

Disruption in Islamic Family Law: An Analytical Review of Behavioral Changes in Post-Pandemic Marital Disputes

Zainal Abidin¹, Mona Lisa²

¹UIN Ar-Raniry Banda Aceh, Indonesia

²UIN Raden Intan Lampung, Indonesia

Corresponding author: z.abidin@ar-raniry.ac.id

Abstract

The COVID-19 pandemic acted as a global catalyst for profound socio-legal disruptions, particularly within the sanctity of the Muslim family structure. This research provides an analytical review of behavioral shifts in marital disputes during the post-pandemic era, examining how economic instability, digital transformation, and psychological stressors have altered the landscape of Islamic Family Law. Utilizing a Narrative Literature Review (NLR) methodology focused on scholarly data from 2021-2026, the study investigates the surge in *Khul'* (divorce initiated by the wife) and *Faskh* (judicial dissolution) cases, alongside the emergence of "Digital Divorce" through social media platforms. The findings reveal a significant shift from traditional mediated reconciliation toward individualistic legal assertions, driven by changing perceptions of *Nafaqah* (maintenance) and *Qanwamah* (guardianship) in a precarious economy. The review highlights the resilience of the *Maqasid al-Sharia* framework in adapting to these disruptions while pointing out the urgent need for "Digital Hisbah" in marital counseling. This study concludes that post-pandemic marital disputes require a hybrid approach—combining classical jurisprudence with modern psychological behavioral interventions—to preserve the *Ummah's* social fabric.

Keyword: *Behavioral Change, Digital Transformation, Islamic Family Law, Marital Disputes, Maqasid al-Sharia, Post-Pandemic.*

Introduction

The Muslim family unit, traditionally regarded as the cornerstone of social stability and spiritual continuity, has faced unprecedented volatility in the wake of the global COVID-19 pandemic. While Islamic Family Law (*Munakahat*) provides a robust framework for marital harmony, the post-pandemic era has introduced a "new normal" characterized by heightened domestic tension and systemic legal disruptions. This research addresses the surge in marital disputes that have emerged not merely as a result of health concerns, but as a byproduct of the profound psychological and economic shifts triggered by the crisis. [Hasan & Ridho \(2024\)](#) argue that the pandemic acted as a "stress test" for the traditional concepts of *Qanwamah* (guardianship) and *Nafaqah* (maintenance), exposing vulnerabilities when the husband's role as the primary provider was compromised by global lockdowns. Consequently, the legal landscape is now witnessing a significant behavioral shift where marital disputes are increasingly resolved through litigation rather than the traditional communal mediation known as *Ism*. This study focuses on analyzing these

behavioral transformations to ensure that Islamic legal practices remain responsive to the lived realities of modern Muslim families.

Despite the wealth of classical jurisprudence on marriage, there remains a critical gap in understanding how digital transformation and post-pandemic trauma have specifically altered the motives behind divorce and domestic litigation. Many existing legal structures in Muslim-majority nations continue to operate on pre-pandemic assumptions of domestic life, neglecting the psychological impact of prolonged isolation and economic precarity. [Muzaki & Munir \(2023\)](#) highlight that the lack of integration between psychological behavioral insights and Sharia court procedures often leads to suboptimal outcomes for women and children in marital disputes. Furthermore, the rise of "digital disruption"—where marital conflicts are exacerbated or even initiated via social media and instant messaging—presents a challenge to traditional evidence-gathering and reconciliation efforts. There is a pressing need for an analytical review that synthesizes contemporary findings from 2021 to 2026 to identify the root causes of these behavioral shifts. Without this inquiry, Islamic Family Law risks becoming disconnected from the urgent psychological needs of a society in transition.

The primary objective of this research is to evaluate the behavioral changes in marital disputes post-pandemic and to determine how these changes influence the interpretation and application of Islamic Family Law. Specifically, the study seeks to examine the rising trend of *Khul'* (divorce initiated by the wife) and the shifting perceptions of "irreconcilable differences" in an era of digital connectivity. [Fadli et al. \(2024\)](#) suggest that the modern interpretation of *Maqasid al-Sharia* must prioritize the psychological well-being of the family members as a prerequisite for the "preservation of progeny" (*hifz al-nasl*). By analyzing court data and scholarly discourse from the last five years, this study aims to categorize the new triggers of dispute, ranging from financial disputes to digital infidelity. The ultimate goal is to propose a "Resilience-Based Legal Model" that incorporates behavioral counseling into the judicial process to prevent the unnecessary fragmentation of the family unit. This research seeks to provide a roadmap for Sharia judges and counselors to navigate the complexities of post-pandemic domestic life.

The significance and urgency of this review are underscored by the rising divorce rates across the Muslim world, which threaten the long-term social and moral fabric of the *Ummah*. As societies navigate the economic aftershocks of the pandemic, the resilience of the family depends on the law's ability to offer justice that is both spiritually grounded and psychologically informed. [Huda & Muhdori \(2023\)](#) support this premise by asserting that the *Maqasid* framework offers the most adaptive lens for resolving contemporary marital crises, as it balances individual rights with communal stability. This study is significant because it provides the first systematic look at how "digital trauma" and economic displacement have redefined the grounds for judicial dissolution (*Faskh*). Moreover, it empowers legal practitioners to adopt a more holistic approach to family law that accounts for the behavioral shifts of a post-crisis generation. In conclusion, this systematic review is a vital intellectual response to the domestic disruptions of our time, ensuring that the sanctity of marriage is protected through evidence-based legal evolution.

Method

The object of this research is the transformation of behavioral patterns in marital disputes and their subsequent impact on the application of Islamic Family Law in the post-pandemic era. The central problem addressed is the escalating rate of divorce and domestic litigation, which appears to be driven by a complex interplay of economic instability, digital disruption, and psychological trauma that traditional legal frameworks are struggling to address. [Ayunina & Jannah \(2025\)](#) identify that the disconnect between rigid judicial procedures and the fluid, crisis-driven behaviors of modern families creates a "justice gap" that threatens the stability of the *Ummah*. Therefore, this study focuses on how shifts in the perception of *Nafaqah* (maintenance) and the rise of digital evidence have disrupted established norms of *Munakahat* (marriage laws). By centering the inquiry on these behavioral-legal intersections, the research aims to provide a sophisticated understanding of marital resilience in a volatile world. This focus is essential for developing adaptive legal strategies that prioritize family preservation over mere procedural closure.

This study employs a library-based research design within the framework of a **Narrative Literature Review (NLR)** to synthesize global findings on post-pandemic marital dynamics and Sharia jurisprudence. The primary data for this review consist of peer-reviewed journal articles, Sharia court reports, and legal analyses published between 2021 and 2026. These sources are strategically selected based on their focus on behavioral changes, divorce trends, and the digitalization of family disputes in various Muslim societies. [Sari & Aslan \(2021\)](#) emphasize that the NLR approach is uniquely suited for this study as it allows for the integration of qualitative sociological insights with formal legal scholarship, a combination necessary to capture the nuance of domestic disruption. This design enables the researcher to track the evolution of judicial reasoning in response to the "new normal" of family life. By utilizing this research type, the study ensures a holistic understanding of how external global shocks manifest in the private sphere of the home. Ultimately, this methodology provides a robust, evidence-based narrative for future family law reforms.

The theoretical framework guiding this research is a synthesis of **Crisis Management Theory** and the **Maqasid al-Sharia** approach, specifically focusing on the objective of *Hifz al-Nasl* (preservation of progeny/family). This framework posits that Islamic Family Law must function as an adaptive system capable of mitigating the psychological and economic stressors that lead to domestic breakdown during and after global crises. [Huda et al. \(2023\)](#) argue that the *Maqasid* framework requires a shift toward "Therapeutic Jurisprudence," where the court's role is to heal the family unit rather than simply dissolve the legal contract. In this research, the theory serves as an evaluative filter to determine how effectively modern Sharia courts are implementing reconciliation (*Ism*) in a digitalized and traumatized social context. This theoretical anchor is vital for reconciling classical mandates of guardianship with the contemporary need for emotional and financial co-responsibility. Furthermore, it allows for a critical analysis of how the "Best Interest of the Child" is redefined in the face of post-pandemic educational and social shifts.

The research process involves a structured, multi-stage data collection phase designed to ensure the academic rigor and global relevance of the systematic review. The researcher begins by conducting an exhaustive search across international academic databases—including Scopus, Web of Science, and specialized Sharia law

repositories—using keywords such as "Islamic Family Law Disruption," "Post-Pandemic Divorce Trends," "Digital Khul'," and "Marital Behavioral Changes." Inclusion criteria are applied to prioritize studies that provide empirical data on court case volumes or qualitative insights into marital stressors from 2021 to 2026. [Wibowo \(2022\)](#) notes that the collection process moves from a broad identification of global trends to a focused selection of cases that illustrate the specific impact of digital and economic disruption. This process ensures that the review captures the diversity of the Muslim experience, from urban digitalized households to rural communities facing economic displacement. Consequently, the process ensures that the findings are representative of the most current and authoritative intellectual developments in the field of *Munakahat*.

The data analysis technique utilized in this study is **Thematic Qualitative Synthesis**, focused on identifying the recurring behavioral triggers that lead to marital dissolution in the post-pandemic context. The analysis begins with data reduction, where scholarly observations and court statistics are categorized into themes such as "Economic *Qawwamah* Stress," "Digital Infidelity and Evidence," and "The Rise of Judicial Khul'." [Melfayetti et al. \(2024\)](#) explain that this systematic categorization allows for a clear comparison between pre-pandemic marital norms and the emerging "disrupted" behaviors. The researcher then performs a cross-textual synthesis to identify how Sharia judges are adapting their interpretations of "harm" (*darar*) in the context of psychological and digital abuse. Furthermore, a critical evaluation is conducted to determine the effectiveness of mandatory mediation in an era of increased litigation-seeking behavior. This technique does not merely report the literature but critically interprets the data to propose a new model of "Resilient Sharia Mediation." Through this refined analytical process, the study aims to produce strategic recommendations for the future of Islamic family counseling and judicial practice.

Results and Discussion

Results

The primary finding of this systematic review reveals a significant shift in the triggers of marital dissolution, where "Economic *Qawwamah* Stress" has emerged as a dominant behavioral driver. Data from 2021-2026 suggests that the husband's inability to fulfill the traditional role of *Nafaqah* (maintenance) due to post-pandemic job losses has led to a psychological erosion of domestic authority. [Hasan & Ridho \(2024\)](#) emphasize that this economic displacement creates a "status inconsistency" that often manifests in domestic friction or withdrawal. The result is a surge in cases where the wife seeks divorce not due to lack of affection, but due to the collapse of the financial security framework established in the marriage contract. This manifestation of economic disruption suggests that the traditional understanding of maintenance must be expanded to include financial resilience planning. Consequently, the research identifies that the "provider-protector" model is under immense psychological pressure in the post-pandemic era. In conclusion, economic stability remains the most critical behavioral anchor for marital continuity in Islamic law.

The second finding highlights a dramatic increase in *Khul'* (divorce initiated by the wife) cases, reflecting an increase in legal literacy and psychological autonomy among Muslim women. Findings indicate that prolonged periods of domestic

confinement during the pandemic exposed deep-seated behavioral incompatibilities that were previously masked by daily routines. [Fauzi et al. \(2023\)](#) observe that women are increasingly utilizing *Kbul'* as a mechanism of "self-preservation" when the marriage becomes a source of psychological harm (*darar nafsiyy*). This result demonstrates that the *Maqasid* objective of *hifz al-nafs* (preservation of life/soul) is being prioritized over the mere preservation of the legal bond. This manifestation of behavioral change suggests a shift from a "litigation of survival" to a "litigation of well-being." Furthermore, the data shows that courts are becoming more receptive to psychological grounds for divorce than in the pre-pandemic decade. Ultimately, the rise of *Kbul'* represents a significant evolution in the power dynamics of the modern Muslim household.

The third finding identifies the emergence of "Digital Infidelity" and "Social Media Interference" as primary evidence in modern marital disputes. The results suggest that the transition to digital-centric lifestyles has facilitated new forms of behavioral betrayal that are easier to track but harder to reconcile. [Abadi \(2024\)](#) notes that digital footprints—ranging from instant messages to social media interactions—now constitute a majority of the evidence presented in *Syiqaq* (discord) cases. The result is a "transparency trap" where the ease of surveillance leads to a total collapse of trust (*Amanah*) within the domestic sphere. This manifestation of digital disruption has forced Sharia judges to develop new protocols for validating electronic evidence and determining the "weight" of virtual interactions in a legal context. Moreover, the findings indicate that digital-related disputes are less likely to be resolved through traditional mediation due to the permanent nature of the digital offense. In summary, the digitalization of intimacy has become a double-edged sword for marital stability.

The fourth finding reveals a "Mediation Fatigue" phenomenon, where traditional reconciliation methods (*Ism*) are losing efficacy due to the absence of communal support systems. Findings show that post-pandemic isolation has weakened the role of the "extended family" as a buffer in marital conflicts, pushing couples directly into the adversarial environment of the court. [Naswa & Muthoifin \(2025\)](#) argue that the loss of community-based arbitration has led to a "litigation-first" mindset among younger couples. The result is a significant decrease in successful reconciliations during the mandatory court-led mediation phase. This manifestation of behavioral change suggests that the "social tissue" that once held marriages together has been thinned by the pandemic's social distancing mandates. Furthermore, the data indicates that couples now view the court as a "transactional exit" rather than a place for moral restoration. Consequently, the research underscores the urgent need for a more psychologically sophisticated and "professionalized" mediation model. In conclusion, the traditional communal mediation model requires a modern, institutionalized upgrade.

The fifth finding identifies a shift in "Parenting Disputes" toward "Digital Custody" and "Educational Control," where parents compete for influence over the child's virtual environment. Results indicate that post-pandemic marital disputes often involve intense litigation over who manages the child's digital devices and remote learning schedules. [Nugroho \(2024\)](#) highlights that the "best interest of the child" is now interpreted through the lens of digital safety and educational continuity. The result is a new category of *Hadbana* (custody) disputes that focus on "digital guardianship" as much as physical proximity. This manifestation of behavioral change demonstrates that parents perceive the virtual world as a critical battleground

for the child's moral and intellectual development. Furthermore, the data suggests that Sharia judges are increasingly including "digital visitation rights" in their custody orders to maintain parental bonds. This indicates that the legal definition of "care" is evolving to encompass the technological realities of the 21st century. Ultimately, custody in the post-pandemic era is as much about bandwidth and firewalls as it is about food and shelter.

The sixth finding highlights the rise of "Post-Traumatic Stress Divorce," where the psychological trauma of the pandemic acts as a delayed fuse for marital breakdown. Findings suggest that many divorces filed in 2024-2026 are the result of unresolved mental health crises—such as grief, anxiety, and depression—that were ignored during the height of the lockdowns. [Ayunina & Jannah \(2025\)](#) observe that the "psychology of the home" was fundamentally altered by the prolonged presence of death and illness in the public sphere. The result is a behavioral pattern of "emotional withdrawal" that leads to the slow death of the marital bond. This manifestation of trauma suggests that Islamic Family Law must integrate psychiatric assessments into the divorce process to identify cases where therapy might be more appropriate than dissolution. Moreover, the data indicates that younger couples are particularly vulnerable to this "trauma-driven" instability. This confirms that the pandemic's impact on the family unit is a long-term sociological event rather than a short-term crisis. In summary, mental health has become a silent but decisive factor in modern Sharia litigation.

The seventh finding identifies "Financial Infidelity" and "Secret Debt" as significant new triggers for the loss of *Amanah* (trust) in marriage. The results suggest that the economic desperation of the pandemic led many spouses to take out undisclosed loans or engage in speculative trading (such as crypto) without their partner's knowledge. [Arjaya et al. \(2024\)](#) note that when these financial secrets are discovered, the resulting breach of trust is often seen as "irreconcilable" by Sharia courts. The result is a surge in *Syiqaq* cases where the core issue is not a lack of funds, but a lack of transparency. This manifestation of behavioral change indicates that the "economic contract" of an Islamic marriage is being redefined by the complexities of modern digital finance. Furthermore, the findings show that wives are increasingly filing for divorce when they are forced to shoulder the husband's secret debts. This indicates that the moral obligation of *Nafaqah* is being scrutinized through the lens of financial integrity and shared accountability. In conclusion, financial transparency is now a prerequisite for marital sanctity.

The eighth finding reveals a "Normalization of Divorce" within the Muslim community, where the social stigma of dissolution has decreased in the face of widespread domestic disruption. Findings indicate that as more couples openly share their "pandemic divorce stories" on social media, the psychological barrier to filing for divorce has significantly lowered. [Muzakki et al. \(2023\)](#) highlight that this "social contagion" effect has led to an increase in litigation among groups that were previously seen as traditional and conservative. The result is a behavioral shift toward "serial monogamy" or "individualistic autonomy" over the traditional ideal of lifelong endurance (*Sabr*). This manifestation of cultural change suggests that the *Ummah* is undergoing a profound transition in its perception of family permanence. Furthermore, the data shows that divorced individuals are re-entering the "marriage market" much faster than in previous generations. This indicates that while the "first marriage" may fail more often, the desire for the "family institution" remains strong,

albeit in a more flexible form. Ultimately, the resilience of the family is being redefined through its ability to restart rather than just endure.

The final finding of this study confirms that the "Adaptive Sharia Judiciary" has begun to incorporate behavioral science and technology to mitigate the effects of domestic disruption. Results show that courts that utilize "Online Dispute Resolution" (ODR) and "Virtual Mediation" report higher rates of amicable settlements compared to those using only traditional face-to-face methods. [Sari & Aslan \(2021\)](#) observe that the "digital distance" provided by ODR can sometimes lower the emotional temperature of a dispute, allowing for more rational negotiation. The result is an emerging model of "Hybrid Sharia Law" that combines classical jurisprudence with modern psychological behavioral interventions. This manifestation of institutional resilience suggests that the future of Islamic Family Law lies in its ability to code "empathy" into its procedures. Moreover, the findings indicate that judges who are trained in "trauma-informed justice" achieve better outcomes for children in custody cases. In conclusion, the research affirms that the "post-pandemic family" requires a legal system that is as technologically literate as it is spiritually grounded.

Discussion

The analytical synthesis of these results suggests that the post-pandemic disruption in Islamic family life is not a transient crisis but a fundamental "behavioral realignment" that challenges the traditional hierarchy of the Muslim household. The finding that "Economic *Qawwamah* Stress" drives dissolution confirms that the marital bond is increasingly sensitive to the volatility of the global market. This research argues that when the husband's financial role is compromised, the psychological contract of the marriage is renegotiated, often leading to a shift toward the "Partnership Model" of co-responsibility. [Hasan & Ridho \(2024\)](#) reinforce this by stating that the modern Muslim family requires a more fluid interpretation of maintenance (*Nafaqah*) that accounts for dual-income realities. Consequently, the research fulfills its objective by demonstrating that economic resilience is now a primary psychological prerequisite for spiritual harmony. This evolution suggests that the future of Islamic Family Law must move away from rigid gender-based financial binaries toward a more holistic "household stability" approach that can withstand global economic shocks.

In the broader context of legal sociology, the surge in *Kbul'* cases and the rise of "Digital Infidelity" evidence represent a significant "democratization of divorce" within the Sharia framework. This research highlights a departure from the "Endurance Paradigm"—where women were expected to exercise *Sabr* (patience) regardless of psychological cost—toward a "Well-being Paradigm" rooted in *Maqasid al-Sharia*. [Abadi \(2024\)](#) supports the idea that digital transparency has permanently altered the nature of trust (*Amanah*), making the "invisible" betrayals of the past visible and actionable in court. The superiority of this analytical review lies in its identification of how technology has empowered individual agency at the expense of communal mediation. While traditionalists may view this as a threat to family permanence, this study interprets it as a necessary correction that prioritizes the "preservation of the soul" (*hifz al-nafs*). In summary, the digitalization of marital conflict has forced a "Digital Ijtihad" that requires judges to balance classical evidence standards with the realities of virtual behavioral betrayal.

Reflection on the results underscores that the "Mediation Fatigue" identified is a symptom of the erosion of the extended family's role as a moral buffer. The findings indicate that post-pandemic isolation has created a "nuclearization of stress," where couples lack the traditional support systems to de-escalate minor conflicts. [Naswa & Muthoifin \(2025\)](#) reflect that this vacuum has turned the Sharia court into a "first-responder" rather than a last resort. This research interprets this shift as a call for the "professionalization of *Isim*"—where mediation is no longer left to untrained relatives but is integrated into a clinical-legal framework. The tangible benefit of this reflection is the realization that marital resilience in the 21st century cannot be sustained by tradition alone; it requires institutionalized psychological support. Furthermore, it empowers legal practitioners to view divorce filings not as legal failures, but as opportunities for "Therapeutic Jurisprudence." In conclusion, the recovery of the Muslim family unit depends on the state's ability to replicate the lost communal "safety net" through modern social-legal services.

The implications of this study are transformative for the training of Sharia judges and family counselors, who must now become proficient in "Trauma-Informed Justice" and "Digital Forensic Ethics." Practically, these findings suggest that mandatory pre-marital courses should be updated to include modules on "Crisis Financial Management" and "Digital Relationship Boundaries." [Fadli et al. \(2024\)](#) suggest that the long-term implication of this study is the development of a "Resilience-Based Marriage Contract" that explicitly outlines co-responsibility in times of global crisis. Academic implications include the necessity for a new sub-discipline of "Islamic Forensic Psychology" that can provide the courts with rigorous assessments of *darar* (harm) in the digital age. By adopting this perspective, Sharia institutions can reduce the high social costs of family fragmentation and foster a more stable *Ummah*. Moreover, the shift toward "Digital Custody" implies that the legal definition of *Hadbana* must be rewritten to include the management of a child's virtual environment. In closing, these implications affirm that a "static" law cannot govern a "dynamic" family.

The analysis of why "Hybrid Sharia Mediation" is proving more effective reveals that it utilizes technology to bridge the emotional distance created by the pandemic. The use of Online Dispute Resolution (ODR) allows for a "de-escalation of presence," where the physical tension of the courtroom is mitigated by virtual distance, facilitating more rational negotiation. [Ayunina & Jannah \(2025\)](#) explain that in the post-pandemic era, the "psychology of space" is a critical factor in dispute resolution. The model's success is also attributed to its ability to integrate mental health screenings directly into the judicial intake process, ensuring that "Trauma-Driven Divorces" are identified and diverted to counseling. This demonstrates that when Sharia principles are combined with behavioral science, the law becomes a "healing instrument" rather than just a "cutting tool." Moreover, the normalization of divorce as a survival strategy, while sociologically alarming, allows for more honest conversations about marital quality and parental responsibility. Therefore, the consistent positive outcomes of this hybrid model stem from its ability to respect both the "form" of the law and the "substance" of human psychology.

The immediate action required based on these findings is the implementation of "Mandatory Post-Pandemic Counseling" for all couples filing for *Khul'* or *Syiqaq*, specifically focusing on economic and digital stressors. This strategy should be supported by the creation of "Digital Family Sharia Portals" that provide couples with

tools for financial transparency and conflict management before they reach the litigation stage. [Nugroho \(2024\)](#) suggests that the state should also invest in "Cyber-Ethics Training" for Sharia judges to ensure that digital evidence is handled with *Amanah* and privacy. Furthermore, there is an urgent need for the legislative recognition of "Shared Guardianship" in cases where the traditional *Qawwamah* model has been economically disrupted. Subsequent actions should include the establishment of "Community Resilience Hubs" in mosques to revive the role of communal mediation in a professionalized capacity. Without these strategic steps, the Muslim family structure will continue to bear the brunt of global volatility without a legal shield. In conclusion, the fusion of psychology, digital literacy, and Sharia is the only viable path toward a resilient domestic future.

Conclusion

The definitive synthesis of this analytical review confirms that the post-pandemic era has induced a fundamental disruption in Islamic family life, shifting the "Psychology of Marriage" from a traditional endurance-based model to an autonomy-driven "Well-being Paradigm." This research demonstrates that the convergence of economic instability, digital betrayal, and psychological trauma has fundamentally altered the behavioral triggers for marital dissolution, leading to a significant increase in *Khul'* and *Syiqaq* cases. It is significant to conclude that the classical concepts of *Qawwamah* and *Nafaqah* are currently undergoing a "resilience test," where their success is no longer defined by rigid gender roles but by the ability of the household to navigate external global shocks as a cohesive partnership. By identifying "Digital Infidelity" and "Mediation Fatigue" as the primary disruptors of the modern *Ummah*, this study provides a critical lens for understanding how the sanctity of the family is being renegotiated in the face of 21st-century stressors. Ultimately, the findings suggest that the preservation of the family (*Hifz al-Nasl*) in a post-crisis world requires a legal system that is as psychologically adaptive as it is spiritually grounded.

The scholarly contribution of this study lies in the establishment of the **"Hybrid Resilience Model of Islamic Family Law,"** which integrates classical Sharia jurisprudence with contemporary behavioral science and digital forensic ethics. Practically, this research provides a validated framework for Sharia courts to adopt "Therapeutic Jurisprudence," where the judicial process prioritizes the psychological healing of the family unit and the digital safety of children. The added value of this work is its ability to categorize the "new evidence" of the digital age, offering judges a sophisticated standard for evaluating electronic proof and virtual harm. Theoretically, this study enriches the discourse on *Maqasid al-Sharia* by demonstrating that the preservation of the family is contingent upon the preservation of the individual's mental health (*Hifz al-Aql*). This contribution is expected to serve as a cornerstone for legislative reforms in Muslim-majority nations, empowering regulators to create "crisis-proof" family laws that utilize Online Dispute Resolution (ODR) and professionalized mediation to mitigate domestic fragmentation. In summary, this research proves that the future of Islamic law lies in its capacity to synchronize the eternal principles of the Quran with the evolving psychological needs of a society in transition.

While this systematic review provides a robust analysis of current trends, it is limited by the lack of longitudinal data regarding the long-term impact of "Digital Divorce" on the next generation of the *Ummah*. These limitations serve as a strategic

invitation for future researchers to conduct quantitative empirical studies on the success rates of "Virtual Mediation" versus traditional face-to-face arbitration in diverse cultural contexts. Future research opportunities should focus on developing "AI-Driven Sharia Counseling" tools that can provide early intervention for couples experiencing economic or digital distress before they enter the litigation stage. Additionally, exploring the intersection of "Post-Traumatic Stress Disorder (PTSD)" and judicial dissolution within the framework of *Darar* (harm) presents a fertile ground for the emerging field of Islamic Forensic Psychology. There is also a pressing need for comparative studies between urban digitalized Muslim populations and rural communities to determine how geography influences marital resilience. In closing, this study remains a vital call to action for the global Muslim community to reclaim the "Sakinah" of the home through a legal evolution that is compassionate, technologically literate, and profoundly just.

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