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The crisis in marriage and divorce in the light of the erosion of family values and societal changes
A field study on the repercussions and impact of content shared on social media on the family unit

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Abstract:

This study aims to understand and explain the impact of social media content and the fallacies and toxic ideas disseminated through it, which are increasing day by day, particularly in terms of their impact and consequences for the institution of marriage. Our choice of this topic was not coincidental, but stemmed from a firm conviction that the institution of marriage is now under serious threat, particularly given the rising divorce rates and the increasing prevalence of triviality spread via the internet in the form of misleading content that distorts the facts, and analyses and opinions that are, for the most part, not from those with expertise and knowledge in managing family affairs, nor in understanding these dangerous societal shifts which have contributed to the erosion of certain established social values and norms. These shifts serve to exacerbate the crisis, sow instability, and stir discord between spouses, and increase tensions and conflict, including divorce.

Words keys: Marriage – Divorce – Crisis – Values – Family – Technology – Social media

Introduction:

Instead of strengthening social ties and maintaining their functions in the way that a husband and wife used to do within the family, and in relation to the range of roles played by parents, siblings or every member of the immediate and extended family, as well as the role of certain other social institutions—such as neighborhood or village elders, the imam, and charitable individuals—in ensuring the continuity of life and preventing rifts and tensions**.**

As a result of certain changes, a trend towards selfishness and living in one-dimensional worlds has come to the fore, giving rise to individualism and, consequently, the fragmentation and collapse of the social fabric of the family. It has become difficult to understand and fulfill one's roles, which have declined in importance, leading to the upbringing of a generation in which some are unaware of their social roles and responsibilities within the family, their abilities have diminished, and they are unable to shoulder the responsibilities of a husband or wife. This results in problems and disputes that have not been identified or resolved; these may accumulate until they erupt at some point, culminating in divorce – particularly now that social media has taken over people's lives and become the sole focus, and perhaps the desired and imposed companion for everyone, young and old alike**.**

1) The research problem:

Marriage is a social phenomenon that has existed since the dawn of the human race; it is a universal and existential phenomenon that transcends all historical and geographical contexts, regardless of skin color, beliefs, religions, ethnicity, customs and traditions. As a legitimate and legal social institution, marriage contributes to the preservation and continuity of existence and life by ensuring the continuation of the human race and reproduction over time.

In today's world, the family faces significant problems and challenges brought about by social, economic and cultural changes, technological transformation, and the complexities of the material world, which threaten the family's status. It is certain, however, that there are certain norms and values which have been fundamental; they serve as a steel-like structure that is difficult to dislodge or damage, given that the majority of families continually uphold them, cling to them, and see in them the solution that prevents the collapse of certain constants which have remained firmly established over many centuries. What is surprising is that these new developments, which were unheard of in previous years, have helped to change perceptions of the family in terms of the functions it performs, the roles it fulfils, and the relationships between its members.

Despite the distinct character of any society and its adherence to values and norms that have been upheld over many centuries, as well as to customs and traditions deeply rooted within it, the result of these major transformations has been that the fabric of individuals, institutions and society has been subjected to significant fractures which have distorted or altered it; and in other cases have eliminated certain characteristics of society and inflicted considerable damage at both the individual and institutional levels, shaking the family in particular and giving rise to new forms, shifting from familiar structures to new ones that have affected relationships within the same family; We would argue that the winds of globalization have swept away certain prevailing beliefs, particularly in conservative societies, and have produced outcomes that have carried everyone into other worlds that are difficult to comprehend – or rather, towards consequences that are destructive to the very spirit of the family institution.

In discussing the consequences of these developments, we can address their hidden repercussions, and it is appropriate here to discuss the phenomena of marriage and divorce, not in terms of traditional causes, but rather in terms of the collateral damage inflicted on society on the one hand, and the impact on the frequency and severity of divorce on the other, as a result of recent changes. We should particularly mention social media platforms, which have contributed in one way or another to the erosion of social values and the abandonment of traditional roles within society and the family in general**.**

At first glance, it may seem that the beginnings of the breakdown of a marriage and the disintegration of the family, culminating in divorce, are an individual decision stemming primarily from the couple's desire to end their marital relationship; it may appear so, and there may be some truth and reason in this view. However, if we examine the whole issue in greater depth, this leads us to ask the question: Why was it that, in a not-too-distant past – despite the difficult circumstances surrounding couples and families – the issue of divorce, in terms of its prevalence, frequency and causes, was so limited? In other words, it was regarded as a failure not only for those getting divorced, but many believed that this failure, in the collective imagination, would haunt every member of the immediate and extended family, as well as society as a whole.

Through this study, in light of the escalating crisis surrounding marriage and divorce and all the upheavals that have shaken the very foundations of society, to understand the repercussions resulting from the impact of social media content, which has undermined the fragility of family and societal values and norms; and to understand and identify the reasons that have led both the family and society to abandon their traditional roles in terms of properly structuring the institution of marriage, preserving it, and shielding it from the many upheavals that may beset the family and the marriage?

2) Study Structure:

The structure of our study is divided into a theoretical section in which we reviewed the key themes underpinning the central issue of our study. In this section, we presented an in-depth, critical, and sociological analysis based on the theoretical aspects of the topic, and we addressed the emotional dimension of marriage, its pillars and motivations, and the purposes of marriage from both a secular and a religious perspective, as well as the most significant problems facing the institution of marriage from all angles in light of the proliferation of social media.

Meanwhile, the fieldwork component focused on employing a content-based approach to analyze the most significant data gathered from various social media platforms—such as Facebook, Tik Tok, or certain clips from television programs broadcast online. This study spanned an entire year, during which we collected both written data and information —written—as well as video and audio clips, comments, reactions, and segments from local and foreign television programs shared on various social media platforms. Using a content analysis approach, we

sought to collect, understand, and interpret the ideas expressed on social media and to deconstruct the content of this data to understand its direct and indirect effects—including both intended and unintended ones—related to the topics of marriage and divorce, and how this content has played a negative role in distorting certain concepts regarding the institution of marriage, serving as a source of incitement to instill certain beliefs in individuals that have led to a crisis of marriage and divorce in society.

3) A Sociological Analysis of the Crisis in Marriage and Divorce:

3-1) The perceived reality of marriage and its motivations in the public imagination:

Throughout the ages, across history, and in human societies—regardless of their religions, cultures, or social, economic, and political systems—marriage has been regarded as a sacred human bond between a man and a woman; it is regarded as one of the most important social institutions, aimed at establishing a cohesive family, which is considered the cornerstone of society. Marriage plays a fundamental role in the process of socialization and the instillation of societal values.

Although the concept of marriage varies across religions, they all share the view that it is a contract aimed at achieving stability, affection, and the continuation of the family line. In the Islamic context, marriage occupies a central place and is regarded in the social consciousness as the fulfillment of half of one's religion, as stated in the noble hadith: "Whoever marries has attained half of his religion; let him fear God regarding the other half" (noble hadith, narrated by Anas), which underscores its importance in building a righteous family.

Societies' views on marriage vary according to their religions and certain associated customs, as marriage is linked to a series of changes that have rapidly transformed its meaning in the minds of individuals and groups. In ancient societies, marriage was viewed as a blessing from God; strict rules governing marriage were enforced, and it was considered an essential institution in the philosophy of society. All these views on the reasons and motivations for marriage are also subject to the consequences of sudden social, cultural, and economic changes. For example, in ancient societies known for their simplicity and modest needs, individuals would marry immediately upon reaching adulthood, unlike in contemporary societies where we see young people delaying marriage; in other cases, we observe a widespread reluctance among young people to marry at all.

With this in mind, we will attempt to identify and understand the various key motivations for marriage and the most prevalent beliefs in the social anthropology of societies, summarizing the most important of these in the following points:

3-2) Reasons for Marriage from a Religious Perspective:

Anyone who carefully examines the history of peoples regarding the view of the Abrahamic religions toward marriage will notice that they share one common characteristic: it is imperative that every young man and woman who has reached puberty and whose circumstances permit it choose a life partner and start a family. In this context, according to the Islamic perspective, marriage is considered a permanent contract whose purpose is to establish a family based on love, compassion, tranquility, and peace of mind, from which a generation will emerge to build upon the earth, as God Almighty said: "I have settled you therein" (Surah Hud, verse 61).

Judaism may not differ greatly from Islam on the issue of marriage. The most well-known passage in the Torah states that marriage is contracted between a man and a woman and that its purpose is to form a family; it reads, "It is not good for Adam to be alone; I will make a helper suitable for him" (Abu Ghadha, 2004, p. 20). This is also consistent with the Islamic teaching regarding the prohibition of adultery. Accordingly, the Torah presents marriage as a means of regulating sexual relations between a man and a woman. One of the most important passages in the Torah states: "If a man commits adultery with a woman, and if he commits adultery with a close relative, then both the adulterer and the adulteress shall be put to death" (Abu Ghadha, 2004, p. 20). Judaism views marriage as serving the purposes of procreation, the continuation of the human race, and the establishment of societies; in this context, it states: "Be fruitful and multiply; fill the earth and subdue it" (Abu Ghadha, 2004, p. 21).

Meanwhile, Christianity views marriage as a means to procreation, social solidarity, and legitimate sexual fulfillment—goals that are also found in Islam and Judaism— but it does not make it mandatory for both men and women, as Christianity views celibacy as more noble than marriage, and considers the blessing of celibacy to be a

sacred divine blessing that came through divine revelation and the commands of the Prophet (Abu Ghadha, 2004, p. 25). and among the statements contained therein that affirm this is: "Truly, it is from God's generosity and great grace that He sent the seeds of celibacy from heaven to humankind" (Clark, 1998, p. 58).

3-3) Reasons for Marriage from a Positivist Perspective:

Marriage is considered one of the oldest social institutions that has structured the relationship between men and women, and it has held a prominent place in various cultures and religions. The family is a truly fundamental phenomenon common to all societies without exception, given that the family is the pillar of society and marriage is the sole guarantee of the continuity of that pillar.

Most would agree with the interpretation and perspective alluded to by Auguste Comte when addressing the subject of marriage, namely his belief that marriage is "an innate and spontaneous bond between the sexes, resulting from the interaction between human instinct and natural inclination. According to his view, this bond is the foundation upon which the social structure is built" (Labadi, 2005, p. 13), was clearer and more comprehensive than all subsequent definitions.

When we attempt to break down this definition, we find that "Auguste Comte" addressed the legal aspect of marriage, as the term "union" implicitly refers to the relationship between a man and a woman based on a legal contract whose legal elements are rooted in the fabric of society. This contract is formalized in the presence of a legally qualified official, and the marriage is registered in the civil registry in accordance with the laws and regulations of that country. In the same context, there are those who believe that marriage has an official administrative character, in that it is registered and takes on its official status through administrative procedures established in advance at specialized offices affiliated with an administrative body, through which the status of "marriage" is conferred upon the man and woman. In some countries, the wife's name even changes and becomes part of the husband's identity.

Furthermore, the definition itself, as conceived by Auguste Comte, encompassed the biological aspect of marriage, as indicated by the phrase "the interaction between human instinct and natural inclination"—which refers to the continuation of the primary social unit for the preservation of the human species, as well as for reproduction and the perpetuation of the human race. In this regard, we cite the words of a thinker who said: "Life has two meanings: the life of the species, which is the true, enduring life, and the life of the individual, which is temporary and incidental; the life of a human being is nothing but a stone in a building." Humans are distinguished from animals particularly by their appreciation of beauty, their artistry in it, and their enjoyment of it; therefore, their first stage of life is long because it involves preparation for reaching sexual maturity and, subsequently, preparation for enjoying family life (Al-Hala, 1984, p. 9).

In this regard, G. Duncan Mitchell views the family as any existing society that includes family structures of any kind, as it is an absolute necessity for the survival of the human race, In other words, marriage reflects the human and biological nature that allows both spouses—male and female—to achieve balance in emotional, sexual, and psychological aspects, as well as other goals that make their lives stable, free from disturbances or rifts that would disrupt the fabric of their lives and render them meaningless.

From another perspective, we find that "Auguste Comte" did not miss the opportunity to clarify the social and economic aspects of marriage; he used the phrase "the foundation upon which social structure is built," by which he meant that the objectives of marriage are only fully realized when it takes on a social character, and is carried out in accordance with social ceremonies, rituals, or customs—such as the engagement in the presence of the imam, the guardians, and witnesses—as well as the wedding ceremony, where the two families, the couple's relatives, and friends gather together for a dinner banquet or other refreshments, and gifts are presented to the couple.

In addition to the formal, communal nature of marriage celebrations—which vary according to the customs and traditions of different peoples and societies—we find that marriage represents the cornerstone of the social system, which is responsible not only for procreation and the preservation of the human race but also for socialization, ensuring proper upbringing and instilling certain values and virtuous behaviors among members of society. In this regard, "Bougardus" argues that, thanks to the two partners in the family, a social group is formed—typically consisting of a father, a mother, and one or more children—who exchange love and share responsibility, thereby becoming individuals who behave in a socially appropriate manner (Hassan,SA , p. 25), whereas Murdoch views

the family as "a group characterized by shared residence and cooperation between adults of both sexes and children, whether by birth or adoption."

On the economic front, marriage—whether in ancient or contemporary societies—is viewed as a partnership in which spouses share the responsibility of providing the necessary means for a decent life and meeting their material needs. Some argue that marriage is, at the same time, more than just a regulated sexual union; it is an economic institution that can, through various means, extend property rights to its partners (Edward Wester, 2001, p. 30). At other times, they share the same tasks in farming, planting trees, and other activities. In contemporary society, however, where the demands of life are numerous and varied—and as a result of certain external circumstances—economic pressures and the cost of living—including clothing, food, housing, education, and other expenses—have become the main reasons for both spouses to go out to work, This is primarily driven by the financial needs of some individuals, which compels them to seek a specific solution or support to meet the demands of family life related to various economic aspects.

In the same vein, across all countries and at all levels of the labor market, we see a strong presence of women in economic life, with women accounting for a high proportion of the workforce in certain sectors. The first to emphasize the importance of human capital—that is, the knowledge and abilities that a family imparts to an individual and that are acquired through upbringing and education—was the American economist Gary Becker, a Nobel laureate in economics. In particular, he views marriage as a contract for the division of labor, with each spouse specializing in a particular field. He asserts that specialization alone is what organizes the spouses' resources and ensures their well-being (Al-Ramani, https://www.al-jazirah.com/magazine/2008/01012008/mda7.htm).

3-4) The aims and essential elements of marriage in social perceptions from the past to the present:

In traditional contexts, marriage is considered a social necessity (Sarafilou and Tapa, 2001, p. 7), and regardless of the purposes of marriage and its societal goals, to understand its legitimacy, it suffices to say that marriage took place within specific, geographically defined areas and did not extend beyond the scope of certain small groups governed by geographical criteria, certain kinship ties, and narrow shared interests among individuals confined to specific, well-defined geographical areas—what Ibn Khaldun refers to as "asabiyyah"— This, of course, is what is known as endogamous marriage, linked to certain inevitabilities and realities such as the self-contained nature of these groups, where life was simple and primitive, and these societies were not known for their openness; resources were scarce, and commercial, cultural, and social exchanges were not common at that time. We can conclude that the fundamental basis of marriage and its origins in ancient societies, as a social practice, were linked to geographical, temporal, and spatial imperatives.

However, over time, as a result of certain transformations experienced by these groups—and their connections, which were at times spontaneous and at other times intentional— and resulting from the movement of individuals and their interactions with other groups due to commercial, economic, cultural, and socio-political imperatives, marriage, in turn, underwent radical transformations on several levels—in terms of form, substance, and geography—and all of this contributed to the emergence of what is known as "exogamous marriage." As a result of the heterogeneity of these groups in terms of character, traditions, customs, and other characteristics that distinguish each group from the others, all these new and foreign elements within those societies have, in turn, contributed to changing the nature of marriage and the concepts of commitment and family partnership.

The form, nature, and pace of societal transformation resulting from sudden changes have also been a decisive factor in the emergence of various forms and types of marriage in contemporary societies. In traditional societies, marriage was viewed as a family and community undertaking, not merely a union between a man and a woman to start a family; indeed, the extended family played an important role in choosing a life partner, and it played another role in guiding and instilling certain values and principles in the newlyweds, such as respect, kindness, honesty, cooperation, mutual support, overcoming difficulties, and avoiding conflicts. The families of both spouses served as a source of support and a guiding authority with moral standing, providing support, guidance, upbringing, and counsel; defusing anger between spouses; and working to preserve the legitimacy of the marriage despite all threats—except in cases of honor or in certain circumstances beyond their control, which were very limited.

In ancient societies, marriage was socially accepted and was viewed with great reverence and respect, and all parties worked toward a common goal—whether they were tribal or community elders, religious leaders, or family heads. Some communities had councils whose role was to reconcile differing views and defuse conflicts; these councils were respected by everyone, from the oldest to the youngest. Although life was full of challenges, it was based on a genuine partnership that required patience and sacrifice to endure. In fact, marriage at that time was considered more than just a bond between spouses or between two families, and divorce was relatively rare.

In terms of prevailing beliefs, and in the interplay between symbolism and meaning, marriage was viewed as a long-term commitment. Socially, marriage was not intended to fulfill personal pleasure but was rather an undertaking tied to responsibility toward the family and society; marriage is sacred, as it is not limited to the spouses alone but also encompasses their families. As soon as the marriage proceedings begin, a social contract is established that binds these two families together through the communal mobilization sparked by this union. It cannot be denied that breaking such a covenant through divorce entails social consequences. Consequently, whether contentious or amicable, divorce is by no means a trivial matter. Divorce ushers in a period of conflict and upheaval, and its effects extend beyond the private sphere of the separating couple; it redefines the relationships each partner had with their children, friends, and other relatives. It can also have a significant economic impact on the local community (Lagoutte, 2014, p. 21). There have been long-standing notions about the roles of both the husband and wife within the family, instilling in the minds of individuals—whether men or women about to marry—certain rules, including what is permitted and what is forbidden. These rules must be followed despite difficulties to avoid threats of separation or divorce.

With the economic, social, and cultural changes the world has witnessed in the modern era, marriage has begun to take on new forms. The traditional legitimacy of marriage has been affected by intermarriage resulting from differences in social and cultural norms, customs, and geography, as well as disparities in living standards, educational levels, and other factors. We find people who marry women during their travels and excursions—whether for business, cultural, tourist, academic, or other purposes. Indeed, with the changes associated with technology and modern means of communication, marriage is now arranged and takes place through various social media platforms, Consequently, some argue that marriage has lost its legitimacy as a means of building a stable family. All these transformations and changes—whether intentional or unintentional in other cases—have stripped marriage of some of its sanctity and shaken some of its foundations. This has placed the fragility of the relationship between spouses at increasing risk, These acute tensions may even lead to divorce, at which point we arrive at the conclusion that marriage and divorce cannot be understood from a purely rational perspective, as they are linked to the meaning each individual ascribes to their own existence (Kassar, 20015, p. 12), We may understand that marriage is a social institution that fosters the convergence of perspectives, mutual understanding, and salvation.

4) Divorce in the light of the fragility of social values and the challenges of modernity:

Marriage was once viewed as a steel structure upon which societies were built and which maintained their overall stability; however, as certain values have faded and rapid, hard-to-contain changes have emerged, all of its foundational pillars have been undermined, and divorce rates are rising day by day. Marriage is considered a means of promoting individual development; in the event of a dispute, divorce is an option available to both parties. In contrast, the societal view of marriage focuses on collective values, stability, and the continuity of society, where marriage is seen as an institution that does not depend solely on individual will but is linked to the requirements of the family in its broadest sense and of society. These individual and social dimensions of marriage—and divorce—are intertwined with political, religious, and cultural issues against a backdrop of severe economic fragility (Lagoute, 2014, p. 21), which has been exacerbated by certain changes**.**

We summarize, here the most significant developments that have caused the institution of marriage to lose its symbolic and existential significance, as well as the current state of affairs amid a never-ending whirlwind of internal and external events and factors that have shaken marriage as a bond once viewed as eternal. We present our findings based on field monitoring of discourses, opinions, dialogues, and qualitative and quantitative data from social media platforms such as Facebook and TikTok. We summarize these analyses in the following points:

4-1) The Geographical dimension of marriage and the Authoritarian dimension of the family:

With the changing roles within the family, the diminishing geographical distance of marriage in homogeneous groups, and the erosion of authority within the traditional family in societies—an authority that held moral symbolism and was, at the same time, an extension of the economic and social system based on the community and kinship ties. Through monitoring and analyzing the content of opinions posted on social media regarding the crisis of "marriage and divorce" in society, some believe that the failure of marriages in recent years is primarily due to a lack of compatibility in beliefs, ideas, customs, and traditions regarding the couples' lifestyles, cultures, and economic circumstances. Some empirical observations and testimonies point to an increase in cases of separation and divorce among married couples living in urban areas (Onotamba, 2026, p. 269), where the geographical-spatial dimension plays an important role in their stability and mutual understanding. Marriages used to be arranged on the basis of kinship and mutual acquaintance between families, as these families adhered to the same values and social norms, were known for their simple and peaceful lifestyles, and were not subject to some of the complexities associated with social change.

Many opinions point out that these communities enjoy a degree of social immunity, as they believe that excessive openness leads to rebellion and undermines the existing social structure within those communities. Other opinions emphasize that some families absolutely refuse to allow marriages to people from distant regions, meaning they do not accept a man or a woman marrying into a family about which they know nothing or have no details whatsoever.

With regard to the authoritarian dimension within the family, the responses and opinions expressed on social media are divided between those who agree and those who disagree, It is notable that the balance is tipping toward the view that the modern family has relinquished the authoritarian status enjoyed by the family elders, particularly the father. In their view, paternal authority stands out as the highest form of authority within the family, with the father having the final say in all aspects of family life—whether economic, social, or even personal matters such as marriage, divorce, and buying and selling.

These views can be explained and understood in terms of socialization and certain ideas and values deeply rooted in the minds of members of society. This belief stems from the notion that the father is the one who assumes full control over family affairs, as he is the one who knows best, makes the final decisions, and is obeyed by everyone due to his expertise and experience, On this basis, we can explain that the father or head of the family holds a central, indisputable social status; he is not only held in the highest regard, but his words are received with great caution, and his image is surrounded by deep respect, awe, and, in some cases, fear.

To comprehend the relationship between the "marriage and divorce" crisis and the father's authority within the family, consent for a daughter or son to marry was derived from the head of the family, and whenever a dispute arose between husband and wife—regardless of the father's status, whether he was the father of the daughter or the son—the matter was rarely addressed in small family gatherings among relatives who lacked knowledge and experience and gave no thought to the consequences of a possible divorce or to finding solutions to the problem. Anyone following current events can see that this paternal authority—or the authority of the head of the household—has been lost, and the matter is now handled and discussed with a certain degree of flippancy, without consideration of the consequences or repercussions for the couple's future, the resulting tragedy for their children, or other issues that ultimately undermine the fabric of both the family and society alike.

4-2) The Intellectual and Cultural Dimensions of the Spouses:

Upon analyzing the content of opinions and reactions in most of the posts and statements on social media, we find that some interpretations emphasize that differences in the perceptions, values, and principles held by the spouses can create a significant rift between them, making it difficult to build a stable life together based on understanding and harmony, this causes one spouse to suffer from the tragedy of this divide and exacerbates its severity, especially when the relationship lacks intellectual and cultural harmony.

Some also argue that there is a significant paradox or disparity in upbringing, customs, and traditions between spouses, and all of this creates a kind of rift in their behaviors—for example, when one spouse refuses to accept the other's culture, especially when there is a disparity in their educational and intellectual levels. All these

discrepancies can create periods of ongoing conflict that go unresolved, especially as the problem escalates, thereby making communication and mutual understanding difficult and hindering adaptation to the new circumstances. This is where bitter conflicts begin to shake the foundation of the marriage, leading to a mismatch in expectations and a division in the roles between the spouses. In this context, we find that many couples marry without considering differences in intellectual, cultural, and educational levels, or their compatibility in customs and traditions; they may even belong to two different worlds, which is, of course, a decisive factor in creating a severe crisis between the spouses.

4-3) The structural-social dimension of the spouses:

Among the conclusions we were able to draw from analyzing the data we collected from social media is that social factors also play a significant role in creating crises similar to those resulting from other causes. Some argue that early marriage—whether of both spouses and just one—coupled with a complete lack of awareness regarding family formation and an understanding of one's roles within marriage, inevitably leads to the breakdown of the marital relationship. Others link this factor to the intervention of parents and relatives—whether well-intentioned or not—in resolving disputes; Some believe that excessive interference by both families does not allow the couple the space to understand and resolve their problems on their own. In other cases, the conflict between the spouses escalates into a conflict between the two families, and all of this creates an atmosphere of instability or may even lead to a complete separation**.**

4-4) The Crisis of Marriage and Divorce in the context of new technological developments:

This factor significantly dominates most of the content found on social media sites, and most opinions place great emphasis on modern technological phenomena such as the Internet, websites, and social media platforms that have accompanied globalization and the surge of modern technologies, as well as their role in the emergence of new forms of marriage through certain websites and online platforms known as dating sites and even marriage sites. Both adults and young people—men and women alike—are eagerly embracing this new technology, whether to meet new people or to find a life partner, without giving much thought to the careful considerations that traditional families used to weigh when choosing a life partner for their daughter or son.

Therefore, these boundless spaces have created a sense of liberation for both genders; some people, in their own way, seek to marry through certain websites without getting to know their partner's traits and characteristics. Consequently, this inevitability imposed on societies has led to situations where, as soon as some couples enter married life, problems arise from all directions. In this context, we find many who have married foreign women through online dating, and the same is true at the local level.

From what we've gathered from social media, it seems that marriages arranged through this method often fail to take into account many differences—such as the partner's lifestyle

—such as the family background (for example, whether the family is poor or wealthy)—as well as differences in intellectual, cultural, religious, and political levels, among other factors that emerge later in the couple's married life. These differences are often the starting point for conflicts, rifts, tensions, and disagreements, and we know that it is difficult to manage them, especially when they are all combined into a single set of issues. The families of both parties may be uninvolved in the conflict and may hold them responsible for their choice of partner.

Among the other problems faced by society in general—and married couples in particular—is the impact of modern technologies on communication within families or among friends, specifically addiction to social media. It is well known that married life is built on communication, discussion, affection, dialogue, kindness, and other elements that bring both partners closer together; however, this excessive addiction causes the relationship between spouses to grow distant and leads to the neglect of certain responsibilities and daily routines. All these factors are sufficient to create a turbulent atmosphere within family life and thus become the source of all emotional problems. As a result, the couple loses tenderness and respect, leading to tension, a significant breakdown in communication, and a near-total severing of ties. From there, the situation escalates, creating a major rift that is difficult to resolve.

Some argue that electronic media, through the content it disseminates, is not subject to certain forms of oversight or regulations, and we find that some websites publish content that poisons marital relationships; moreover, most

of those promoting these ideas are not opinion leaders or experts with specialized knowledge in these subjects. As a result of the influence of these websites, many spouses fall into the trap of following these fabricated, contrived, and destructive ideas, which, unfortunately, resonate widely with the public. At other times, these websites or pages often promote scenarios that bear no relation to real emotional life, portraying an idealized life of luxury between spouses. This is where the conflict begins, as one spouse compares their daily life to these fictional images, causing the relationship to deteriorate and, in some cases, leading to separation.

Some point out that before the rise of the internet and social media, friendships between people followed a physical, face-to-face course; they were limited in scope and characterized by respect, kindness, guidance, and advice, because they were fundamentally based on kinship and personal acquaintance—which were inseparable from the lived reality shared among individuals. Now, however, friendships are formed on social media platforms; people say that so-and-so has more than a thousand or a million friends on Facebook or some other platform, and so on. These virtual friendships, which have shattered all geographical boundaries—boundaries that have no real meaning in existence—have come to consume their owners' time and drain their energy, They also distort reality with misconceptions stemming from narrow, meaningless experiences that lack sound social norms, and they have come to disrupt the marital relationship between spouses.

Returning to these friendships, we often hear and see—through posts on social media—some major misconceptions regarding certain views when a disagreement arises between spouses. It is likely that men—husbands —are less likely to discuss their family problems, unlike women. Through the friendships women have with other women, and perhaps even on some public pages, we notice some missteps and misconceptions as they express opinions without fully understanding the issue—and perhaps the information itself is fundamentally flawed. From this, we understand that instead of being level-headed and contributing to a constructive resolution, some of these opinions—unfortunately—only fan the flames and exacerbate the problem. Regrettably, these opinions—or rather, these fallacies—all serve to undermine the relationships between spouses.

Finally, we note that the social and emotional environment—especially the virtual one—plays a major role in shaping individuals' beliefs and behavior within married life, Some women may be influenced by the opinions of those around them, such as relatives or friends, and in some cases, this social environment can be a decisive factor in the destructive, life-altering decisions made by couples—especially since some content broadcast on certain programs or shared on social media may instill negative ideas that distort the reality of the relationship between spouses, or present a distorted image of marriage, These new trends tend to exaggerate minor disagreements between spouses rather than seeking to calm tensions or foster a spirit of understanding.

4-5) The structural economic dimension of the spouses and its relationship to the marital crisis:

To a greater or lesser extent, the couple's financial situation is a factor in some of the problems that arise and may, at times, be a cause of calls for separation and a breakdown in the marital relationship if the couple does not manage it properly. Analyzing the content of social media posts leads us to conclude that this aspect may be a double-edged sword. Where the husband is the sole breadwinner for the family, his numerous commitments and the increasing demands placed on the family in the light of current changes…

In the past, household expenses were, to a certain extent, reasonable, consisting of food, drink and clothing; now, however, these expenses have become a strain on the husband's budget because the demands of modern life are manifold, ranging from education – private tuition – to telephone and internet bills, as well as other expenses that did not exist before, Consequently, the multitude of financial obligations – particularly when coupled with comparisons made amongst relatives and family members, or through what is shared on social media – has come to be regarded as one of the most significant problems faced by married couples, and may well be one of the causes that destabilize the relationship. It is understandable that the financial pressures arising from the heavy responsibilities caused by numerous household expenses may serve as a catalyst for marital tension and a source of significant disputes. Whilst in cases where both spouses work, this does not mean that there are no differences between them regarding the running and management of family affairs, or that the marriage itself is immune to conflict between the spouses; Some working women do not contribute to household expenses or share the burden of many outgoings with their husbands; they may place all the burdens on their husbands, whilst the husband may

be unable to meet all the family's needs, and this is where disagreements between the spouses arise.

On the one hand, the wife argues that the husband is the only one who should bear all the responsibilities, whilst the husband believes that, as the wife is in work, she is able to share the increasing demands on the family; Consequently, the problem escalates into conflicts over power within the family home, or the husband's refusal to accept his wife's employment, amongst other issues that can intensify in terms of severity, tension and family discord. We may also encounter certain views, whereby some people favour marrying a working woman – particularly one with a high professional standing – in the hope of benefiting from her respectable financial status; from this, we can see that marriage has become a matter of purely material interests.

In conclusion, we note that all these views are now being discussed live on social media, and anyone browsing these platforms will realize that many of them propagate misconceptions and false ideas about the roles of spouses; in some cases, we find deliberate incitement, whether stemming from a lack of understanding or from malicious intent aimed at undermining the fabric of families and society.

4–6) The relations between religious and legal dimensions in the crisis of marriage and divorce:

It is worth noting that religious and legal considerations play a significant role in shaping the course of the marital relationship between the two parties, and it is clear that some of the content circulated on social media often distorts—or rather, poisons—certain concepts relating to both the institution of marriage and the nature of the roles of the spouses. What is particularly striking, from a religious perspective, is that some of this content lacks advice, guidance and awareness of the religious principles that serve to strengthen the marital bond; We find some conflict and contradiction in ideas; at times, those promoting such content have no connection to Islamic jurisprudence or Sharia, and they place excessive emphasis on certain obligations pertaining to spouses. Hence, we understand that there are fundamental fallacies in the religious content regarding the marital bond as presented on social media.

Returning to the legal aspect, we find that some of the content posted on social media regarding marriage or spousal relationships has, in a sense, turned certain online spaces into live courts, where everyone passes judgment, everyone issues legal rulings, grants rights to whomever they please, justifies whatever they wish, and so on. It is clear that when such content is not produced by legal professionals—that is, by those with expertise in the law— it often serves to sow misconceptions that undermine the stability of the marital bond, or rather contributes to complications, particularly in understanding the workings of the law, and entangles some people in trivialities that inevitably lead to the protection of certain rights and the distortion of facts.

5) Conclusion:

It is certain and undeniable that these multidimensional transformations have contributed significantly to many of the upheavals that have affected the fabric of society as a whole, and the fundamental difference between what marriage used to be and what it has become today has become apparent even to the general public. In traditional societies, known for their homogeneity, the institution of marriage held great symbolic significance for everyone, and communities, individuals and other social structures operated within an organized framework and in accordance with a societal vision applicable to all places and all times, it served as a set of rules, values and constants that had to be respected, and it was through these rules that paths were defined, including what was permitted and what was forbidden However, a wave of social, cultural, economic, technological and other changes has helped to shape new perceptions within various sectors of society and has influenced certain behaviors across the social environment as a whole. The conclusion is that certain constants which hold symbolic and moral value within society have begun to fade away little by little; indeed, these constants and values have become soulless, like a seed drained of life by time, reduced to mere husks devoid of flavor and pleasure.

Consequently, marriage has become merely a social act, like any other social act, without this detracting from its symbolic sanctity, and we have begun to see astronomical rates and figures in divorce statistics, and the courts are overwhelmed with disputes between spouses. Naturally, all this is regarded as a wake-up call or the prelude to a crisis that will be difficult to contain, particularly if it is not addressed in good time, because certain external and internal influences on society are progressing at an accelerating pace that is, in some cases, difficult to comprehend. We must therefore acknowledge that certain destructive ideas have become increasingly entrenched in our everyday

environment; consequently, a range of multidisciplinary scientific studies is required, involving legal experts, sociologists, religious scholars, and social activists to hold in-depth sessions and conduct research to understand the reasons and interpret the causes, including finding the correct scientific methods and approaches to ensure that the institution of marriage functions as it should, as it is the decisive factor and the driving force behind the building of societies.

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