed in Islamic teachings.

The prohibition against exposing faults is reinforced not only in the Qur'an but also in the hadiths of Prophet Muhammad, which encourage Muslims to conceal the faults of others. One hadith states that whoever conceals the faults of a brother in this world, Allah will conceal their faults in this world and the Hereafter. This teaching reflects a reciprocal relationship between human behavior and divine protection, while promoting a culture of mutual honor preservation. Conversely, Islam encourages believers to offer counsel, forgive, and help resolve issues wisely and privately. When family problems arise, Islam advocates private resolution through dialogue, consultation, or trusted intermediaries such as mediators, scholars, or counselors. This approach seeks to preserve family dignity while achieving fair and constructive solutions. Understanding and practicing the prohibition against exposing family faults contributes to protecting family honor and building an ethical, harmonious, and respectful society.

### **Discussion**

The protection of family privacy in Islamic law is an inseparable part of safeguarding human dignity and social stability. Islam views the family as a sacred institution whose honor and confidentiality must be preserved. Therefore, the prohibition against exposing household faults is understood not only as a social ethical principle but also as a normative mandate grounded firmly in the Qur'an, Hadith, and Islamic jurisprudence (*fiqh*) [48]. This principle aligns with the objectives of Sharia (*maqāṣid al-sharī'ah*) [49], particularly in preserving honor (*ḥifẓ al-'ird*) and lineage (*ḥifẓ al-nasl*) [50], which are fundamental to establishing a harmonious societal life.

In This finding is in line with Mohamad's discussion of the sanctity of the home in Islamic law, which emphasizes that the household is a protected private sphere and should not be violated without legitimate justification [41]. The present study extends this argument by showing that the protection of the home is no longer limited to physical entry or spatial boundaries, but also includes the protection of domestic narratives, private conflicts, screenshots, online posts, and digital traces that may expose household vulnerabilities to the public. In the context of social media, the home may be violated not only by physical intrusion, but also by the uncontrolled dissemination of private family information. Thus, the Islamic concept of household sanctity must be recontextualized within contemporary digital communication practices.

The findings also correspond with Almoabbadi's study on believers' rights in the Qur'an and Sunnah, which highlights the obligation to protect others from humiliation, insult, and reputational damage [4]. This Qur'anic ethic is further reinforced by Hossain and Salama, who show that Surah al-Hujurat provides a moral framework for preventing destructive speech, mockery, suspicion, and malicious communication [45]. The present study confirms that these principles are highly relevant to household relationships because exposing a spouse's faults, revealing domestic conflicts, or circulating family disgrace in public spaces can violate the Qur'anic command to preserve dignity. However, this article offers a more specific contribution by applying these principles to family privacy in the digital era, particularly where social media transforms private conflict into public spectacle.

From a fiqh perspective, exposing household faults may be categorized as a prohibited act when it involves insult, humiliation, dissemination of personal information without Sharia-sanctioned necessity, or harm to the spouse, children, or extended family. Such behavior may fall within the ethical scope of *ghibah* when true but humiliating information is disclosed without legitimate need, *fitnah* when false or misleading accusations are circulated, and *tajassus* when private matters are obtained through intrusive means. The fiqh principles that harm must be eliminated and that preventing harm takes precedence over attaining benefit reinforce this prohibition. Revealing family faults not only damages individual reputation but can also destroy trust within the household and trigger broader social conflict. This argument is consistent with Novita et al., who argue that family conflict disclosure on social media may intensify disputes and that Islamic law prioritizes *iṣlāḥ*, mediation, and reconciliation as more constructive mechanisms for resolving domestic conflict [31].

Nevertheless, Islamic law does not treat the prohibition against exposing household faults as an absolute command that silences victims or prevents access to justice. Disclosure may be permissible, and in certain cases necessary, when it is directed toward legitimate objectives such as seeking justice in court, consulting religious scholars, obtaining psychological or medical assistance, pursuing mediation, reporting violence, or protecting children from harm. In these circumstances, disclosure must be truthful, proportionate, evidence-based, limited to what is necessary, and addressed to competent parties. Public exposure for humiliation or retaliation remains prohibited because it violates honor and spreads harm without legitimate benefit. Disclosure to a court or authorized legal institution is permissible or even required when it is relevant to adjudication and supported by evidence. Disclosure to a counselor, mediator, scholar, psychologist, or doctor is permissible when it remains confidential, solution-oriented, and limited to necessary information. Disclosure intended to prevent violence, abuse, or child harm may become obligatory because the protection of life, dignity, and child welfare takes priority over concealment. In contrast, vague posting, insinuation, screenshots, and viral narration on social media are ethically blameworthy because they risk *ghibah*, *fitnah*, public humiliation, and secondary harm to children and relatives.

The balanced position above is supported by Muhsin's study on confidentiality ethics in Islamic jurisprudence, which shows that confidentiality is a moral and legal obligation, yet it may be limited by necessity, harm prevention, and legitimate benefit [42]. Although Muhsin discusses medical confidentiality, the underlying ethical logic is relevant to family privacy: private information must be protected, but disclosure may be justified when silence causes

greater harm. This study adopts a similar logic by arguing that Islamic family privacy ethics must be guided by proportionality. The goal of disclosure should not be revenge, humiliation, or viral attention, but protection, resolution, testimony, treatment, mediation, or justice.

The findings also relate to Li et al.'s systematic review and meta-analysis on public humiliation, which demonstrates that public exposure can cause serious mental health effects, including shame, emotional distress, anxiety, and psychological vulnerability [40]. This is important for Islamic family law because exposing household disgrace does not only harm the spouse whose faults are revealed, but may also affect children and relatives who become indirectly associated with the conflict. The psychological impact of public family conflict may include insecurity, trauma, embarrassment, and long-term emotional burden. Therefore, the protection of household confidentiality should be understood not only as an obligation to preserve honor, but also as an effort to protect psychological safety and family well-being.

The study also resonates with Ordóñez Pineda and Calva Jiménez's discussion of children's privacy in the context of sharenting, which shows that minors may experience privacy risks when adults disclose family-related information online [6]. Although their focus is on children, the argument is highly relevant to the present study because household conflict disclosure often exposes children indirectly. Children may suffer from social stigma, emotional pressure, or reputational consequences when parents publicly narrate domestic disputes. In Islamic legal reasoning, this concern is connected to the protection of lineage, dignity, and child welfare. Thus, maintaining family privacy is also part of parental responsibility to protect children from unnecessary public exposure and psychosocial harm.

This study further supports Anggraini's argument that social media can threaten family cohesion in the digital era [34]. Social media may provide space for communication and support, but it can also amplify conflict, invite public judgment, and weaken internal trust when domestic problems are openly circulated. The finding is also consistent with Ardi et al., who emphasize the importance of family harmony and quality of life in the age of social media networks [1]. The present article extends these discussions by showing that family harmony requires not only affection and communication, but also digital restraint, privacy awareness, and ethical self-control. In this sense, Islamic family privacy ethics remains highly relevant for contemporary Muslim families facing information disruption.

The Qur'anic metaphor of spouses as garments for one another provides a strong ethical foundation for this discussion. Karim's interpretation of Qur'anic reciprocity in gender relations is relevant because the garment metaphor implies mutual covering, protection, intimacy, and responsibility [43]. Husband and wife are not expected to become public accusers of each other's vulnerabilities, but protectors of each other's dignity. At the same time, this reciprocal ethic should not be manipulated to conceal violence, coercion, or injustice. True reciprocity requires both privacy protection and access to lawful remedies when harm occurs. Therefore, Islamic privacy ethics must be applied together with justice, harm prevention, and protection for vulnerable family members.

The novelty of this study lies in its reconstruction of family privacy in Islamic law as a layered ethical-legal framework for the digital era. Previous studies have often examined household privacy, Qur'anic speech ethics, family resilience, social media ethics, or psychosocial harm separately. This article integrates those dimensions into a unified framework that distinguishes blameworthy exposure from justified disclosure. The preventive layer

prohibits unnecessary public exposure because it protects honor, trust, and family stability. The corrective layer permits confidential disclosure to competent parties when it is needed to resolve conflict, obtain advice, or prevent harm. The protective layer recognizes that disclosure may become morally and legally necessary when silence would perpetuate violence, coercion, child endangerment, or injustice. This layered framework prevents a simplistic reading of privacy as absolute secrecy and instead situates household confidentiality within the maqasid-oriented balance between dignity, justice, and harm prevention.

The theoretical implication of this study is that Islamic family law should be read as a dynamic ethical framework capable of responding to digital communication challenges. Classical Islamic concepts such as *hifz al-'ird*, *hifz al-nasl*, *ghibah*, *fitnah*, *tajassus*, *maslahah*, and harm prevention remain relevant for regulating contemporary social media behavior. This study contributes to the development of Islamic legal thought by demonstrating that family privacy is not merely a private moral issue, but part of a broader legal-ethical system that protects dignity, psychological safety, family resilience, and child welfare. The practical implication is that Muslim families, religious counselors, premarital educators, Islamic legal practitioners, and policymakers need clearer guidance on how to manage household conflict without exposing private matters to harmful public attention. Family privacy literacy should be integrated into premarital counseling, family education, religious guidance, and digital ethics programs so that families can distinguish between irresponsible exposure and necessary disclosure for protection or justice.

Despite its contribution, this study has several limitations. The study uses a normative Islamic legal and library-based approach, so it does not include empirical data from spouses, families, counselors, judges, religious authorities, or social media users. Consequently, the analysis cannot fully capture how Muslim families actually negotiate the boundary between privacy protection and justified disclosure in real cases. The study also does not conduct case-law analysis or digital ethnography of actual social media practices involving household conflict. In addition, the discussion remains focused on Islamic legal ethics and selected scholarship on digital privacy, family resilience, and psychosocial harm, while comparative perspectives from other Muslim-majority jurisdictions are not examined in depth. Future research should empirically examine how Muslim families, religious authorities, counselors, and legal institutions manage cases of online family conflict, especially those involving violence, child protection, and marital disputes. Such research would strengthen the practical relevance of the framework proposed in this article and test its application in counseling, legal, educational, and digital communication contexts.

## CONCLUSION

This study concludes that the protection of family privacy in Islamic law constitutes a maqāṣid-oriented obligation aimed at preserving honor, lineage, psychological safety, family resilience, and social order. The prohibition against exposing household faults is grounded in Qur'anic ethics, Prophetic teachings, and fiqh principles that discourage *ghibah*, *fitnah*, *tajassus*, and unnecessary public humiliation. In the digital era, this prohibition has become increasingly urgent because social media can transform private domestic conflicts into widely circulated public content, producing reputational damage, emotional distress, marital tension, and psychosocial harm for spouses, children, and extended family members. However, Islamic privacy ethics should not be interpreted

as absolute secrecy that obstructs justice or silences vulnerable parties. Disclosure may be justified, and in certain circumstances necessary, when it is proportionate, evidence-based, limited to competent parties, and directed toward lawful objectives such as legal testimony, mediation, professional counseling, medical consultation, protection from violence, or child safeguarding. The main contribution of this study lies in its layered ethical-legal framework that distinguishes blameworthy public exposure from justified protective disclosure, thereby aligning family privacy with dignity, justice, harm prevention, and family resilience. These findings imply that Muslim families, religious counselors, premarital education institutions, and policymakers need to strengthen digital family privacy literacy and develop context-sensitive guidelines for handling household conflict in online spaces. Nevertheless, because this study is based on normative Islamic legal and library research, its findings remain conceptual and require further empirical investigation involving families, counselors, religious authorities, legal institutions, and digital communication practices to test the practical applicability of the proposed framework.

## AUTHOR INFORMATION

### *Corresponding Author*

**Relit Nur Edi** – Universitas Islam Negeri Raden Intan Lampung, Lampung (Indonesia)

 [orcid.org/0000-0001-5289-7487](https://orcid.org/0000-0001-5289-7487)

Email: [relit@radenintan.ac.id](mailto:relit@radenintan.ac.id)

### *Authors*

**Relit Nur Edi** – Universitas Islam Negeri Raden Intan Lampung, Lampung (Indonesia)

 [orcid.org/0009-0007-9233-1243](https://orcid.org/0009-0007-9233-1243)

Email: [relit@radenintan.ac.id](mailto:relit@radenintan.ac.id)

**Abuzar Alghifari** – Universitas Islam Negeri Raden Intan Lampung, Lampung (Indonesia)

 [orcid.org/0009-0008-0742-3897](https://orcid.org/0009-0008-0742-3897)

Email: [abuzar@radenintan.ac.id](mailto:abuzar@radenintan.ac.id)

## AUTHOR CONTRIBUTION

R.N.E. conceptualized the study, developed the main research framework, formulated the normative Islamic legal analysis, and led the interpretation of Qur'anic, Hadith, fiqh, and *maqāṣid al-sharī'ah* sources related to family privacy and the prohibition against exposing household faults. A.A. contributed to the literature review, organized relevant sources on digital ethics, social media interaction, family resilience, and psychosocial harm, and supported the synthesis of the analytical framework distinguishing blameworthy public exposure from justified protective disclosure. Both authors contributed to manuscript drafting, critical revision, intellectual refinement, and final approval of the submitted version. Both authors agree to be accountable for all aspects of the work.

## CONFLICT OF INTEREST

The authors declare no conflict of interest.

## DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors used several generative AI tools in the process. ChatGPT was used to help organise complex concepts, while Grammarly was employed to enhance the grammar, style, readability of the text and improve the overall clarity of the writing. Although these tools provided valuable support, the researcher wrote all the content and conclusions.

## REFERENCES

- [1] M. N. Ardi, M. C. Nizar, S. D. Maharani, G. A. B. Menoh, and A. Rosyid, "Family Harmony and Quality of Life: A Personal Relationship Approach of Gabriel Marcel in the Age of Social Media Networks," *Samarah*, vol. 9, no. 3, pp. 1416–1438, 2025. <https://doi.org/10.22373/eptem321>
- [2] T. Abdullah, "Joint Family System and Its Impact on Marital Conflict and Decision-Making Autonomy: Mediated by Perceived In-Laws' Influence in Rural Pakistan," *Fam. J.*, Oct. 2025. <https://doi.org/10.1177/10664807251384193>
- [3] A. Litawati Lioe, "The Role of Marital Commitment and Family Support For Marital Satisfaction In Childless Couples," *Eduvest - J. Univers. Stud.*, vol. 3, no. 1, pp. 1–8, Jan. 2023. <https://doi.org/10.36418/eduvest.v3i1.712>
- [4] A. A. Almoabbadi, "Believers' Right Toward Each Other's in the Holy Quran and the Sunnah of the Prophet, Surat Al-Hujurat as an Example," *Quranica*, vol. 16, no. 2 Special issue 12, pp. 231–269, 2024. <https://doi.org/10.22452/quranica.vol16no2.13>
- [5] M. D. Irfan Mohd Azam, M. I. Asyraf Ahmad, and M. H. Rosidi, "The Disclosure of a Spouse's Disgrace Before and After Divorce: A Maqasid al-Shariah-Based Legal Analysis of the 'Spill the Tea' and 'Exposing Ex' Phenomenon," *Int. J. Res. Innov. Soc. Sci.*, vol. IX, no. VI, pp. 5200–5206, 2025. <https://doi.org/10.47772/IJRISS.2025.906000396>
- [6] L. Ordóñez Pineda and S. Calva Jiménez, "Threats to the privacy of young persons (minors) from sharenting," *Rev. Chil. Derecho y Tecnol.*, vol. 9, no. 2, pp. 105–130, 2021. <https://doi.org/10.5354/0719-2584.2020.55333>
- [7] J. Adu, A. Oudshoorn, K. Anderson, C. A. Marshall, H. Stuart, and M. F. Owusu, "Family Members' Perspectives on Mental Illness Stigma: A Community Study," *Can. J. Nurs. Res.*, May 2025. <https://doi.org/10.1177/08445621251343167>
- [8] R. L. van Eickels, A. Tsarpalis-Fragkoulidis, and M. Zemp, "Family cohesion, shame-proneness, expressive suppression, and adolescent mental health-A path model approach," *Front. Psychol.*, vol. 13, Aug. 2022. <https://doi.org/10.3389/fpsyg.2022.921250>
- [9] F. Mu, F. Batrisyia, B. Mohd, and D. M. Hasyimi, "Mubadalah as a Pillar of Family Resilience in Indonesia in Facing the Challenges of Information Disruption," vol. 2, no. 1, pp. 35–49, 2025. <https://doi.org/10.70992/tamhse32>
- [10] S. Mas'udah, "Familial relationships and efforts in retention of marriage among atomistic families in Indonesia," *Cogent Soc. Sci.*, vol. 8, no. 1, Dec. 2022. <https://doi.org/10.1080/23311886.2022.2046313>
- [11] E. Olcay Imamoğlu, M. Ads, and C. C. Weisfeld, "What Is the Impact of Choosing One's Spouse on Marital Satisfaction of Wives and Husbands? The Case of Arranged and Self-Choice Turkish Marriages," *J. Fam. Issues*, vol. 40, no. 10, pp. 1270–1298, Jul. 2019. <https://doi.org/10.1177/0192513X19835874>
- [12] A. J. Rodriguez and G. Margolin, "Wives' and Husbands' Cortisol Reactivity to Proximal and Distal Dimensions of Couple Conflict," *Fam. Process*, vol. 52, no. 3, pp. 555–569, Sep. 2013. <https://doi.org/10.1111/famp.12037>

- [13] N. V. Roman et al., “Strengthening Family Bonds: A Systematic Review of Factors and Interventions That Enhance Family Cohesion,” *Soc. Sci.*, vol. 14, no. 6, p. 371, Jun. 2025. <https://doi.org/10.3390/socsci14060371>
- [14] Z. K. Pala and Ç. Y. Güler, “Forty years on one pillow: an examination of long-term marital dynamics,” *BMC Psychol.*, vol. 14, no. 1, p. 514, Mar. 2026. <https://doi.org/10.1186/s40359-026-04135-y>
- [15] E. Sadeghian, S. A. Ghasemi, and M. Maddineshat, “Exploring marriage beliefs from the perspectives of married students,” *Front. Psychol.*, vol. 16, Feb. 2025. <https://doi.org/10.3389/fpsyg.2025.1481905>
- [16] D. A. Gede Agung, A. M. Nasih, Sumarmi, Idris, and B. Kurniawan, “Local wisdom as a model of interfaith communication in creating religious harmony in Indonesia,” *Soc. Sci. Humanit. Open*, vol. 9, p. 100827, 2024. <https://doi.org/10.1016/j.ssaho.2024.100827>
- [17] A. Mahmud, *Buku Keluarga Sakinah - Akilah Mahmud*. Makassar: University Press, 2012.
- [18] M. Khusaini, H. Hariri, M. R. Pratama, and M. Rahmatan, “Creating a Harmonious Family Through Social Media Facebook in West Lampung,” *El-Mashlahah*, vol. 12, no. 2, pp. 139–152, Dec. 2022. <https://doi.org/10.23971/el-mashlahah.v12i2.3937>
- [19] A. Z. Firdaus, A. A. Muhammad, H. Haerunnisa, S. Supriyadi, and M. R. Kurniawan, “The Role of a Harmonious Family in Shaping Tolerant Attitudes in a Multicultural Society,” *Kawanua Int. J. Multicult. Stud.*, vol. 5, no. 2, pp. 159–172, Dec. 2024. <https://doi.org/10.30984/kijms.v5i2.1152>
- [20] R. Santoso and F. Mu’in, “Peran Majelis Ulama Indonesia (MUI) Lampung Menghadapi Era Disrupsi Informasi,” *Ath Thariq J. Dakwah dan Komun.*, vol. 4, no. 1, p. 79, 2020. [https://doi.org/10.32332/ath\\_thariq.v4i1.2026](https://doi.org/10.32332/ath_thariq.v4i1.2026)
- [21] A. Kasdi, U. Farida, M. Huda, A. F. A. Rahman, and A. Dakhoir, “Fatwa and Religious Authority: Islamic Law, Social Media Ethics and Digital Age,” *Al-Ahkam J. Ilmu Syari’ah dan Huk.*, vol. 11, no. 1, pp. 56–66, Mar. 2026. <https://doi.org/10.22515/alahkam.v11i1.10755>
- [22] Nur Asiah, “Maslahah Menurut Konsep Imam Al Ghazali,” *DIKTUM J. Syariah dan Huk.*, vol. 18, 2020. <https://doi.org/10.35905/diktum.v18i1.663>
- [23] R. A. Muaygil, N. A. Abouammoh, A. M. Madkhali, L. H. Almanah, and R. N. Aldekhyyel, “Truth-telling and devastating disclosures Navigating the tension between ethical and cultural obligations in Saudi Arabia,” *BMC Med. Ethics*, vol. 26, no. 1, p. 159, Nov. 2025. <https://doi.org/10.1186/s12910-025-01307-0>
- [24] A. Belhaj, “Political Loyalty, Justice, and Trust: A Thematic Study of the Concept of Betrayal (kh-w-n) in the Qur’ān,” *Islam. Stud.*, vol. 63, no. 2, pp. 147–165, 2024. <https://doi.org/10.52541/isiri.v63i2.3202>
- [25] A. Osman, “The Right to be Forgotten: an Islamic Perspective,” *Hum. Rights Rev.*, vol. 24, no. 1, pp. 53–73, Mar. 2023. <https://doi.org/10.1007/s12142-022-00672-2>
- [26] D. Sartika, M. Novendri S, S. Putri, and R. Mulyani, “Prevention Strategies for Cyberbullying Based on Hadiths: A Thematic Analysis of Hadiths Pertaining to Ethical Communication,” *An-Nida’*, vol. 49, no. 2, p. 165, Dec. 2025. <https://doi.org/10.24014/an-nida.v49i2.38192>
- [27] H. A. Azkiyah, “Cyber Cheating as a Form of Violation of Wife’s Rights in Islamic Family Law,” *BUSTANUL FUQAHA J. Bid. Huk. Islam*, vol. 6, no. 2, pp. 360–375, 2025. <https://doi.org/10.36701/bustanul.v6i2.2317>
- [28] H. H. Irving and M. Benjamin, “Therapeutic Family Mediation: Practice Principles and Ecosystemic Processes,” in *Family Mediation: Contemporary Issues*, Thousand Oaks, CA, USA: SAGE Publications, Inc., 1995, pp. 147–201. <https://doi.org/10.4135/9781452243566.n4>

- [29] M. A. Urrahman, "Analisis Konsekuensi Publikasi Masalah Rumah Tangga di Media Sosial dengan Perspektif Sad Adzdzari'ah," *J. Darussalam Pemikir. Huk. Tata Negara dan Perbandingan Huk.*
- [30] A. Sala, L. Porcaro, and E. Gómez, "Social Media Use and Adolescents' Mental Health and Well-Being: An Umbrella Review," *Comput. Hum. Behav. Reports*, vol. 14, p. 100404, May 2024. <https://doi.org/10.1016/j.chbr.2024.100404>
- [31] D. Novita, M. Sar'an, A. Ahmad Ridwansah, and H. Ardiansyah, "Family Conflict Disclosure on Social Media in Islamic Law: Islah as a Reconciliation Mechanism," *Al-Istinbath J. Huk. Islam*, vol. 10, no. 1, pp. 443–458, 2025. <https://doi.org/10.29240/jhi.v10i1.12658>
- [32] O. S. Ahmed, H. A. Hasan, S. D. S. Bazool, A. Mirzaeva, and O. Y. S. Al-Musawi, "Fitnah in the Digital Age: Regulating Social Media Misuse Through Islamic Criminal Principles," *Al-Istinbath J. Huk. Islam*, vol. 10, no. 2, pp. 535–562, Aug. 2025. <https://doi.org/10.29240/jhi.v10i2.13369>
- [33] N. Liu and S. Chen, "The Protection Mechanism of Personal Health Information in the Digital Economy Environment," *J. Environ. Public Health*, vol. 2022, no. 1, Jan. 2022. <https://doi.org/10.1155/2022/2314468>
- [34] N. Anggraini, "Social Cohesion and Social Media Threats to Families in the Digital Era," vol. 13, no. 2, pp. 796–813, 2025. <https://doi.org/10.33019/society.v13i2.833>
- [35] V. Auriemma, G. Iorio, M. Merico, and L. Tavares Galindo Filho, "Editorial: Blurring Boundaries: Reconfiguring Social and Digital Spaces," *Front. Sociol.*, vol. 9, May 2024. <https://doi.org/10.3389/fsoc.2024.1420030>
- [36] M. A. Chaharborj, V. Biktash, and K. Juost, "The Scope of Spouses' Privacy from the Perspective of Verses and Narrations," *Int. J. Multicult. Multireligious Underst.*, pp. 304–315, 2025.
- [37] D. H. F. Manongga, A. C. Irawati, and B. Handitya, "Defamation: An Analytical Review," vol. 2, no. 1, pp. 137–146, 2023.
- [38] M. Jamin, "Social Conflict Resolution Through Empowerment of Local Wisdoms," *Yust. J. Huk.*, vol. 9, no. 1, p. 1, 2020. <https://doi.org/10.20961/yustisia.v9i1.39430>
- [39] E. Saragih, V. Paramarta, G. I. Thungari, B. Kalangi, and K. M. Putri, "Era Disrupsi Digital pada Perkembangan Teknologi di Indonesia," *Transform. J. Econ. Bus. Manag.*, vol. 2, no. 4, pp. 141–149, 2023. <https://doi.org/10.56444/transformasi.v2i4.1152>
- [40] W. Li, C. Heward, A. Merrick, B. Astridge, and T. Leow, "Prevalence of Experiencing Public Humiliation and Its Effects on Victims' Mental Health: A Systematic Review and Meta-Analysis," *J. Pacific Rim Psychol.*, vol. 18, May 2024. <https://doi.org/10.1177/18344909241252325>
- [41] O. A. A.-M. Mohamad, "Sanctity of Home in Islamic Law," *J. Leg. Ethical Regul. Issues*, vol. 24, no. Special Issue 1, pp. 1–11, 2021.
- [42] S. M. Muhsin, "Medical Confidentiality Ethics: The Genesis of an Islamic Juristic Perspective," *J. Relig. Health*, vol. 61, no. 4, pp. 3219–3232, 2022. <https://doi.org/10.1007/s10943-021-01313-7>
- [43] F. R. Karim, "Wilāya, Enjoying Good and Forbidding Evil: Q 9:71 and the Qurānic Ethic of Reciprocity in Gender Relations," *J. Islam. Ethics*, 2025. <https://doi.org/10.1163/24685542-20250005>
- [44] O. M. Abou-Bakr, "The Egalitarian Principle of 'Qist' as Lived Ethic: Towards a Liberational Tafsir," *Religions*, vol. 14, no. 9, 2023. <https://doi.org/10.3390/rel14091087>
- [45] A. D. Hossain and M. Salama, "Reconstructing Society in the Light of Sūrat al-Hujurāt: Protecting Society from Malicious Tongue," *Islam. Stud.*, vol. 62, no. 3, pp. 303–331, 2023. <https://doi.org/10.52541/isiri.v62i3.2703>
- [46] R. Sönmez, "Explanation of the Concepts of 'Nur' and 'Miskat' in Alevism and

- Bektashism in the Context of the 35th Verse of Surah An-Nur and Conversion to the Form of Worship,” *Turk Kult. ve Hacı Bektaş Veli - Arastirma Derg.*, vol. 2021, no. 97, pp. 177–187, 2021. <https://doi.org/10.34189/hbv.97.011>
- [47] E. Gorian and N. D. Osman, “Digital Ethics of Artificial Intelligence (AI) in Saudi Arabia and United Arab Emirates,” *Malaysian J. Syariah Law*, vol. 12, no. 3, pp. 583–597, 2024. <https://doi.org/10.33102/mjssl.vol12no3.798>
- [48] M. Kazi Abdul and F. Khandaker Mursheda, *The Principles of Qur’anic Research Methodology: Deriving the Process of Knowledge from Revelation*. KMF Publishers, 2026. <https://doi.org/10.64907/xkmf.book.pqrm.26.02.12>
- [49] A. Safiq, M. M. Huda, and A. Khamid, “The Universal Value of Islam as Rahmatan Lil’Alamin,” *Indones. J. Islam. Relig. Cult.*, vol. 1, no. 1, 2024.
- [50] E. Zuhriah, E. S. Rahmawati, M. Aprilyanti, U. Chaidaroh, and M. Ch, “Childfree, the Digital Era, and Islamic Law: Views of Nahdlatul Ulama, Muhammadiyah, and Gender Activists in Malang, Indonesia,” *Samarah*, vol. 7, no. 3, pp. 1606–1626, 2023. <https://doi.org/10.22373/sjhc.v7i3.17753>