

Shifting Muslim Gorontalo Family Commitments in the Era of Social Media: A Socio-Legal Approach

Dikson T. Yasin

Institut Agama Islam Negeri (IAIN) Sultan Amai Gorontalo
Email: diksonyasin@iaingorontalo.ac.id

Abdul Ghofur

Universitas Islam Negeri (UIN) Walisongo Semarang, Indonesia
Email: abdulghofur@uinwalisongo.ac.id

Muhyar Fanani

Universitas Islam Negeri (UIN) Walisongo Semarang, Indonesia
Email: muhyarfanani@uinwalisongo.ac.id

Agus Nurhadi

Universitas Islam Negeri (UIN) Walisongo Semarang, Indonesia
Email: agusnurhadi@uinwalisongo.ac.id

Abstract: *In the era of social media, the current reality has led to a deviation in individual behavior within families. Family systems relying heavily on technology have shifted from traditional to modern. The research aims to explain why social media can lead to divorce in Gorontalo Religious Court. This study constitutes empirical research (field research). The research was meticulously conducted through direct fieldwork. The approach employed in this study is a social approach. The researcher directly investigates and deeply describes the commitment of married couples in household life and the influence of social media. To obtain valid data, the researcher used observation techniques for data collection. The researcher observed within the scope of scientific activities during the observation activities. In this case, the researcher observed 10 pairs of Muslim families in the city of Gorontalo, focusing on how the commitment of Gorontalo Muslim families has shifted. The number of respondents interviewed by the researcher was approximately 10 Muslim families, consisting of 5 husbands and 5 wives each. Finally, Documentation collected data from Gorontalo Religious Court judgments on divorces during 2021. Results of the research found that social media has an impact on two things, namely: 1) the fragility of Gorontalo Muslim family commitments due to tolerance of extramarital behavior in Gorontalo Muslim families, and 2) a shift in divorce orientation among Gorontalo Muslim families, where about 13.8% of divorce cases are caused by infidelity through social media.*

Keywords: *Shifting; Commitment; Family; Social Media*

Abstrak: *Di era media sosial menyebabkan terjadinya penyimpangan perilaku individu dalam keluarga. Sistem keluarga yang sangat bergantung pada teknologi telah bergeser dari tradisional ke modern. Penelitian ini bertujuan untuk menjelaskan mengapa media sosial dapat menyebabkan perceraian di Pengadilan Agama Gorontalo. Penelitian ini merupakan penelitian empiris (penelitian lapangan). Pendekatan yang digunakan dalam penelitian ini adalah pendekatan sosial. Peneliti menyelidiki secara langsung dan menggambarkan secara mendalam komitmen pasangan suami istri dalam kehidupan rumah tangga dan pengaruh media sosial. Untuk memperoleh data yang valid, peneliti menggunakan teknik observasi untuk pengumpulan data. Peneliti mengamati dalam lingkup kegiatan ilmiah selama kegiatan observasi. Dalam hal ini, peneliti mengamati 10 pasang keluarga muslim di Kota Gorontalo dengan fokus pada bagaimana komitmen keluarga muslim Gorontalo telah bergeser. Jumlah responden yang diwawancarai peneliti kurang lebih sebanyak 10 keluarga muslim yang masing-masing terdiri dari 5 orang suami dan 5 orang istri. Terakhir, Dokumentasi mengumpulkan data dari putusan Pengadilan Agama Gorontalo tentang perceraian selama tahun 2021. Hasil penelitian menemukan bahwa media sosial berdampak pada dua hal, yaitu: 1) rapuhnya komitmen keluarga Muslim Gorontalo akibat toleransi perilaku di luar nikah pada Muslim Gorontalo keluarga, dan 2) adanya pergeseran orientasi perceraian di kalangan keluarga Muslim Gorontalo, dimana sekitar 13,8% kasus perceraian disebabkan oleh perselingkuhan melalui media sosial.*

Kata Kunci: *Pergeseran; Komitmen; Keluarga; Media Sosial*

INTRODUCTION

The advancement of social media today has shaken the foundations of family life. The presence of social media has changed the lifestyle of married couples, making it a cutting-edge social force that transforms family life and impacts the mindset of Muslim families. Families have become accustomed to modern lifestyles and must strive for a better life. Social media has an impact on the transformation of values within families. Social media can facilitate family activities in communication and education for children.¹

In the era of social media, the existing reality has caused a deviation in the behavior of individuals within families. The family system, which relies on technology, has shifted from traditional to modern. Ogburn argues that modern families have lost many functions, although they move towards a more mutually

¹ Kadir, Abdul, and Terra Triwahyuni. 2005. Pengenalan Teknologi Informasi. Jakarta: Andi.

understanding interaction among family members.² Research conducted by Vaughan and Hawari in the capital city of Jakarta showed a drastic increase in divorce rates, reaching 200,000 cases (10%) nationally out of 2 million married couples due to extramarital affairs. Interestingly, 90% of affairs were committed by husbands and 10% by wives, and husbands were estimated to commit adultery when they reached 40. Furthermore, 80% of divorces were initiated by wives who sued their husbands.

In Gorontalo, in 2021 alone, no less than 1,110 divorce decrees were issued due to the fragility of marriage commitment, as evidenced by the increasing number of Muslim families in Gorontalo who filed for divorce. The 2021 annual report of the Gorontalo Religious Court revealed that out of the 1,110 divorce cases, 246 were caused by extramarital affairs via social media, comprising 101 divorces by Talak and 145 petitions for divorces.³

The tremendous influence of social media has made it a means of human life and a ruler of humanity. Consequently, social media separates individuals from their work goals and creates alienation from family life. The above phenomenon suggests that social media affects family commitment and creates a new perspective, namely the culture of technology or uncontrolled technological developments.⁴ From the above exposition, it can be stated that there is no research specifically investigating the shift in Muslim family commitments in Gorontalo in the era of social media. Thus, what distinguishes this study from previous ones is its focus on the implications of social media for families. This article aims to determine why social media can cause divorce in the Gorontalo Religious Court in 2021.

² Mahzar, Armahedi. 2004. *Merumuskan Pradigma Sains Dan Teknologi Islam: Revolusi Integralisme Islam*. Bandung: Mizan.

³ Purwadi, Wira, and Arpin. 2021. "Penyebab Dan Solusi Cerai Gugat Di Pengadilan Agama Gorontalo." *Al-Mujtahid: Journal of Islamic Family Law* 1 (2): 91–104.

⁴ Nuruddin, Amir, and Azhari Akmal Tarigan. 2004. *Hukum Perdata Islam Di Indonesia: Studi Kritis Perkembangan Hukum Islam Dari Fikih, UU No. 1/ 1974 Sampai KHI*. Jakarta: Kencana.

METHOD

This study is empirical research (field research). The study was conducted meticulously by directly immersing in the field. Regarding the empirical research, the researcher conducted a field study. The approach used in this study is social.⁵ The researcher investigates directly and describes in-depth the commitment of married couples in household life and the influence of social media. To obtain valid data, the researcher used three techniques in data collection: observation, in which the researcher conducted scientific observations within the scope of the study.⁶ In this case, the researcher observed 10 Muslim families in Gorontalo City, focusing on the forms of shifting commitment in Muslim families in Gorontalo. Secondly, the technique of unstructured interviews, where the researcher did not use a systematically and comprehensively structured interview guide for data collection.⁷ The interview guide used only outlined the main issues to be addressed. The researcher interviewed approximately 10 Muslim families with 5 husbands and 5 wives. Lastly, documentation, where the researcher collected data in the form of divorce verdicts from the Gorontalo Religious Court in 2021. The conclusion of this study was drawn deductively, which involved drawing from general to specific aspects related to the high divorce rates in the jurisdiction of the Gorontalo Religious Court.

RESULT AND DISCUSSION

Marriage is a sacred vow between two individuals to live together until death, but the goal of marriage often ends in divorce. Divorce is a part of family dynamics, occurring because of marriage, although divorce is not the intended outcome of marriage. According to Islamic law, which has been codified in Article 38 and Article 39 of Law No. 1 of 1974 and elaborated in Government Regulation No. 9 of 1975, divorce includes two types: first, talak divorce, which is initiated by the

⁵ Sunggono, Bambang. 1997. *Metode Penelitian Hukum*. Jakarta: PT Raja Grafindo Persada.

⁶ Suyanto. 2005. *Metode Penelitian Sosial*. Jakarta: Kencana Prenada Media Group.

⁷ Yusuf, A Muri. 2014. *Metode Penelitian Kuantitatif Kualitatif Dan Penelitian Gabungan*. Jakarta: Prenadamedia Group.

husband and submitted to the Religious Court and is considered adequate and legally binding from the moment the divorce is declared in front of the court; second, divorce petition, which is initiated by the wife and submitted to the Religious Court, and is considered adequate and legally binding from the moment the decision of the Religious Court becomes legally final.⁸

In Gorontalo, if we look at the divorce rates in the annual report of the Gorontalo Religious Court for 2021, there were 1,110 divorce cases. Of this total, 246 cases were due to infidelity through social media. To verify the validity of these decisions, examining the level of education that influences the mindset and considerations of husbands and wives in filing for divorce in the Gorontalo Religious Court is necessary. The table below shows the educational level of respondents who filed for divorce in the Gorontalo Religious Court with a sample size of 246 cases.⁹

Table 1. Level of Education

No	Respondent	Divorces by Talak	Petition for Divorces
1.	Elementary School	10	11
2.	Junior high school	27	33
3.	Senior High School	56	87
4.	Bachelor degree	08	14
	Total	101	145

Source: Processed data of Gorontalo Religious Court's verdicts in 2021.

The above table indicates that married couples with middle-level education tend to petition for divorce more often to the Gorontalo Religious Court, as they have the right to dissolve their marriage. However, education is not the main

⁸ Nuruddin. 2018. *Media Sosial Agama Baru Masyarakat Milenial*. Malang: Intrans Publishing.

⁹ Pongoliu, Hamid. 2015. "Perceraian Akibat Peralihan Agama: Studi Kasus Tentang Putusan Hakim Pengadilan Agama Gorontalo." *Al-Mizan* 11 (1): 45–56.

factor causing couples to seek divorce.¹⁰ Based on an interview with Safrudin Mohammad (Public Relations Officer of the Gorontalo Religious Court), the reasons for divorce are varied, including husbands often getting drunk, domestic violence, infidelity through social media, and arguments.

In terms of education level, divorces are dominated by couples with middle-level education. Based on the author's interviews with respondents, several factors hinder the commitment to Muslim family marriage in Gorontalo: first, the guidance provided by the religious officials in building harmonious families is not optimal as operational funds for counseling do not support it; second, the understanding of married couples about marriage commitment is still lacking due to their general education background; and third, the lack of guidance for prospective brides and grooms. Currently, the Ministry of Religious Affairs' program on selecting harmonious families is being implemented in Gorontalo, but there needs to be training and guidance on building harmonious families. Family guidance is attached to the majelis ta'lim and by distributing brochures on family guidance.¹¹

Family sociology expert Finkel argues that commitment is fundamental in marriage. Finkel defines commitment in two components: (a) a tendency to remain or persist in a relationship and (b) a long-term orientation involving more outstanding temporal interests or a long-term orientation. With a long-term orientation, couples develop cooperation patterns. Commitment to marriage is high if several important sources are directly or indirectly linked to marriage, such as time, effort, property, and friendship networks that were once private but now increase and are carried out together with their partners.¹²

¹⁰ Syamsul, Bala Bakri, and Salma P. Tamu. 2019. "Dampak Perceraian Terhadap Tumbuh Kembang Anak Di Kabupaten Gorontalo." *Jurnal Of Public Administration Studies* 2 (1): 11–23.

¹¹ Alkatiri, Fadlun. 2013. "Perceraian Di Kota Gorontalo (Studi Kasus Kekerasan Dalam Rumah Tangga)." In Undergraduate Thesis. Gorontalo: Universitas Negeri Gorontalo.

¹² Goode, William J. 1995. *The Family*. Translated by Lailahanoum Hasyim. Jakarta: Bumi Aksara.

Family changes are experienced everywhere and at any time, as every human being changes during their lifetime, both in their interactions with individuals or between society and the environment. Changes can affect values, social norms, and behavior patterns.¹³ Changes that occur in families are typical symptoms. To measure the level of family change among Muslim couples in Gorontalo, it is necessary to look at the duration of marriage in the household. The following table relates to the duration of marriage among Muslim families in Gorontalo.

Table 2. Age of Marriage

No	Respondent	Divorces by Talak	Petition for Divorces
1.	Marriage age of 1 year	13	17
2.	Marriage age of 2-4 years	48	87
3.	Marriage age of 5-7 years	16	11
4.	Marriage age of 7-10 years	21	26
5.	Marriage age of more than 10 years	3	4
	Total	101	145

Source: Processed data of Gorontalo Religious Court's verdicts in 2021.

Based on the information provided in the table regarding the duration of the marriage, the data from the court decisions indicates that divorce occurs more frequently within the range of 2-4 years of marriage, whether it is divorce by talak or divorce by petition. Although the examination report states that the husband and wife initially committed and agreed to be faithful, honest, and accept each other's strengths and weaknesses, as the marriage progresses, the agreed-upon commitment begins to fade and is forgotten for various reasons.¹⁴(

¹³ Geertz, Clifford. 2001. *Available Lights. Some Philosophical Reflections to Anthropological Theories*. Cambridge: Polity Press.

¹⁴ Yuhelson, Ramlani Lina Sinaulan, and Abdul Rahma. 2020. "Perlindungan Sosial Bagi Perempuan Korban Pernikahan Dini Di Gorontalo." *Jurnal Pemberdayaan Masyarakat: Media*

Marriage also requires both partners to be willing to share because the relationship can't be maintained by only one partner, no matter how hard they try. Therefore, married couples should accept the permanent commitment as follows: first, the commitment to oneself, the sense of responsibility for financial and sexual needs; second, the commitment to the partner, including one's willingness to agree to the marriage agreement; third, the commitment to the family comprehensively; fourth, the social commitment, fulfilling the family's social roles, at least there are three types of commitments.¹⁵

This phenomenon is related to what Tomi Asram conveyed that:

"The court does not have the authority to address that issue automatically. They have to rely on familial, internal, and educational motivation. If we do not have the authority, at most, we can only provide motivation during the trial, but if we want to make a change, only the Qur'an itself can do that, where God will not change the fate of a people before they change themselves. So, laziness is indeed an internal factor. Judges are limited to the courtroom; their responsibility only goes as far as delivering the verdict."

Furthermore, Asram stated that around 40% of divorce cases filed by both husbands and wives were due to extramarital affairs. This indicates that divorce due to infidelity ranks second as a reason for divorce. Around 40% of extramarital affairs became a vital reason for a husband or wife to seek divorce. The table below shows the reasons why a husband filed for divorce from his wife at the Gorontalo District Court:

Table 3. Reasons for Filing for Divorce

No	Respondent	Divorces by Talak	Petition for Divorces
1.	Domestic Violence Factors	17	07
2.	Financial Factors	63	97
3.	Infidelity Factors	21	41
	Total	101	145

Pemikiran Dan Dakwah Pembangunan 4 (1): 223–46. <https://doi.org/doi: 10.14421/jpm.2020.041-10>.

¹⁵ Soekanto, Soerjono. 2009. Sosiologi Keluarga (Tentang Ikhwal Keluarga, Remaja Dan Anak). Jakarta: Rineka Cipta.

Source: Processed data of Gorontalo Religious Court's verdicts in 2021

From the information provided in the table above, it can be concluded that the reasons for filing for divorce by husbands and wives in the Gorontalo District Court are mainly due to economic factors, followed by infidelity through social media, domestic violence, and other factors. Regarding infidelity, it can be shown by divorce reasons from an interview with Adrianto Syahrain, one of the respondents, who revealed that the turmoil that hit our household was basically due to economic pressures because the income from work was not enough to meet the wife's needs, resulting in seeking refuge in other things, in this case, the wife sought a more financially stable man. What Adrian experienced is closely related to what Rianti Patila experienced. She said that her husband was chasing material values to the point of meeting a financially stable woman at the same workplace, which triggered the conflict in the household.

Extensive observation of the verses of the Qur'an about marriage highlights several chapters and verses in the Qur'an that discuss various aspects of life. About ten chapters deal with marriage: al-Baqarah:229-230, an-Nisaa':1, al-Ma'idah, an-Nur:32, at-Thalaq:2-3. The expressions in these verses contain a commitment to marriage because, according to Islam,¹⁶ the purpose of marriage is (1) Marriage is a social institution considered valid for legalizing sexual relations between men and women. (2) Marriage is a means of strengthening relationships between members of society. (3) Marriage guarantees reproduction and maintains offspring's well-being. (4) Familial relationships are the most elementary social form in society. (5) Marriage is an institution that protects vulnerable individuals such as women and orphans.¹⁷

¹⁶ Andi Syahraeni, 2013, *Bimbingan Keluarga Sakinah*, Makassar: Alauddin University Press.

¹⁷ Saputera, Abdur Rahman Adi, and Nadiva Abdillah. 2022. "Analisis Implikasi Nikah Muda Perspektif Hukum Islam Di Kecamatan Kota Selatan Gorontalo." *QadāuNā* 2 (2): 314–31.

Statements about marriage from the Qur'an and Hadith have encouraged scholars from various generations to elaborate on Islamic teachings about marriage. Abu Hamid al-Ghazali presented one exciting perspective in his book "Kitab Adab al-Nikah" in *Ihya' Ulum al-Din*. Al-Ghazali opens the book with the following paragraph: "Praise be to Allah, whose wonders of creation are not subject to suspicion, for the heart cannot contemplate their beauty without wonder, admiration, and the gentle grace of His blessing, which is constantly bestowed on the whole universe, whether it accepts it or not. One of His most beautiful blessings is that He created man from water, made them communicate through marriage, gave them the desire to procreate, and encouraged them to maintain their lineage. Then, he glorifies and gives a significant position to lineage. Through this opening paragraph, he shows his fascination with sexuality and marriage, stating that sexuality is one of God's most beautiful gifts and that human sexual desire is a divine command, and al-Ghazali is showing his approach and opinion that he will.¹⁸

This family has spiritual (spiritual capital) and social (social capital) characteristics that can be identified as follows: (a) The husband and wife must be aware that marriage is a strong covenant (*mistaqan ghalizha*) between two servants and their Lord (QS. An-Nisa' 4:21). (b) The husband and wife always hold firmly to the principle of consultation in the family. (c) The husband and wife firmly uphold the principle that marriage is a trust that must be guarded and maintained. (d) The husband and wife are open to managing the family's finances and resources, as openness in financial management is a door to blessings for the family.¹⁹

¹⁸ Atabik, Ahmad, and Khoridatul Mudhiyah. 2014. "Pernikahan Dan Hikmahnya Dalam Perspektif Hukum Islam." *YUDISIA* 5 (2): 287–316.

¹⁹ Shufiyah, Fauziatu. 2018. "Pernikahan Dini Menurut Hadis Dan Dampaknya." *Jurnal Living Hadis* 3 (1): 47. <https://doi.org/10.14421/livinghadis.2017.1362>.

Nikah Menurut Kabupaten/Kota			
	2019	2020	2021
Boalemo		1 302	-
Gorontalo		3 868	-
Pohuwato		1 257	-
Bone Bolango		1 623	-
Gorontalo Utara		830	-
Kota Gorontalo		1 217	-
Provinsi Gorontalo		10 097	10 139
Termasuk bedolan (nikah di luar KUA) Hanya untuk yang beragama Islam/			
Sumber : Kementrian Agama RI			

There are identifiable characteristics of families possessing spiritual and social capital, alongside distinct customs and traditions in Gorontalo, a region renowned for its rich cultural heritage.²⁰ Renowned expert in customary law, Van Vollenhoven, placed Gorontalo among the 19 customary regions in Indonesia in his work 'Het Adatrecht van Nederlandhs-Indie.' Customary law has been present in Gorontalo since pre-Islamic times. The Gorontalo community upholds pre-Islamic customary traditions known as Alifuru, acknowledged as part of the Malay Polynesian customs by customary law experts.²¹ They deeply prioritize these customary values, considering them as the fundamental foundation to strengthen their spiritual connection with Allah SWT.

The significance of these customary values is evident in Gorontalo's marriage institution, which highly esteems local customs and culture. A strong understanding of tauhid is seen as the cornerstone for forming a harmonious family, as stated by Musdah Mulia. The history of marriages in Gorontalo reflects

²⁰ Karmila Hanis, *Dutu Pada Tata Cara Adat Perkawinan Gorontalo*, (Skripsi: Universitas Negeri Gorontalo, 2013), h. 1.

²¹ Mansur Martam, "Pohutu Moponika Dalam Perspektif Hukum Islam: Studi Kasus Adat Pernikahan Masyarakat Gorontalo", *Jurnal Studi Hukum Islam*, Vol. 4 No. 1, 2017, h. 53.

the strength of local customs' values in the community before Islam became the official religion.

The process of blending Islam with customs in Gorontalo underwent various historical evolutionary stages, starting from initial customary dominance to subsequent evaluations based on Quranic principles. This signifies how customs are evaluated to seek a foundation of truth within the sharia.²² The concept of tauhid plays a crucial role in guiding daily behaviors, whether in relations with God, fellow humans, or nature. The progressive ideas of Raja Eyato have made significant contributions to revitalizing Islamic culture and civilization in Gorontalo.

Furthermore, despite social media often being blamed as a catalyst for divorces, families in Gorontalo have managed to maintain harmony, understanding that divorce is more due to negative human behaviors like infidelity. Infidelity has become a primary cause of marital separation, especially since technology has been adopted by everyone, including married couples. This has made it easier to track and reveal traces of their infidelity through social media.

De-formalization is a socially unconscious phenomenon and an attempt to erode formal family values because the fulfillment of biological needs by adult men and women who are already married is often done with someone other than their lawful partner. Such cases occur in extramarital affairs, which are currently prevalent in Gorontalo society and can be witnessed through various media outlets. Love in affairs happens because mixing and interaction between married adult men and women tend to be more open, both in the workplace and in daily social relations. Mobile phones and Facebook are communication facilities that also play a role in the de-formalization of Muslim family behavior. This phenomenon implies that the family institution only becomes a factual social

²² Sofyan A.P. Kau, *Tafsir Islam Atas Adat Gorontalo: Mengungkap Argumen Filosofis Teologis...*, vi-vii.

institution to maintain a man and woman living together as husband and wife. The family will increasingly lose legal norms of sexual behavior or strict fulfillment of biological functions.²³

The reality of de-legalization and de-formalization tends to create an apathetic attitude among the Gorontalo community. This apathetic attitude leads to permissiveness or a view that allows others to behave defiantly. The openness of social media causes the phenomenon of deviant behavior norms among married adults in society. In the context of modernization of dating behavior, which tends to be free, it has begun to affect the lifestyle of the Gorontalo community. Interestingly, conflicts arise due to the use of social media by husbands and wives. Based on the author's findings, when a husband cites reasons for divorce in the Gorontalo Religious Court, the primary motivation is because the wife has had an affair or has another desired man, as stated in the decision of Gorontalo Religious Court No. 57 / Pdt.G / 2021 / PA.Gtl. Regarding divorce. This decision is due to an affair through social media, which makes it easier for the wife to communicate with a third party, as seen in the copy of the decision below.

*“That initially, the married life of the Petitioner and the Respondent was in a peaceful and harmonious state, but since September 2018, there have been frequent disputes and arguments between them caused by:
The Respondent often gambles with friends without the knowledge of the Petitioner;
The Respondent has an affair with another man whose name is unknown, as evidenced by the Respondent's social media (Facebook) posts.”*

The negative use of social media can essentially trigger extramarital affairs within a marriage. This can be due to various factors, including the freedom to use social media without considering marital status, feelings of dissatisfaction or boredom with the partner when comparing them unfavorably with the apparent perfection of someone else seen on social platforms, disloyalty, the desire to

²³ Arsyad, Azman. 2020. “Tren Media Sosial Terhadap Pengaruh Tingginya Perceraian Di Kabupaten Pangkep.” *Al-Qadāu* 7 (1): 83–92.

remarry, or even reconnecting with an ex-partner encountered on social media. The intensive use of social media platforms like Facebook by married couples can heighten the risk of infidelity between them. Initially, interactions in the virtual world with someone of the opposite gender might start with intensive conversations, sharing personal stories, and showing mutual care, leading to deep emotional connections. Subsequently, this can progress to real-life meetings and the formation of forbidden relationships. When such infidelity is uncovered, it can lead to prolonged conflicts and ultimately result in divorce, terminating the marriage.²⁴

According to Rini Darmastuti, social media brings about changes in the attitudes or behaviors of Muslim couples. One of the attitude changes that occurs is in communication. Social media makes husband and wife less likely to communicate directly, but instead use mobile phones; for example, a husband spends more time on his phone, while a wife is more engrossed in chatting. In the reasoning of the verdict, it is stated that both the husband and wife have emotional or sexual reasons for committing adultery; there is no difference between the two: the wife cheats for sexual reasons, and the husband strays due to feelings. This is proven by research conducted by the author during interviews with several husband and wife respondents such as Rianti, Adrianto, Uden, Kipu, Yulan, Miki, Salim, whose answers show that sexual factors dominate as the main reason why a husband or wife commits adultery because that is how they experience it.

Table 4. Divorce Verdict in Gorontalo Religious Court in 2021

No	Respondent	Divorces by Talak	Petition for Divorces
1.	Petition for divorce 01/Pdt.G/2021/PA.Gtlo	Adultery with another woman	Social media (Facebook)
2.	Divorces by talak 54/Pdt.G/2021/PA.Gtlo	Adultery with another man	Social media (WhatsApp)
3.	Divorces by talak 57/Pdt.G/2021/PA.Gtlo	Adultery with another man	Social media (Facebook)
4.	Divorces by talak 96/Pdt.G/2021/PA.Gtlo	Adultery with another man	Social media (WhatsApp)

²⁴ Aulia Nursyifa, Eti Hayati, 2020, "Upaya Pencegahan Perceraian Akibat Media Sosial dalam Perspektif Sosiologis" *Jurnal Sosiologi Pendidikan Humanis*, Volume 5, No. 20, h.144-158.

5.	Petition for divorce 112/Pdt.G/2021/PA.Gtlo	Adultery with another woman	Social media (WhatsApp)
6.	Divorces by talak 147/Pdt.G/2021/PA.Gtlo	Adultery with another man	Social media (WhatsApp)
7.	Divorces by talak 151/Pdt.G/2021/PA.Gtlo	Insulting the Respondent and Adultery	Status on social media (Facebook)
8.	Divorces by talak 152/Pdt.G/2021/PA.Gtlo	Insulting, threatening, and adultery	Status on social media (Facebook)
9.	Petition for divorce 243/Pdt.G/2021/PA.Gtlo	Secret marriage	Posting on social media (Facebook)
10.	Petition for divorce 282/Pdt.G/2021/PA.Gtlo	Respondent has another woman	Social media

Source: Processed data of Gorontalo Religious Court's verdicts in 2021

This research shows that social media has a very positive role and impact on married couples. However, on the other hand, it has negative roles and impacts on Muslim couples. This is the consequence of the development of social media resulting from the current technology system. The behavior of married couples includes not being too concerned about their family environment and making close friends a place to share problems within the family, which, without realizing it, refers to the creation of infidelity.²⁵(

Social family experts reinforce the common assumption that social media affects Muslim families. They state that the family is part of a micro-social life. Thus, social media is the main factor in changing modern family lifestyles. According to Abrar, social media is a force that can influence other social forces. Furthermore, he sees that technology has a connection with Muslim family social issues in economics and communication. Thus, several problems arise, such as changes in Muslim couples' lifestyles and perspectives, because the liberation promised by social media often creates paradoxes at the most superficial level; for

²⁵ Eva, Yusnita, Septia, and Witia Oktaviani. 2020. "Media Sosial Pemicu Perceraian (Studi Kasus Di Pengadilan Agama Padang Kelas 1a)." *Ijtihad* 36 (2): 39–50.

example, the function of social media to help humans solve problems instead becomes a human catastrophe.²⁶

Below are some adverse effects of social media on family couples: First, family individuals can easily be trapped in virtual interactions. As mentioned by psychiatrist Edward Hallowell, what happens is a lack of human moments. Second, in education, it damages the generation by spreading hoax information. Third, in the social field, there is a moral decline among family individuals, especially teenagers (children) and parents (husband and wife), causing their lives to become rich in material but poor in spiritual aspects. Fourth, through this media, it is not uncommon for family individuals to engage in activities unaligned with Eastern cultural norms.²⁷

CONCLUSION

Social media affects commitment in families and creates a new perspective of uncontrolled social media culture. This article aims to discuss the shift in commitment in Muslim families in Gorontalo in the era of social media to understand why social media can lead to divorce in PA Gorontalo in 2021. The shift in commitment in Muslim families in Gorontalo is marked by sexual norm deviations among young people and married couples. There are two main reasons for the shift in commitment in families. Firstly, the development of social media in Gorontalo Muslim families has led to permissive attitudes and behavior, or tolerance of open infidelity in Muslim families. Smartphones and Facebook play a role in the de-formalization and de-legalization of attitudes and behaviors in Muslim families. Secondly, there is a shift in the orientation towards divorce, with approximately 13.8% of divorces being attributed to infidelity through social media. Further research is needed on other aspects besides family shifts, such as sufficiency in the age limit for Muslim family marriage and the level of education

²⁶ Rohman, Taufiku. 2020. "Dampak Media Sosial Terhadap Peningkatan Angka Perceraian Di PA Sumber Prespektif Hukum Islam." In Undergraduate Thesis. Cirebon: Institut Agama Islam Negeri (IAIN) Syekh Nurjati.

²⁷ Nursyifa, Aulia, and Eti Hayati. 2020. "Upaya Pencegahan Perceraian Akibat Media Sosial Dalam Perspektif Sosiologis." *Jurnal Sosiologi Pendidikan Humanis* 5 (2): 144. <https://doi.org/10.17977/um021v5i2p144-158>.

of Muslim family partners. Other recommended approaches for research include socio-legal, phenomenological, and psychological approaches. Different approaches and research focuses will result in different knowledge and a more comprehensive understanding of social family research.

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