



Oversharing on Social Media from the Perspective of Maqasid Exegesis

Fadel Muhammad¹, Hamdan Halomoan², Akmal Syah¹, Mustapha Almasi³, Aldi Muhammad Alfin⁴, M. Hidayat Ediz⁵

¹Universitas Islam Negeri Imam Bonjol Padang, Indonesia

²Universitas Islam Negeri Sumatera Utara, Indonesia

³Mzumbe University, Tanzania

⁴Al-Imam Mohammad Ibn Saud Islamic University, Saudi Arabia

⁵STAI Solok Nan Indah, Indonesia

✉ fadelmhd416@gmail.com *

Abstract

The rapid growth of social media has facilitated individuals in sharing information quickly and extensively, but it has also given rise to the phenomenon of oversharing, namely the excessive disclosure of personal information without due consideration of privacy boundaries and its psychological and social consequences. This article aims to analyze the phenomenon of oversharing on social media from the perspective of *tafsir maqasid* in order to identify Quranic ethical principles relevant to contemporary digital communication. This article employs a qualitative method with a content analysis design. The primary data source is the Quran, supported by literature on Quranic exegesis, *maqasid al-shari'ah*, and studies on social media ethics. Data were collected through documentation techniques and analyzed using a *maqasid* interpretive approach to uncover the objectives, values of public welfare (*maslahah*), and wisdom embedded in the Quranic text. The findings reveal that oversharing has the potential to undermine the protection of human dignity (*hifz al-ird*), psychological well-being (*hifz al-nafs*), privacy, and social harmony, which constitute essential objectives of Islamic law. This article highlights the relevance of *maqasid al-shariah* as a foundation for digital communication ethics that promotes prudent, responsible, and welfare-oriented engagement with social media in the digital age.

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INTRODUCTION

The development of information and communication technology has significantly transformed patterns of social interaction. The emergence of social media has not only facilitated information exchange but has also created digital spaces in which individuals can present their identities, share experiences, express

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opinions, and build extensive social networks rapidly. Over time, social media has evolved beyond its function as a means of communication to become a medium for self-presentation and the pursuit of social recognition. This development has given rise to various new phenomena in the digital sphere, one of which is oversharing, namely the excessive disclosure of personal information to the public without adequately considering the boundaries between private and public spheres or the potential consequences (Adrivat et al., 2024).

The phenomenon of oversharing has become increasingly prevalent alongside the growing intensity of social media use, particularly among younger generations. The information shared is no longer limited to everyday activities but may also include family matters, domestic conflicts, emotional conditions, personal relationships, and other aspects of life that should generally remain within the private sphere. Such behavior is often motivated by the desire for attention, social validation, empathy, or responses from other social media users. However, previous studies indicate that oversharing may have negative consequences, including loss of privacy, exposure of personal data, increased risks of cyberbullying, mental health problems, the disclosure of personal shortcomings, and disruption of interpersonal relationships (Ikaningrum & Sarwanti, 2021).

The phenomenon of oversharing has attracted scholarly attention across various disciplines, including communication studies, psychology, digital ethics, and Islamic studies. Aulia et al (2026) explains that oversharing may threaten individual privacy and security, thereby requiring self-restraint in social media use based on Qur'anic values. Similarly, Musayev et al (2021) examined oversharing from the perspective of hadith and found that Islam emphasizes caution in communicating information, maintaining personal dignity, and avoiding behaviors that may generate *fitnah* and social harm. Meanwhile, Syamsuddin (2021) demonstrated that sharing domestic problems on social media may expose family privacy and undermine the dignity of those involved. Beyond Islamic studies, research on digital communication has also shown that oversharing is closely associated with the need for self-expression, social validation, and attention-seeking in virtual spaces, which may ultimately contribute to various psychological and social problems.

In addition, studies on digital privacy indicate that many social media users lack adequate awareness of the boundaries between private and public spheres. Literature on digital communication ethics likewise demonstrates that freedom of expression in digital spaces should be accompanied by moral responsibility, respect for human dignity, and consideration of the social consequences of disseminated information. Meanwhile, studies on digital literacy emphasize the importance of users' ability to manage personal information responsibly in order to minimize the risks of data misuse, online harassment, and other forms of social harm. Thus, oversharing is not merely a technological issue but also involves interconnected ethical, psychological, social, and religious dimensions (Utami et al., 2025).

From an Islamic perspective, communication is not merely a social activity but also has ethical and spiritual dimensions. The Quran provides various guidelines concerning the communication of information, the protection of one's own dignity and that of others, and the avoidance of disseminating reports that may cause harm within society. One verse particularly relevant to this issue is Q.S. al-Nur [24]: 19, which condemns the desire for indecency to spread among believers. Quranic exegetes explain that this verse was revealed in the context of *hadith al-ifk*, namely the dissemination of false accusations against Sayyidah Aishah, may Allah be pleased with her. Nevertheless, the significance of the verse is not confined to its historical context; it also embodies a universal principle concerning the prohibition of exposing personal shortcomings, spreading wrongdoing, or disseminating information that may undermine individual dignity and social order.

In the context of contemporary digital society, these principles are highly relevant to examining the phenomenon of oversharing. Excessively sharing personal matters with the public may affect not only the individuals who disclose such information but also other parties whose privacy and dignity may consequently be exposed. Therefore, an interpretive approach is needed that goes beyond the textual meaning of the verse to uncover its underlying objectives, wisdom, and considerations of public benefit. One relevant approach is *maqasidi* exegesis (*tafsir maqasidi*), which seeks to uncover the objectives of Islamic law (*maqasid al-shariah*) underlying Quranic guidance. Through this approach, the principles of protecting human dignity (*hifz al-ird*), protecting life (*hifz al-nafs*), safeguarding privacy, and preserving social welfare can be examined more comprehensively in addressing contemporary challenges in digital communication (Zakaria et al., 2025).

A synthesis of previous studies indicates that research on oversharing has generally focused on its psychological and social consequences, communication ethics, and normative Islamic perspectives derived from the Quran and hadith. Nevertheless, studies specifically examining oversharing through the lens of *maqasidi* exegesis remain relatively limited. Previous research has not sufficiently explored the relationship between oversharing and the objectives of Islamic law concerning the protection of dignity, life, privacy, and social welfare. These dimensions are highly relevant for explaining the ethical boundaries and consequences of information-sharing behavior in the digital era.

The research gap addressed in this study therefore lies primarily in its analytical approach. Previous studies have tended to examine oversharing from the perspectives of psychology, digital communication, hadith, or Islamic ethical values in general. However, research that specifically employs *maqasidi* exegesis to uncover the objectives of Islamic law underlying ethical information sharing on social media remains scarce. Consequently, the *maqasid al-shariah* dimensions related to the protection of dignity (*hifz al-ird*), protection of life (*hifz al-nafs*), privacy, and social welfare have not received sufficient attention in discussions of oversharing on social media.

The novelty of this article lies in its use of *maqasidi* exegesis as the primary analytical framework for examining the phenomenon of oversharing on social media. Unlike previous studies that have predominantly emphasized normative, psychological, or digital communication perspectives, this article seeks to identify the objectives of Islamic law underlying ethical information dissemination from a Quranic perspective. It therefore offers a new perspective on the relevance of *maqasid al-shariah* for developing digital communication ethics oriented toward protecting human dignity, privacy, psychological well-being, and social welfare.

This article makes a theoretical contribution to the development of *maqasidi* exegesis in addressing contemporary challenges in digital communication. Practically, its findings may provide an ethical foundation for social media users to share information more responsibly, protect privacy, respect their own dignity and that of others, and consider the social consequences of their digital communication activities. The article may also serve as a reference for academics, digital literacy practitioners, educators, and policymakers in developing models of digital communication that are consistent with Islamic values and the needs of modern society.

METHODS

This article employs a qualitative approach using content analysis as the research method. This approach was selected because it enables the researcher to examine and interpret meanings contained in the Quranic text in depth and relate them to contemporary social phenomena. Content analysis is widely used in

document-based research to systematically and objectively identify themes, meanings, and conceptual constructs contained in written sources (Wahyuna et al., 2025).

Method and Type

This article employs a qualitative approach using content analysis. The qualitative approach was selected because it provides an in-depth understanding of social and religious phenomena through the interpretation of textual data rather than statistical measurement. Meanwhile, content analysis was used to examine the Quran, exegetical works, and relevant literature concerning the phenomenon of oversharing on social media. This method enables the researcher to identify and interpret themes related to digital communication ethics from an Islamic perspective (Altan et al., 2019; Bengtsson, 2016; Hasibuan et al., 2024).

Data Sources

The data sources in this article consist of primary and secondary data. Primary data were derived from the Quran as the main source of analysis, particularly verses related to communication ethics, the dissemination of information, and the protection of human dignity. These data were supported by various classical and contemporary exegetical works, such as *Tafsir al-Tabari*, *Tafsir Ibn Kathir*, *Al-Tahrir wa al-Tamwir* by Ibn Ashur, as well as relevant *maqasidi* exegetical literature. Secondary data were obtained from books, scholarly articles, national and international journals, and various academic publications discussing oversharing, social media, digital communication ethics, and the theory of *maqasid al-shariah* (Engkizar et al., 2019; Fathony et al., 2021; Hasanah et al., 2023; Parry et al., 2014).

Instruments

In qualitative research, the researcher serves as the primary instrument or *human instrument*, playing a role in collecting, classifying, interpreting, and critically analyzing the data. Supporting instruments in this article consist of textual documents, including the Quran, exegetical works, books, scientific journals, and other literature relevant to the research theme. The use of these instruments aims to obtain relevant data and support a comprehensive analysis of the phenomenon under study (Gorichanaz, 2018; Sanches et al., 2024).

Analytical Framework

The analytical framework used in this article is the *maqasidi* exegetical framework, an interpretive approach focused on revealing the objectives, wisdom, and public interest contained in the Quranic text. This approach enables interpretation that considers not only the linguistic and historical aspects of the verses but also the objectives of Islamic law as a normative foundation for human life. Through this framework, the phenomenon of oversharing is analyzed based on the values of protecting human dignity (*hifz al-ird*), protecting life (*hifz al-nafs*), protecting privacy, and promoting social welfare as dimensions of the primary objectives of Islamic law (Haryati, 2017; Morton, 2016).

Data Collection Techniques

Data were collected through documentation, which involved systematically reviewing various written sources related to the research topic. This technique was selected because the research data were derived from documents, exegetical texts, scholarly articles, and academic literature relevant to the phenomenon of oversharing and *maqasidi* exegesis. Through the documentation process, the researcher identified, selected, and categorized data according to the research focus in order to obtain relevant and academically reliable information (Engkizar et al., 2026; Heeringa et al., 2017; Qureshi, 2022).

Data Analysis Techniques

Data analysis was conducted in several stages. First, data reduction involved selecting and grouping sources relevant to the research theme. Second, the data were presented through thematic categorization related to oversharing, digital

communication ethics, and *maqasid al-shariah*. Third, the data were interpreted using the *maqasidi* interpretive approach to identify the objectives and public interests reflected in Quranic verses concerning the sharing of information in public spaces. Finally, descriptive-analytical conclusions were drawn by relating the interpretive findings to the phenomenon of oversharing on social media. This process resulted in an ethical framework for digital communication grounded in the protection of human dignity, psychological well-being, privacy, and the public good (Haeruddin et al., 2025; Hitchcock & Hughes, 2020).

RESULT AND DISCUSSION

The Concept of Oversharing on Social Media

The development of social media has transformed the ways in which people communicate and express themselves in public spaces. Various digital platforms, including Instagram, TikTok, Facebook, and X, enable users to share information rapidly and extensively without geographical boundaries. This convenience has contributed to the emergence of a sharing culture in which sharing personal experiences has become part of everyday life. However, this culture does not always produce positive outcomes, as some social media users tend to disclose excessive amounts of personal information, a behavior commonly referred to as oversharing (Nurhikma et al., 2025).

In general, oversharing refers to the excessive disclosure of personal information to the public without adequately considering privacy boundaries, the benefits of the information, or its potential consequences. The information shared may include emotional conditions, family conflicts, romantic relationships, domestic problems, and other personal experiences that should generally remain within the private sphere. This phenomenon is often driven by the desire to obtain attention, emotional support, social validation, or recognition from digital communities. In many cases, social media users are unaware that the information they upload may remain as a digital footprint that is difficult to remove and may potentially create problems in the future.

From the perspective of communication psychology, oversharing is influenced not only by technological developments but also by individual psychological needs. Social media provides opportunities for individuals to receive immediate responses through comments, likes, and views. This condition may encourage users to continuously share various aspects of their personal lives in order to maintain the attention of others. Consequently, the boundary between private and public spaces becomes increasingly blurred, allowing personal matters that were previously kept confidential to be easily accessed and consumed by a wider audience (Nida, 2025).

Oversharing has various consequences that cannot be overlooked. On the one hand, sharing personal experiences may provide social support and strengthen relationships among social media users. On the other hand, such behavior may result in loss of privacy, cyberbullying, misuse of personal data, and damage to the reputation of individuals and families. Various cases indicate that excessive disclosure of personal information may instead become a source of new conflicts within families, friendships, and wider communities (du Preez, 2018). Therefore, awareness and prudence are necessary in using social media so that information sharing remains within reasonable boundaries and does not cause harm.

From a Quranic perspective, oversharing can be understood as an issue of communication ethics related to the protection of dignity, privacy, and social welfare. Although the term oversharing does not explicitly appear in the Quran, Islamic teachings emphasize the control of speech, the prohibition of spreading wrongdoing, and the protection of human dignity. These principles provide an important ethical foundation for addressing contemporary forms of information disclosure in digital

spaces (Yusra et al., 2026). Therefore, oversharing is important to examine through a *maqasid* exegetical approach in order to identify the relevance of Quranic values to contemporary challenges in digital communication. Through this approach, oversharing is understood not merely as a modern social phenomenon but also as an ethical issue with implications for the realization of social welfare.

Interpretation of QS. An-Nur Verse 19 According to the Exegetes

Surah An-Nur verse 19 contains profound theological and sociological messages when contextualized within contemporary digital realities, where the boundaries between private and public spaces are increasingly blurred. Textually, the verse emphasizes a warning concerning both worldly and hereafter consequences for individuals or groups who take pleasure in or contribute to the spread of indecency and moral wrongdoing among the community of believers. The contemporary phenomenon of oversharing, namely the tendency to disclose excessive details of personal life without adequate ethical consideration, can therefore be critically examined through the moral principles contained in this verse. Such behavior is not merely a matter of privacy but may also have broader implications for the moral well-being of society (Alam, 2017).

In his *Jami al-Bayan fi Tawil al-Quran*, Al-Tabari explains that the prohibition is closely connected with the historical context of the Hadith al-Ifk, the major false accusation directed against Aisyah, the wife of the Prophet Muhammad. According to Al-Tabari, the verse addresses not merely verbal accusations but also the dissemination of information concerning indecent acts and allegations of immorality within the public sphere. In the contemporary context, excessive disclosure of personal wrongdoing or the exposure of another person's private matters for the purpose of attracting digital engagement can therefore be examined in relation to the ethical principles established by the verse. The emphasis is not simply on the act of communicating information but also on the potential social consequences of reproducing and disseminating harmful information (Sari et al., 2024).

The social dimension of this prohibition is further emphasized in the interpretation of Wahbah al-Zuhayli in *Tafsir al-Munir*. He explains that the underlying objective of the prohibition is the long-term protection of public morality. One potential danger of repeatedly exposing immoral behavior is the normalization of conduct that was previously regarded as unacceptable. When harmful or indecent content is continuously presented to the public, particularly through social media algorithms, its negative social impact may gradually become less visible. This condition may weaken society's moral sensitivity toward such behavior. Al-Zuhayli also emphasizes that the verse concerns not only those who actively disseminate wrongdoing but also those who take pleasure in its dissemination. This interpretation demonstrates that Islamic ethics places importance on both external behavior and the moral disposition of individuals toward the exposure of others' shortcomings (Hudders et al., 2017).

Similarly, M. Quraish Shihab, in *Tafsir Al-Misbah*, interprets this verse as an important foundation for communication ethics based on individual moral responsibility. Freedom to communicate information in Islam is accompanied by responsibility for its psychological and social consequences. Information that provides benefit may be communicated to the public in an appropriate manner, whereas information that exposes personal shortcomings or causes harm should not be disseminated merely to satisfy curiosity or attract public attention. From this perspective, even information that is factually accurate may be ethically problematic when its dissemination provides no meaningful benefit and instead creates social harm or encourages the repetition of harmful behavior (Shihab, 2017).

From a broader perspective, the Islamic concern with the dissemination of personal wrongdoing is also related to the principle of *haya*, or modesty, which

occupies an important position in Islamic ethics. Publicly displaying immoral behavior may undermine the protective boundary between private conduct and public morality. In the digital era, this concern becomes more significant because digital technologies allow content to be stored, reproduced, and distributed rapidly across geographical boundaries. Content involving personal shortcomings or immoral behavior may therefore continue to circulate long after it was initially uploaded. This situation highlights the importance of digital literacy grounded in ethical awareness, self-restraint, and responsibility for protecting personal dignity and social morality (Rustanta & Sari, 2025; Zulfiati et al., 2025).

Maqasid Analysis of QS. An-Nur Verse 19

The *maqasid* analysis of QS. An-Nur verse 19 demonstrates that the primary objective of the prohibition is not limited to preventing the textual dissemination of harmful information but also includes protecting moral stability and social harmony. Although the verse was revealed in the context of the Hadith al-Ifk involving Aisyah, its message has broader relevance because it establishes a principle against spreading indecency and information that may damage a person's dignity. From the perspective of *maqasid al-shariah*, the verse reflects the Islamic concern with developing a morally healthy society and preventing various forms of social harm (M & Hairunnisa, 2023).

Within the framework of *maqasid al-shariah*, QS. An-Nur verse 19 is closely related to the principle of *hifz al-ird*, or the protection of human dignity. Human dignity is an important value that must be protected because it concerns an individual's status and reputation within society. The dissemination of false accusations, personal shortcomings, or defamatory information may cause serious consequences, including reputational damage and prolonged psychological distress. Therefore, the protection of human dignity constitutes an important objective of Islamic ethics and law (Bhandari & Bhandari, 2025).

The verse also reflects the principle of *sadd al-dharai*, which refers to preventing means that may lead to harm. The prohibition is not directed solely at individuals who actively disseminate harmful information but also addresses attitudes that encourage or take pleasure in its spread. This indicates an effort to prevent the development of a culture in which the shortcomings and mistakes of others become objects of public consumption. By reducing public interest in gossip, slander, and harmful exposure, the social space for the circulation of damaging information can also be narrowed (Fadillah, 2022).

From the perspective of public welfare, the prohibition against spreading indecency seeks to maintain a social environment conducive to the development of positive moral values. The continuous dissemination of content involving immoral or harmful behavior may contribute to its normalization. As a result, society may gradually lose its moral sensitivity and begin to perceive inappropriate behavior as ordinary. Islamic law therefore seeks to protect the public sphere from information that may undermine moral well-being and instead encourages forms of communication that provide benefit and contribute to a healthier social environment (Hamzanwadi & Mukminin, 2024).

In the context of the digital era, the message of QS. An-Nur verse 19 has become increasingly relevant. Phenomena such as the dissemination of false accusations on social media, exposure of personal privacy, *cancel culture*, and the circulation of indecent content demonstrate the importance of applying the ethical principles contained in this verse. From a *maqasid* perspective, social media use should not be understood solely as an exercise of freedom of expression but also as a moral responsibility to protect the dignity of others and promote collective welfare. Accordingly, the verse can serve as an ethical foundation for developing a digital culture that is respectful, responsible, and oriented toward social benefit (Nurhayati et al., 2026).

The Relevance of QS. An-Nur Verse 19 to Oversharing Culture on Social Media

Advances in information and communication technology have significantly changed patterns of social interaction. Social media not only functions as a means of information exchange but also provides a space for individuals to display various aspects of their personal lives to a broad audience. This condition has contributed to the emergence of oversharing, namely the excessive disclosure of personal information without adequate consideration of its potential consequences for oneself or others. In practice, such behavior may involve violations of privacy and may undermine the dignity of other individuals.

This phenomenon is closely related to the message of QS. An-Nur verse 19. The verse warns against taking pleasure in the spread of indecency or information that may harm the dignity of believers. According to Ibn Kathir, the verse is related to the Hadith al-Ifk, namely the false accusation directed against Aisyah. Nevertheless, its message is not limited to that historical event but may also be understood as a broader ethical principle concerning the dissemination of information that may damage a person's reputation and dignity (Engkizar et al., 2025; Herwati & Aliyah, 2021).

In contemporary digital life, oversharing often takes the form of posts containing personal problems, family conflicts, domestic issues, and other sensitive information. When such information is publicly disclosed and widely circulated, it may contribute to the spread of harmful or indecent information, particularly when the disclosure involves the private affairs or shortcomings of other people. Therefore, excessive oversharing can be considered inconsistent with the ethical principles reflected in QS. An-Nur verse 19.

Furthermore, the characteristics of social media, which enable information to spread rapidly through features such as sharing, reposting, and forwarding, increase the potential for harmful information to circulate widely. An individual who initially receives information can easily become part of the process of disseminating it. From the perspective of QS. An-Nur verse 19, such behavior deserves ethical consideration because it may expand the circulation of false accusations, personal shortcomings, and information that harms another person's dignity (Ajuba et al., 2025).

From the perspective of *maqasid* exegesis, QS. An-Nur verse 19 seeks to protect human dignity and promote social order. Oversharing that exposes one's own shortcomings or those of others may result in various negative consequences, including cyberbullying, social conflict, reputational damage, and psychological distress. Therefore, the objectives of Islamic law reflected in this verse require social media users to be more selective and responsible when sharing information with the public (Fitri & Tasruddin, 2026).

Based on this analysis, QS. An-Nur verse 19 can serve as a normative foundation for developing ethical social media practices in the digital era. The verse emphasizes the importance of protecting privacy, avoiding the dissemination of personal shortcomings and false accusations, verifying information before sharing it, and using social media wisely and responsibly. In this way, social media can function as a means of generating benefit and promoting social welfare rather than as a medium for expanding the circulation of harmful information.

Social media should instead be utilized to disseminate beneficial information, strengthen social bonds, provide education, and support the development of a healthy and respectful digital environment. Implementing the ethical principles of QS. An-Nur verse 19 in digital life is therefore an important step toward developing a communication culture that is respectful, responsible, and oriented toward collective welfare, thereby contributing to harmonious social relations both in physical communities and digital spaces (Abusharif, 2023; Gleason & Gillern, 2018).

CONCLUSION

The phenomenon of oversharing on social media demonstrates that the rapid development of digital communication technology not only facilitates the exchange of information but also raises ethical challenges related to privacy, personal dignity, psychological well-being, and social relationships. This article aims to analyze the phenomenon of oversharing from the perspective of *maqasidi* exegesis in order to identify Quranic values that can serve as a foundation for contemporary digital communication ethics. The research findings indicate that oversharing has the potential to conflict with the essential objectives of Islamic law, particularly the protection of human dignity (*hifẓ al-ird*), the preservation of psychological well-being (*hifẓ al-nafs*), the safeguarding of privacy, and the promotion of social well-being. Therefore, engagement on social media must be guided by the principles of prudence, moral responsibility, and careful consideration of social consequences to ensure that the information shared does not cause harm to oneself or others.

The uniqueness of this article lies in the application of *maqasidi* interpretation as the primary analytical framework for examining the phenomenon of oversharing, which has thus far been studied primarily from the perspectives of communication, psychology, and digital ethics. This approach demonstrates that *maqasid al-shariah* is not only relevant to Islamic legal discourse but also provides a comprehensive normative foundation for addressing contemporary challenges in digital communication. The implications of this study contribute to the advancement of *maqasidi* exegesis in addressing modern digital issues while offering practical guidance for social media users, educators, digital literacy practitioners, and policymakers in fostering a culture of communication that is prudent, responsible, ethical, and oriented toward the protection of human dignity, privacy, and the common good.

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Author contribution

Fadel Muhammad: writing-original draft preparation **Aldi Muhammad Alfin:** visualization, **Hamdan Halomoan:** data curation, **Mustapha Almasi:** editing, **Akmal Syah:** analysis, conceptualization, **M. Hidayat Ediz:** methodology.

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